

Richard Montgomery

June 1776

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THE BOOK OF
COMMON PRAYER,
AND ADMINISTRATION OF
THE SACRAMENTS;
AND OTHER
RITES AND CEREMONIES OF THE CHURCH,
ACCORDING TO THE USE OF THE
Protestant Episcopal Church
IN THE
UNITED STATES OF AMERICA:
TOGETHER WITH THE
PSALTER, OR PSALMS OF DAVID.



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It is hereby certified that this Edition of the Common Prayer Book, the Articles, Offices, and Metre Psalms and Hymns, having been compared with and corrected by the Standard Prayer Book, by a Presbyter duly appointed for that purpose, as the Canon directs, is permitted to be published accordingly.

On behalf and by order of the Standing Committee
of the Diocese of New York,

WM. BERRIAN, *President.*

BENJ. I. HAIGHT, *Secretary.*

NEW YORK,
November 13, 1849.

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THE RATIFICATION
OF THE
BOOK OF COMMON PRAYE

By the Bishops, the Clergy, and the Laity of the Protestant Episcopal Church in the United States of America, in Convention, this Sixteenth Day of October, in the Year of our Lord one thousand seven hundred and eighty-nine.

THIS Convention having, in their present session, set forth *A Book of Common Prayer, and Administration of the Sacraments, and other Rites and Ceremonies of the Church*, do hereby establish the said Book: And they declare it to be the Liturgy of this Church: And require that it be received as such by all the members of the same: And this Book shall be in use from and after the First Day of October, in the Year of our Lord one thousand seven hundred and ninety.

PREFACE.

IT is a most invaluable part of that blessed *liberty wherewith CHRIST hath made us free*, that in his worship, different forms and usages may without offence be allowed, provided the substance of the Faith be kept entire; and that, in every Church, what cannot be clearly determined to belong to Doctrine must be referred to Discipline; and therefore, by common consent and authority, may be altered, abridged, enlarged, amended, or otherwise disposed of, as may seem most convenient for the edification of the people, “according to the various exigencies of times and occasions.”

The *Church of England*, to which the Protestant Episcopal Church in these States is indebted, under GOD, for her first foundation and a long continuance of nursing care and protection, hath, in the Preface of her Book of Common Prayer, laid it down as a rule, that “The particular forms of Divine Worship, and the Rites and Ceremonies appointed to be used therein, being things in their own nature indifferent and alterable, and so acknowledged, it is but reasonable that upon weighty and important considerations, according to the various exigencies of times and occasions, such changes and alterations should be made therein, as to those who are in places of authority should, from time to time, seem either necessary or expedient.”

The same Church hath not only in her Preface, but likewise in her Articles and Homilies, declared the necessity and expediency of occasional alterations and amendments in her Forms of Public Worship; and we find accordingly, that, seeking to “keep the happy mean between too much stiffness in refusing, and too much easiness in admitting variations in things once advisedly established, she hath, in the reign of several Princes, since the first compiling of her Liturgy in the time of Edward the Sixth, upon just and weighty considerations her thereunto moving, yielded to make such alterations

PREFACE.

in some particulars, as in their respective times were thought convenient; yet so as that the main body and essential parts of the same (as well in the chiefest materials, as in the frame and order thereof) have still been continued firm and unshaken."

Her general aim in these different reviews and alterations hath been, as she further declares in her said Preface, "to do that which, according to her best understanding, might most tend to the preservation of peace and unity in the Church; the procuring of reverence, and the exciting of piety and devotion in the worship of GOD; and, finally, the cutting off occasion, from them that seek occasion, of cavil or quarrel against her Liturgy." And although, according to her judgment, there be not "any thing in it contrary to the Word of GOD, or to sound doctrine, or which a godly man may not with a good conscience use and submit unto, or which is not fairly defensible, if allowed such just and favourable construction as in common equity ought to be allowed to all human writings;" yet upon the principles already laid down, it cannot but be supposed that further alterations would in time be found expedient. Accordingly, a commission for a review was issued in the year 1689: but this great and good work miscarried at that time; and the Civil Authority has not since thought proper to revive it by any new commission.

But when in the course of Divine Providence, these American States became independent with respect to civil government, their ecclesiastical independence was necessarily included; and the different religious denominations of Christians in these States were left at full and equal liberty to model and organize their respective Churches, and forms of worship, and discipline, in such manner as they might judge most convenient for their future prosperity; consistently with the constitution and laws of their country.

The attention of this Church was in the first place drawn to those alterations in the Liturgy which became necessary in the prayers for our Civil Rulers, in consequence of the Revolution. And the princi-

pal care herein was to make them conformable to what ought to be the proper end of all such prayers, namely, that "Rulers may have grace, wisdom, and understanding to execute justice, and to maintain truth;" and that the people "may lead quiet and peaceable lives, in all godliness and honesty."

But while these alterations were in review before the *Convention*, they could not but, with gratitude to GOD, embrace the happy occasion which was offered to them (uninfluenced and unrestrained by any worldly authority whatsoever) to take a further review of the Public Service, and to establish such other alterations and amendments therein as might be deemed expedient.

It seems unnecessary to enumerate all the different alterations and amendments. They will appear, and it is to be hoped, the reasons of them also, upon a comparison of this with the Book of Common Prayer of the Church of England. In which it will also appear that this Church is far from intending to depart from the Church of England in any essential point of doctrine, discipline, or worship; or further than local circumstances require.

And now, this important work being brought to a conclusion, it is hoped the whole will be received and examined by every true member of our Church, and every sincere Christian, with a meek, candid, and charitable frame of mind; without prejudice or prepossessions; seriously considering what Christianity is, and what the truths of the Gospel are; and earnestly beseeching Almighty GOD to accompany with his blessing every endeavour for promulgating them to mankind, in the clearest, plainest, most affecting and majestic manner, for the sake of JESUS CHRIST, our blessed Lord and Saviour.

THE ORDER

HOW THE PSALTER IS APPOINTED TO BE READ.

THE Psalter shall be read through once every month, as it is there appointed, both for Morning and Evening Prayer. But in *February*, it shall be read only to the twenty-eighth or twenty-ninth day of the month.

And whereas, *January, March, May, July, August, October, and December*, have one-and-thirty days apiece; it is ordered, that the same Psalms shall be read the last day of the said months which were read the day before; so that the Psalter may begin again the first day of the next month ensuing.

And whereas the 119th Psalm is divided into twenty-two Portions, and is over long to be read at one time; it is so ordered, that at one time shall not be read above four or five of the said Portions.

The Minister, instead of reading from the Psalter as divided for Daily Morning and Evening Prayer, may read one of the Selections set out by this Church.

And, on Days of Fasting and Thanksgiving, appointed either by the Civil or by the Ecclesiastical Authority, the Minister may appoint such Psalms as he shall think fit in his discretion, unless any shall have been appointed by the Ecclesiastical Authority, in a Service set out for the Occasion; which, in that case, shall be used, and no other.

PROPER PSALMS ON CERTAIN DAYS.

—	Morning.	Evening.
<i>Christmas-Day,</i>	19, 45, 85	89, 110, 132
<i>Ash-Wednesday,</i>	6, 32, 38	102, 130, 143
<i>Good-Friday,</i>	22, 40, 54	64, 88
<i>Easter-Day,</i>	2, 57, 111	113, 114, 118
<i>Ascension-Day,</i>	8, 15, 21	24, 47, 103
<i>Whit-Sunday,</i>	48, 68	104, 145

The Minister may use one of the Selections, instead of any one of the above Portions.

THE ORDER

HOW THE REST OF THE HOLY SCRIPTURE IS APPOINTED TO BE READ.

THE Old Testament is appointed for the First Lessons at Morning and Evening Prayer ; so that the most part thereof will be read every year once, as in the Calendar is appointed.

The New Testament is appointed for the Second Lessons at Morning and Evening Prayer.

And to know what Lessons shall be read every day, look for the day of the month in the Calendar following, and there ye shall find the Chapters that shall be read for the Lessons, both at Morning and Evening Prayer ; except only the Moveable Feasts, which are not in the Calendar ; and the Immoveable, where there is a blank left in the column of Lessons ; the Proper Lessons for all which days are to be found in the Table of Proper Lessons.

And, on days of Fasting and Thanksgiving, the same rule is to obtain as in reading the Psalms.

And the same discretion of choice is allowed on occasions of Ecclesiastical Conventions, and those of Charitable Collections.

And Note, That whensoever Proper Psalms or Lessons are appointed, then the Psalms and Lessons of ordinary course appointed in the Psalter and Calendar, if they be different, shall be omitted for that time.

Note also, That the Collect, Epistle, and Gospel, appointed for the *Sunday*, shall serve all the Week after, where it is not in this Book otherwise ordered.

TABLES OF LESSONS OF HOLY SCRIPTURE,

TO BE READ AT MORNING AND EVENING PRAYER THROUGHOUT THE YEAR.

A TABLE OF LESSONS FOR SUNDAYS.

SUNDAYS.	MORNING.		EVENING.	
	First Lesson.	Second Lesson.	First Lesson.	Second Lesson.
<i>In Advent.</i>				
1	Isaiah — 1	Luke — 1 to v. 39	Isaiah — 2	Romans — 10
2	— 5	— 1 v. 39	— 24	— 12
3	— 25	— 3 to v. 19	— 28 to v. 23	— 14
4	— 30	Matthew 3 to v. 13	— 32	1 Corinthians — 1
<i>After Christmas.</i>				
1	— 35	Luke — 2 v. 25	— 40	— 2
2	— 41	Mark — 1 to v. 16	— 42	Hebrews — 2
<i>After Epiphany.</i>				
1	— 44	Matthew — 2 v. 13	— 45	1 Corinthians — 3
2	— 51	John — 1 v. 29	— 52 to v. 13	— 13
3	— 54	Matthew — 4 v. 12	— 55	2 Corinthians — 4
4	— 57	Luke — 4 v. 14 to 33	— 59	— 5
5	— 61	Matthew — 5	— 62	Galatians — 2
6	— 65	— 6	— 66	— 3
<i>Septuagesima.</i>	Jeremiah — 5	— 7	Jeremiah — 22	Ephesians — 1
<i>Sexagesima.</i>	— 35	Luke — 7 v. 19	— 36	— 2
<i>Quinquagesima.</i>	Lamentations 1	Mark — 6 to v. 30	Lam. — 3 to v. 37	— 3

A TABLE OF LESSONS FOR SUNDAYS.

SUNDAYS.	MORNING.		EVENING.	
	First Lesson.	Second Lesson.	First Lesson.	Second Lesson.
<i>In Lent.</i>				
1	Jeremiah — 7	Matthew — 10	Jeremiah — 9	Ephesians — 4
2	Ezekiel — 14	Luke — 10 to v. 25	Ezekiel — 18	— 5
3	— 20 to v. 27	Mark — 9 to v. 30	— 20 v. 27	— 6
4	Micah — 6	Luke — 19 v. 28	Habakkuk — 3	Philippians — 1
5	Haggai — 2 to v. 10	— 21	Zachariah — 13	— 3
6	Daniel — 9	Matthew — 26	Malachi — 3 and 4	Hebrews 5 to v. 11
	Exodus 12 to v. 37	Romans — 6	Exodus — 12 v. 37	Acts — 2 v. 22
<i>Easter-Day.</i>				
<i>After Easter.</i>				
1	Isaiah — 43	Acts — 1	Isaiah — 48	1 Corinthians — 15
2	Hosea — 13	— 3	Hosea — 14	Colossians — 1
3	Joel — 3 v. 9	— 5	Micah — 4	— 3
4	Micah — 5	— 6	Nahum — 1	1 Thessalonians — 3
5	Zachariah — 8	— 8 v. 5	Zachariah — 10	— 4
<i>After Ascension.</i>				
<i>Whit-Sunday.</i>				
<i>Trinity.</i>				
<i>After Trinity.</i>				
1	— 3	Acts — 9 to v. 32	— 6	1 Timothy — 6
2	— 9 to v. 20	— 10	— 15 to v. 19	2 Timothy — 2
3	— 37	— 11	— 42	— 3 and 4 to v. 9
4	— 43	— 14	— 45	Titus 2 & 3 to v. 10
5	— 49	— 15	— 50	Hebrews — 10

A TABLE OF LESSONS FOR SUNDAYS.

SUNDAYS.	MORNING.		EVENING.	
	First Lesson.	Second Lesson.	First Lesson.	Second Lesson.
<i>After Trinity.</i>				
6	Exodus — 3	Acts — 17	Exodus — 5	Hebrews — 11
7	— 9	— 20	— 10	— 12
8	— 14	— 24	— 15	— 13
9	Numbers — 16	— 26	Numbers — 22	James — 1
10	— 23	— 28	— 24	— 2
11	Deut. — 4 to v. 41	Matthew — 18	Deuteronomy — 5	— 3
12	— 6	— 20	— 7	— 4
13	— 8	— 23	— 9	— 5
14	— 33	— 25	— 34	— 6
15	Joshua — 23	Mark — 4	Joshua — 24	1 Peter — 1
16	Judges — 4	— 13	Judges — 5	— 2
17	1 Samuel — 12	— 13	1 Samuel — 17	— 3
18	2 Samuel — 12	— 15	2 Samuel — 19	— 4
19	1 Kings 8 to v. 22	— 20	1 Kings 8 v. 22 to 62	— 5
20	— 17	John — 3	— 18	2 Peter — 1
21	2 Kings — 5	— 7	— 19	— 2
22	Daniel — 6	— 8	2 Kings — 19	— 3
23	Proverbs — 1	— 9	Daniel — 7	1 John — 1
24	— 3	— 10	Proverbs — 2	— 2
25	— 11	— 11	— 8	— 3
26	— 13	— 15	— 12	— 4
27	— 15	— 16	— 14	Jude — 1
			— 16	2 John — 1

A TABLE OF LESSONS
FOR
HOLY-DAYS.

Holy-days.	Morning.	Evening.
<i>St. Andrew.</i>	Proverbs 20	Proverbs 21
<i>St. Thomas.</i>	—— 23	—— 24
<i>Nativity.</i>		
1 Lesson,	Isa. 9 to v. 8.	Isa. 7 v. 10 to 17
2 Lesson,	Luke 2 to v. 15	Tit. 3 v. 4 to 9
<i>St. Stephen.</i>		
1 Lesson,	Proverbs 28	Eccles. 4
2 Lesson,	Acts 6 v. 8 & ch. 7 to v. 30	Acts 7 v. 30 to 55
<i>St. John.</i>		
1 Lesson,	Eccles. 5	Eccles. 6
2 Lesson,	Rev. 1	Rev. 22
<i>Innocents.</i>	Jer. 31 to v. 18	Wisdom 1
<i>Circumcision.</i>		
1 Lesson,	Gen. 17 to v. 15	Deut. 10 v. 12
2 Lesson,	Romans 2	Coloss. 2
<i>Epiphany.</i>		
1 Lesson,	Isaiah 60	Isaiah 49
2 Lesson,	Romans 11	John 2 to v. 12
<i>Conversion of St. Paul.</i>		
1 Lesson,	Wisdom 5	Wisdom 6
2 Lesson,	Acts 22 to v. 22	Acts 26 to v. 24
<i>Purification of Virgin Mary.</i>	Wisdom 9	Wisdom 12
<i>St. Matthias.</i>	—— 19	Ecclus. 1
<i>Annunciation of Virgin Mary.</i>	Ecclus. 2	—— 3
<i>Ash-Wednesday.</i>		
1 Lesson,	Isaiah 59	Jonah 3
2 Lesson,	Luke 6 v. 20	2 Peter 3

A TABLE OF LESSONS FOR HOLY-DAYS.

Holy-days.	Morning.	Evening.
<i>Monday before Easter.</i> 1 Lesson, 2 Lesson,	Daniel 10 John 14	Hosea 11
<i>Tuesday before Easter.</i> 1 Lesson, 2 Lesson,	Dan. 11 to v. 30 John 15	—— 12
<i>Wednesday before Easter.</i> 1 Lesson, 2 Lesson,	Dan. 11 v. 30 John 11 v. 45	—— 13
<i>Thursday before Easter.</i> 1 Lesson, 2 Lesson,	Daniel 12 John 13	Jeremiah 31
<i>Good Friday.</i> 1 Lesson, 2 Lesson,	Gen. 22 to v. 20 John 18	[and ch. 53. Isaiah 52 v. 13 Phil. 2.
<i>Easter-Even.</i> 1 Lesson, 2 Lesson,	Zech. 9 Luke 23 v. 50	Exodus 13 Hebrews 3
<i>Monday in Easter-Week.</i> 1 Lesson, 2 Lesson,	Exodus 16 Matthew 28	Job 19 Acts 4
<i>Tuesday in Easter-Week.</i> 1 Lesson, 2 Lesson,	Isa. 26 to v. 20 Luke 24 to v. 13	Isaiah 12 2 Cor. 5
<i>St. Mark.</i>	Ecclus. 4	Ecclus. 5
<i>St. Philip and St. James.</i> 1 Lesson, 2 Lesson,	Ecclus. 7 John 1 v 43	—— 9

A TABLE OF LESSONS FOR HOLY-DAYS.

Holy-days.	Morning.	Evening.
<i>Ascension.</i> 1 Lesson, 2 Lesson,	2 Kings 2 Luke 24 v. 44	Deut. 10 Eph. 4 to v. 17
<i>Monday in Whit- sun-Week.</i> 1 Lesson, 2 Lesson,	Gen. 11 to v. 10 1 Cor. 12.	Numbers 11 1 Cor. 14 to v. 26
<i>Tuesday in Whit- sun-Week.</i> 1 Lesson, 2 Lesson,	1 Sam. 19 v. 18 1 Thess. 5	Deut. 30 Galatians 5
<i>St. Barnabas.</i> 1 Lesson, 2 Lesson,	Ecclus. 10 Acts 14	Ecclus. 12 Acts 15 to v. 36
<i>St. John Baptist.</i> 1 Lesson, 2 Lesson,	Malachi 3 Matthew 3	Malachi 4 Mat. 14 to v. 13
<i>St. Peter.</i> 1 Lesson, 2 Lesson,	Ecclus. 15 Acts 3	Ecclus. 19 Acts 4
<i>St. James</i>	Ecclus. 21	Ecclus. 22
<i>St. Bartholomew.</i>	—— 24	—— 29
<i>St. Matthew.</i>	—— 35	—— 38
<i>St. Michael.</i> 1 Lesson, 2 Lesson,	Genesis 32 Acts 12 to v. 20	Daniel 10 v. 5 Jude v. 5 to 16
<i>St. Luke.</i>	Ecclus. 51	Job 1
<i>St. Simon and St. Jude.</i>	Job 24 & 25	—— 42
<i>All Saints.</i> 1 Lesson, 2 Lesson,	Wisd. 3 to v. 10 Heb. 11 v. 32 & ch. 12 to v. 7	Wisd. 5 to v. 17 Rev. 19 to v. 17

A TABLE OF LESSONS
FOR
JANUARY.

CALENDAR.			MORNING PRAYER.		EVENING PRAYER.	
			1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.
1	A	<i>Circum.</i>				
2	b		Genesis 1	Matt. 1	Genesis 2	Rom. 1
3	c		3	2	4	2
4	d		5	3	6	3
5	e		7	4	8	4
6	f	<i>Epiph.</i>				
7	g		9	5 to v. 21	11	5
8	A		12	5 v. 21	13	6
9	b		14	6 to v. 16	15	7
10	c		16	6 v. 16	17	8
11	d		18 to v. 17	7	18 v. 17	9
12	e		19 to v. 30	8 to v. 18	20	10
13	f		21 to v. 22	8 v. 18	21 v. 22	11
14	g		22	9 to v. 18	23	12
15	A		24 to v. 32	9 v. 18	24 v. 32	13
16	b		25 to v. 19	10	25 v. 19	14
17	c		26 to v. 17	11	26 v. 17	15
18	d		27 to v. 30	12 to v. 22	27 v. 30	16
19	e		28	12 v. 22	29 to v. 15	1 Cor. 1
20	f		29 v. 15	13 to v. 31	30 to v. 25	2
21	g		30 v. 25	13 v. 31	31 to v. 25	3
22	A		31 v. 25	14	32 to v. 24	4
23	b		32 v. 24	15 to v. 21	33	5
24	c		34	15 v. 21	35	6
25	d	<i>Conver. of</i>				
26	e	<i>St. Paul.</i>	37	16	39	7
27	f		40	17	41 to v. 37	8
28	g		41 v. 37	18 to v. 21	42 to v. 25	9
29	A		42 v. 25	18 v. 21	43 to v. 15	10
30	b		43 v. 15	19	44 to v. 14	11
31	c		44 v. 14	20 to v. 17	45 to v. 16	12

A TABLE OF LESSONS
FOR
FEBRUARY.*

CALENDAR.			MORNING PRAYER.		EVENING PRAYER.	
			1 Lesson.	2Lesson.	1 Lesson.	2Lesson.
1	d		Gen. 45 v. 16	Matt. 20 v. 17	Gen. 46	1 Cor. 13
2	e	<i>Purifica.</i>	.....	21 to v. 23	.....	14
3	f	<i>of Virgin</i>	47 to v. 13	21 v. 23	47 v. 13	15
4	g	<i>Mary.</i>	48	22 to v. 23	49	16
5	A		50 to v. 15	22 v. 23	50 v. 15	2 Cor. 1
6	b		Exodus 1	23	Exodus 2	2
7	c		3	24	4 to v. 18	3
8	d		4 v. 18	25 to v. 31	5	4
9	e		6 to v. 14	25 v. 31	6 v. 14	5
10	f		7	26 to v. 36	8 to v. 16	6
11	g		8 v. 16	26 v. 36	9 to v. 13	7
12	A		9 v. 13	27	10 to v. 12	8
13	b		10 v. 12	28	11	9
14	c		12 to v. 37	Mark 1	12 v. 37	10
15	d		13	2	14 to v. 15	11
16	e		14 v. 15	3	15	12
17	f		16	4 to v. 26	17	13
18	g		18	4 v. 26	19	Gal. 1
19	A		20	5 to v. 21	21 to v. 18	2
20	b		21 v. 18	5 v. 21	22 to v. 16	3
21	c		22 v. 16	6 to v. 30	23 to v. 20	4
22	d		23 v. 20	6 v. 30	24	5
23	e		32 to v. 15	7 to v. 24	32 v. 15	6
24	f	<i>St. Mat-</i>	.....	7 v. 24	.....	Ephes. 1
25	g	<i>thias.</i>	33	8 to v. 27	34 to v. 27	2
26	A		34 v. 27	8 v. 27	40	3
27	b		Lev. 19 to v. 19	9 to v. 30	Lev. 19 v. 19	4
28	c		24	9 v. 30	25	5
29	d		26 to v. 21	10 to v. 32	26 v. 21	Rom. 12

* Note, That except in every leap-year, February hath 28 days only.

A TABLE OF LESSONS FOR MARCH.

CALENDAR.			MORNING PRAYER.		EVENING PRAYER.	
			1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.
1	d		Num. 11 to v. 24	Mark 10 v. 32	Num. 11 v. 24	Eph. 6
2	e		12	11	13	Phil. 1
3	f		14 to v. 26	12 to v. 28	14 v. 26	2
4	g		16 to v. 36	12 v. 28	16 v. 36	3
5	A		17	13	20	4
6	b		21	14 to v. 26	22	Col. 1
7	c		23	14 v. 26	24	2
8	d		25	15	27	3
9	e		30	16	31 to v. 25	4
10	f		31 v. 25	Luke 1 to v. 39	32	1 Thes. 1
11	g		35	1 v. 39	36	2
12	A		Deuter. 1 to v. 19	2 to v. 40	Deuter. 1 v. 19	3
13	b		2 to v. 26	2 v. 40	2 v. 26	4
14	c		3	3	4 to v. 25	5
15	d		4 v. 25	4	5 to v. 22	2 Thes. 1
16	e		5 v. 23	5	6	2
17	f		7	6 to v. 20	8	3
18	g		9	6 v. 20	10	1 Tim. 1
19	A		11	7 to v. 36	12	2, 3
20	b		13	7 v. 36	14	4
21	c		15	8 to v. 26	16	5
22	d		17	8 v. 26	18	6
23	e		19	9 to v. 37	20	2 Tim. 1
24	f		21	9 v. 37	22	2
25	g	<i>Annun.</i>	....	10 to v. 25	....	3
26	A	<i>of V. M.</i>	24	10 v. 25	25	4
27	b		26	11 to v. 29	27	Titus 1
28	c		28 to v. 15	11 v. 29	28 v. 15	2, 3
29	d		29	12	30	Philem.
30	e		31	13	32	Heb. 1
31	f		33	14	34	2

* The Numbers prefixed to the several Days, (in the foregoing Calendar,) between the 21st Day of March and the 18th Day of April, both inclusive, denote the Days upon which those Full Moons do fall, which happen upon or next after the 21st Day of March, in those years, of which they are respectively the Golden Numbers; and

A TABLE OF LESSONS

FOR

A P R I L.

CALENDAR.			MORNING PRAYER.		EVENING PRAYER.	
*			1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.
13	1	g	Joshua 1	Luke 15	Joshua 2	Heb. 3
2	2	A	3	16	4	4
	3	b	5	17 to v. 20	6 to v. 12	5
10	4	c	6 v. 12	17 v. 20	7 to v. 16	6
	5	d	7 v. 16	18 to v. 31	8 to v. 14	7
18	6	e	8 v. 14	18 v. 31	9	8
7	7	f	10 to v. 15	19 to v. 28	10 v. 15-28	9
	8	g	10 v. 28	19 v. 28	22 to v. 21	10
15	9	A	22 v. 21	20	23	11
4	10	b	24 to v. 19	21	24 v. 19	12
	11	c	Judges 1	22 to v. 31	Judges 1	13
			to v. 22		v. 22	
12	12	d	2 to v. 11	22 v. 31	2 v. 11	James 1
1	13	e	3 to v. 12	23	3 v. 12	2
	14	f	4	24	5	3
9	15	g	6 to v. 11	John 1	6 v. 11 to 25	4
				to v. 29		
	16	A	6 v. 25	1 v. 29	7	5
17	17	b	8 to v. 22	2	8 v. 22	1 Peter 1
6	18	c	9 to v. 22	3 to v. 22	9 v. 22 to 46	2
	19	d	9 v. 46	3 v. 22	10	3
	20	e	11 to v. 29	4	11 v. 29	4
	21	f	12	5	13	5
	22	g	14	6 to v. 22	15	2 Peter 1
	23	A	16 to v. 21	6 v. 22	16 v. 21	2
	24	b	17	7 to v. 32	18	3
	25	c	<i>St. Mark</i>	7 v. 32		1 John 1
	26	d	19 to v. 22	8 to v. 21	19 v. 22	2
	27	e	20 to v. 26	8 v. 21	20 v. 26	3
	28	f	21 to v. 16	9	21 v. 16	4
	29	g	Ruth 1	10 to v. 22	Ruth 2	5
	30	A	3	10 v. 22	4	2, 3 John

the Sunday Letter next following any such Full Moon points out Easter-Day for that year. All which holds until the Year of our Lord 1899 inclusive ; after which Year, the Place of these Golden Numbers will be to be changed, as is hereafter expressed.

A TABLE OF LESSONS

FOR

M A Y.

CALENDAR.			MORNING PRAYER.		EVENING PRAYER.	
			1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.
1	b	<i>St. Philip and St. James.</i>	.....	.....	.....	Jude
2	c		1 Sam. 1	John 11	1 Sam. 2	Rom. 1
				to v. 30	to v. 22	
3	d		2 v. 22	11 v. 30	3	2
4	e		4	12 to v. 20	5	3
5	f		6	12 v. 20	7	4
6	g		8	13	9	5
7	A		10	14	11	6
8	b		12	15	13	7
9	c		14 to v. 24	16	14 v. 24	8
10	d		15	17	16	9
11	e		17 to v. 30	18	17 v. 30	10
12	f		18	19	19	11
13	g		20	20	21	12
14	A		22	21	23	13
15	b		24	Acts 1	25	14
16	c		26	2	27	15
17	d		28	3	29	16
18	e		30	4 to v. 23	31	1 Cor. 1
19	f		2 Sam. 1	4 v. 23	2 Sam. 2	2
20	g		3	5 to v. 17	4	3
21	A		5	5 v. 17	6	4
22	b		7	6	8	5
23	c		9	7 to v. 30	10	6
24	d		11	7 v. 30	12	7
25	e		13 to v. 23	8 to v. 26	13 v. 23	8
26	f		14	8 v. 26	15	9
27	g		16	9 to v. 23	17	10
28	A		18	9 v. 23	19 to v. 16	11
29	b		19 v. 16	10 to v. 34	20	12
30	c		21	10 v. 34	22	13
31	d		23	11 to v. 19	24	14

A TABLE OF LESSONS

FOR

JUNE.

CALENDAR.			MORNING PRAYER.		EVENING PRAYER.	
			1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.
1	e		1 Kings 1	Acts 11	1 Kings 1	1 Cor. 15
			to v. 28	v. 19	v. 28	
2	f		2 to v. 26	12	2 v. 26	16
3	g		3	13 to v. 14	4	2 Cor. 1
4	A		5	13 v. 14	6	2
5	b		7	14 to v. 19	8	3
6	c		9	14 v. 19	10	4
7	d		11 to v. 26	15	11 v. 26	5
8	e		12	16 to v. 14	13	6
9	f		14	16 v. 14	15	7
10	g		16	17 to v. 16	17	8
11	A	<i>St. Barn.</i>				
12	b		18	17 v. 16	19	9
13	c		20 to v. 22	18 to v. 18	20 v. 22	10
14	d		21	18 v. 18	22 to v. 29	11
15	e		22 v. 29	19 to v. 21	2 Kings 1	12
16	f		2 Kings 2	19 v. 21	3	13
17	g		4	20 to v. 17	5	Gal. 1
18	A		6	20 v. 17	7	2
19	b		8	21	9	3
20	c		10	22	11	4
21	d		12	23	13	5
22	e		14	24	15	6
23	f		16	25	17 to v. 24	Ephes. 1
24	g	<i>Nativ. of</i>				
25	A	<i>St. John</i>	17 v. 24	26	18	2
26	b	<i>Baptist.</i>	19 to v. 20	27 to v. 21	19 v. 20	3
27	c		20	27 v. 21	21	4
28	d		22	28 to v. 17	23	5
29	e	<i>St. Peter.</i>				
30	f		24	28 v. 17	25	6

A TABLE OF LESSONS

FOR
JULY.

CALENDAR.			MORNING PRAYER.		EVENING PRAYER.	
			1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.
1	g		Ezra 1	Matt. 1	Ezra 3	Phil. 1
2	A		4	2	5	2
3	b		6	3	7	3
4	c		8 v. 21	4 to v. 17	9	4
5	d		Neh. 1	4 v. 17	Neh. 2	Colos. 1
6	e		4 to v. 13	5 to v. 21	4 v. 13	2
7	f		5	5 v. 21	6	3
8	g		8	6 to v. 16	9	4
9	A		10	6 v. 16	13 to v. 15	1 Thes. 1
10	b		13 v. 15	7	Esther 1	2
11	c		Esther 2	8 to v. 18	3	3
12	d		4	8 v. 18	5	4
13	e		6	9 to v. 18	7	5
14	f		8	9 v. 18	9 to v. 20	2 Thes. 1
15	g		9 v. 20	10	Job 1	2
16	A		Job 2	11	3	3
17	b		4	12 to v. 22	5	1 Tim. 1
18	c		6	12 v. 22	7	2, 3
19	d		8	13 to v. 31	9	4
20	e		10	13 v. 31	11	5
21	f		12	14 to v. 22	13	6
22	g		14	14 v. 22	15	2 Tim. 1
23	A		16	15 to v. 21	17	2
24	b		18	15 v. 21	19	3
25	c	St. James	....	16	....	4
26	d		20	17	21	Titus 1
27	e		22	18 to v. 21	23	2, 3
28	f		24 and 25	18 v. 21	26	Philem
29	g		27	19 to v. 16	28	Heb. 1
30	A		29	19 v. 16	30	2
31	b		31	20 v. 17	32	3

A TABLE OF LESSONS

FOR

AUGUST.

CALENDAR.			MORNING PRAYER.		EVENING PRAYER.	
			1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.
1	c		Job 33	Matt. 20 v. 17	Job 34	Heb. 4
2	d		35	21 to v. 23	36	5
3	e		37	21 v. 23	38	6
4	f		39	22 to v. 23	40	7
5	g		41	22 v. 23	42	8
6	A		Prov. 1 to v. 20	23 to v. 25	Prov. 1 v. 20	9
7	b		2	23 v. 25	3	10
8	c		4	24 to v. 29	5	11
9	d		6 to v. 20	24 v. 29	6 v. 20	12
10	e		7	25 to v. 31	8	13
11	f		9	25 v. 31	10	James 1
12	g		11	26 to v. 36	12	2
13	A		13	26 v. 36	14 to v. 16	3
14	b		14 v. 16	27	15 to v. 21	4
15	c		15 v. 21	28	16	5
16	d		17 to v. 15	Mark 1	17 v. 15	1 Peter 1
17	e		18	2	19	2
18	f		20	3	21 to v. 17	3
19	g		21 v. 17	4 to v. 26	22 to v. 17	4
20	A		22 v. 17	4 v. 26	23 to v. 22	5
21	b		23 v. 22	5 to v. 21	24	2 Peter 1
22	c		25	5 v. 21	26	2
23	d		27	6 to v. 30	28	3
24	e	St. Barth.	....	6 v. 30	....	1 John 1
25	f		29	7 to v. 24	31	2
26	g		Eccl. 1	7 v. 24	Eccl. 2	3
27	A		3	8 to v. 27	4	4
28	b		5	8 v. 27	6	5
29	c		7	9 to v. 30	8	2, 3 John
30	d		9	9 v. 30	10	Jude
31	e		11	10 to v. 32	12	Rom. 1

A TABLE OF LESSONS
FOR
SEPTEMBER.

CALENDAR.			MORNING PRAYER.		EVENING PRAYER.	
			1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.
1	f		Jer. 1	Mar. 10 v. 32	Jerem. 2 to v. 20	Rom. 2
2	g		2 v. 20	11	3	3
3	A		4 to v. 19	12 to v. 28	4 v. 19	4
4	b		5	12 v. 28	6	5
5	c		7 to v. 21	13	7 v. 21	6
6	d		8	14 to v. 26	9	7
7	e		10	14 v. 26	11	8
8	f		12	15	13	9
9	g		14	16	15	10
10	A		16	Luke 1 to v. 39	17	11
11	b		18	1 v. 39	19	12
12	c		20	2 to v. 40	21	13
13	d		22	2 v. 40	23	14
14	e		24	3	25	15
15	f		26	4	27	16
16	g		28	5	29	1 Cor. 1
17	A		30	6 to v. 20	31	2
18	b		32	6 v. 20	33	3
19	c		34	7 to v. 36	35	4
20	d		36	7 v. 36	37	5
21	e	<i>St. Matt.</i>	....	8 to v. 26	....	6
22	f		38	8 v. 26	39	7
23	g		40	9 to v. 37	41	8
24	A		42	9 v. 37	43	9
25	b		44	10 to v. 25	45 and 46	10
26	c		47	10 v. 25	48 to v. 25	11
27	d		48 v. 25	11 to v. 29	49 to v. 23	12
28	e		49 v. 23	11 v. 29	50 to v. 21	13
29	f	<i>St. Mich.</i>				
30	g	<i>and All Angels.</i>	50 v. 21	13	51 to v. 35	15

A TABLE OF LESSONS

FOR OCTOBER.

CALENDAR.			MORNING PRAYER.		EVENING PRAYER.	
			1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.
1	A		Jer. 51 v. 35	Luke 14	Jer. 52	1 Cor. 16
2	b		Lam. 1	15	Lam. 2	2 Cor. 1
3	c		3 to v. 37	16	3 v. 37	2
4	d		4	17 to v. 20	5	3
5	e		Ezek. 1	17 v. 20	Ezek. 2	4
6	f		3	18 to v. 31	6	5
7	g		7	18 v. 31	13	6
8	A		14	19 to v. 28	18 to v. 19	7
9	b		18 v. 19	19 v. 28	33 to v. 21	8
10	c		33 v. 21	20	34	9
11	d		Dan. 1	21	Daniel 2 to v. 24	10
12	e		2 v. 24	22 to v. 31	3	11
13	f		4	22 v. 31	5	12
14	g		6	23	7	13
15	A		8	24	9	Gal. 1
16	b		10	John 1 to v. 29	11	2
17	c		12	1 v. 29	Hosea 1	3
18	d	<i>St. Luke</i>	.....	2	.....	4
19	e	<i>Evang.</i>	Hos. 2, 3	3 to v. 22	4	5
20	f		5	3 v. 22	6	6
21	g		7	4	8	Ephes. 1
22	A		9	5	10	2
23	b		11	6 to v. 22	12	3
24	c		13	6 v. 22	14	4
25	d		Joel 1	7 to v. 32	Joel 2 to v. 15	5
26	e		2 v. 15	7 v. 32	3	6
27	f		Amos 1	8 to v. 21	Amos 2	Phil. 1
28	g	<i>St. Simon</i>	.....	8 v. 21	.....	2
29	A	<i>and St.</i>	3	9	4	3
30	b	<i>Jude.</i>	5	10 to v. 22	6	4
31	c		7	10 v. 22	8	Colos. 1

A TABLE OF LESSONS

FOR

NOVEMBER.

CALENDAR.			MORNING PRAYER.		EVENING PRAYER.	
			1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.
1	d	<i>All Saints Day.</i>				
2	e		Amos 9	John 11 to v. 30.	Obadiah	Colos. 2
3	f		Jonah 1	11 v. 30	Jonah 2	3
4	g		3	12 to v. 20	4	4
5	A		Micah 1	12 v. 20	Micah 2	1 Thes. 1
6	b		3	13	4	2
7	c		5	14	6	3
8	d		7	15	Nahum 1	4
9	e		Nah. 2	16	3	5
10	f		Hab. 1	17	Hab. 2	2 Thes.
11	g		3	18	Zeph. 1	2
12	A		Zeph. 2	19	3	3
13	b		Hag. 1	20	Hag. 2	1 Tim. 1
14	c		Zech. 1	21	Zech. 2	2, 3
15	d		3	Acts 1	4	4
16	e		5	2	6	5
17	f		7	3	8	6
18	g		9	4 to v. 23	10	2 Tim. 1
19	A		11	4 v. 23	12	2
20	b		13	5 to v. 17	14	3
21	c		Mal. 1	5 v. 17	Mal. 2	4
22	d		3	6	4	Titus 1
23	e		Isaiah 1	7 to v. 30	Isaiah 2	2, 3
24	f		3	7 v. 30	4	Philem.
25	g		5	8 to v. 26	6	Heb. 1
26	A		7	8 v. 26	8	2
27	b		9	9 to v. 23	10 to v. 20	3
28	c		10 v. 20	9 v. 23	11	4
29	d		12	10 to v. 34	13	5
30	e	<i>St. Andr.</i>	....	10 v. 34	....	6

A TABLE OF LESSONS

FOR

DECEMBER.

CALENDAR.			MORNING PRAYER.		EVENING PRAYER.	
			1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.
1	f		Isaiah 14	Acts 11 to v. 19	Isaiah 15	Heb. 7
2	g		16	11 v. 19	17	8
3	A		18	12	19	9
4	b		20, 21	13 to v. 14	22	10
5	c		23	13 v. 14	24	11
6	d		25	14 to v. 19	26	12
7	e		27	14 v. 19	28	13
8	f		29	15	30	James 1
9	g		31	16 to v. 14	32	2
10	A		33	16 v. 14	34	3
11	b		35	17 to v. 16	36	4
12	c		37	17 v. 16	38	5
13	d		39	18 to v. 18	40	1 Peter 1
14	e		41	18 v. 18	42	2
15	f		43	19 to v. 21	44	3
16	g		45	19 v. 21	46	4
17	A		47	20 to v. 17	48	5
18	b		49	20 v. 17	50	2 Peter 1
19	c		51	21	52	2
20	d		53	22	54	3
21	e	<i>St. Thomas.</i>	....	23	....	1 John 1
22	f		55	24	56	2
23	g		57	25	58	3
24	A		59	26	60	4
25	b	<i>Christmas Day.</i>				
26	c	<i>St. Stephen.</i>				
27	d	<i>St. John Evang.</i>				
28	e	<i>Innocents.</i>	....	27 to v. 21	....	5
29	f		Isa. 61	27 v. 21	62	2 John
30	g		63	28 to v. 17	64	3 John
31	A		65	28 v. 17	66	Jude

TABLES AND RULES
FOR THE
MOVEABLE AND IMMOVEABLE FEASTS;
TOGETHER WITH THE
DAYS OF FASTING AND ABSTINENCE,
THROUGH THE WHOLE YEAR.

RULES
TO KNOW WHEN THE MOVEABLE FEASTS AND
HOLY-DAYS BEGIN.

EASTER-DAY, on which the rest depend, is always the First *Sunday* after the Full Moon, which happens upon or next after the Twenty-first Day of *March*; and if the Full Moon happen upon a *Sunday*, *Easter-Day* is the *Sunday* after.

Advent-Sunday is always the nearest *Sunday* to the Feast of St. Andrew, whether before or after.

<i>Septuagesima</i> <i>Sexagesima</i> <i>Quinquagesima</i> <i>Quadragesima</i>	}	<i>Sunday</i> is	{	Nine Eight Seven Six	}	Weeks before <i>Easter</i> .
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<i>Rogation-Sunday</i> <i>Ascension-Day</i> <i>Whit-Sunday</i> <i>Trinity-Sunday</i>	}	is	{	Five Weeks Forty Days Seven Weeks Eight Weeks	}	After <i>Easter</i> .
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A TABLE OF FEASTS,

TO BE OBSERVED IN THIS CHURCH THROUGHOUT
THE YEAR.

All Sundays in the Year.

The Circumcision of our Lord JESUS CHRIST.

The Epiphany.

The Conversion of Saint Paul.

The Purification of the Blessed Virgin.

St. Matthias the Apostle.

The Annunciation of the Blessed Virgin.

St. Mark the Evangelist.

St. Philip and St. James the Apostles.

The Ascension of our Lord JESUS CHRIST.

St. Barnabas.

The Nativity of St. John the Baptist.

St. Peter the Apostle.

St. James the Apostle.

St. Bartholomew the Apostle.

St. Matthew the Apostle.

St. Michael and all Angels.

St. Luke the Evangelist.

St. Simon and St. Jude the Apostles.

All Saints.

St. Andrew the Apostle.

St. Thomas the Apostle.

The Nativity of our Lord JESUS CHRIST.

St. Stephen the Martyr.

St. John the Evangelist.

The Holy Innocents.

Monday and Tuesday in Easter-Week.

Monday and Tuesday in Whitsun-Week.

A TABLE OF FASTS.

Ash-Wednesday. | *Good Friday.*

OTHER DAYS OF FASTING,

ON WHICH THE CHURCH REQUIRES SUCH A
MEASURE OF ABSTINENCE AS IS MORE
ESPECIALLY SUITED TO EXTRAORDINARY ACTS
AND EXERCISES OF DEVOTION.

I. The Forty Days of Lent.

II. The Ember-Days at the
Four Seasons, being the
Wednesday, Friday, and
Saturday after

{ *The First Sunday*
 in Lent.
 The Feast of Pen-
 tecost.
 September 14, and
 December 13.

III. The three *Rogation-Days*, being the *Monday,*
Tuesday and *Wednesday* before *Holy-Thursday,*
or the *Ascension* of our LORD.

IV. All the *Fridays* in the Year, except *Christmas-*
Day.

In addition to the above, the first *Thursday* in
November (or, if any other day be appointed by the
Civil Authority, then such day) shall be observed as
a Day of *Thanksgiving* to Almighty God, for the
Fruits of the Earth, and all other Blessings of his
merciful Providence.

TABLES FOR FINDING THE HOLY-DAYS.

A TABLE TO FIND EASTER-DAY,
FROM THE PRESENT TIME TILL THE YEAR 1899,
INCLUSIVE.

Golden No.	Days of the Month.	Sunday Letters.	THIS Table contains so much of the Calendar as is necessary for the determining of <i>Easter</i> ; to find which, look for the Golden Number of the year in the first column of the Table, against which stands the day of the Paschal Full Moon; then look in the third column for the Sunday Letter, next after the day of the Full Moon; and the day of the month standing against that Sunday Letter is <i>Easter-Day</i> . If the Full Moon happen upon a Sunday, then (according to the first rule) the next Sunday after is <i>Easter-Day</i> .
XIV.	Mar. 21	C	To find the Dominical or Sunday Letter, according to the Calendar, until the year 1899, inclusive, add to the year of our Lord its fourth part, omitting fractions, divide the sum by 7, and if there be no remainder, then A is the Sunday Letter; but if any number remain, then the Letter standing against that number in the small annexed Table is the Sunday Letter.
III.	— 22	D	
	— 23	E	
XI.	— 24	F	
	— 25	G	
XIX.	— 26	A	
VIII.	— 27	B	
	— 28	C	
XVI.	— 29	D	
V.	— 30	E	
	— 31	F	
XIII.	April 1	G	
II.	— 2	A	
	— 3	B	
X.	— 4	C	
	— 5	D	
XVIII.	— 6	E	
VII.	— 7	F	
	— 8	G	
XV.	— 9	A	
IV.	— 10	B	
	— 11	C	
XII.	— 12	D	
I.	— 13	E	
	— 14	F	
IX.	— 15	G	
	— 16	A	
XVII.	— 17	B	
VI.	— 18	C	
	— 19	D	
	— 20	E	
	— 21	F	
	— 22	G	
	— 23	A	
	— 24	B	
	— 25	C	

0	A
1	G
2	F
3	E
4	D
5	C
6	B

Note, That in all Bissextile or Leap-Years, the Letter found as above will be the Sunday Letter from the intercalated day exclusive, to the end of the year.

Note, That in all Bissextile or Leap-Years, the Letter found as above will be the Sunday Letter from the intercalated day exclusive, to the end of the year.

ANOTHER TABLE TO FIND EASTER, TILL THE YEAR 1899, INCLUSIVE.

SUNDAY LETTERS.

Golden Nos.	A	B	C	D	E	F	G
I.	April 16	—	18	—	20	—	15
II.	April 9	3	4	5	6	7	8
III.	Mar. 26	27	28	29	23	24	25
IV.	April 16	17	11	12	13	14	15
V.	April 2	3	4	5	6	Mar. 31	April 1
VI.	April 23	24	25	19	20	21	22
VII.	April 9	10	11	12	13	14	8
VIII.	April 2	3	Mar. 28	29	30	31	April 1
IX.	April 16	17	18	19	20	21	22
X.	April 9	10	11	5	6	7	8
XI.	Mar. 26	27	28	29	30	31	25
XII.	April 16	17	18	19	13	14	15
XIII.	April 2	3	4	5	6	7	8
XIV.	Mar. 26	27	28	22	23	24	25
XV.	April 16	10	11	12	13	14	15
XVI.	April 2	3	4	5	Mar. 30	31	April 1
XVII.	April 23	24	18	19	20	21	22
XVIII.	April 9	10	11	12	13	7	8
XIX.	April 2	Mar. 27	28	29	30	31	April 1

To make use of the preceding Table, find the Sunday Letter for the Year in the uppermost line, and the Golden Number, or Prime, in the column of Golden Numbers, and against the Prime, in the same line, under the Sunday Letter, you have the Day of the Month on which *Easter* falleth that year. But, *Note*, That the name of the Month is set on the left hand, or just with the figure, and followeth not as in other Tables, by descent, but collaterally.

A TABLE OF THE DAYS ON WHICH EASTER WILL FALL
FOR THIRTY-EIGHT YEARS,
BEING THE TIME OF TWO CYCLES OF THE MOON.

Years of our Lord.	Golden No.	The Epact.	Sunday Letter.	Easter-Day.	Years of our Lord.	Golden No.	The Epact.	Sunday Letter.	Easter-Day.
1843	1	0	A	April 16	1862	1	0	E	April 20
1844	2	11	G F	7	1863	2	11	D	5
1845	3	22	E	March 23	1864	3	22	C B	March 27
1846	4	3	D	April 12	1865	4	3	A	April 16
1847	5	14	C	4	1866	5	14	G	1
1848	6	25	B A	23	1867	6	25	F	21
1849	7	6	G	8	1868	7	6	E D	12
1850	8	17	F	March 31	1869	8	17	C	March 28
1851	9	28	E	April 20	1870	9	28	B	April 17
1852	10	9	D C	11	1871	10	9	A	9
1853	11	20	B	March 27	1872	11	20	G F	March 31
1854	12	1	A	April 16	1873	12	1	E	April 13
1855	13	12	G	8	1874	13	12	D	5
1856	14	23	F E	March 23	1875	14	23	C	March 28
1857	15	4	D	April 12	1876	15	4	B A	April 16
1858	16	15	C	4	1877	16	15	G	1
1859	17	26	B	24	1878	17	26	F	21
1860	18	7	A G	8	1879	18	7	E	13
1861	19	18	F	March 31	1880	19	18	D C	March 28

**A TABLE OF THE MOVEABLE FEASTS,
ACCORDING TO THE SEVERAL DAYS THAT
EASTER CAN POSSIBLY FALL UPON.**

Easter- Day.	Sundays after Epiphany.	Septuages. Sunday.	First Day of Lent.	Ascension Day.	Whit- Sunday.	Sundays after Trinity.	Advent- Sunday.
Mar. 22	1	Jan. 18	Feb. 4	Apr. 30 May	May 10	27	Nov. 29
23	1	19	5	1	11	27	30
24	1	20	6	2	12	27	Dec. 1
25	2	21	7	3	13	27	2
26	2	22	8	4	14	27	3
27	2	23	9	5	15	26	Nov. 27
28	2	24	10	6	16	26	28
29	2	25	11	7	17	26	29
30	2	26	12	8	18	26	30
31	2	27	13	9	19	26	Dec. 1
Apr. 1	3	28	14	10	20	26	2
2	3	29	15	11	21	26	3
3	3	30	16	12	22	25	Nov. 27
4	3	31	17	13	23	25	28
5	3	Feb. 1	18	14	24	25	29
6	3	2	19	15	25	25	30
7	3	3	20	16	26	25	Dec. 1
8	4	4	21	17	27	25	2
9	4	5	22	18	28	25	3
10	4	6	23	19	29	24	Nov. 27
11	4	7	24	20	30	24	28
12	4	8	25	21	31	24	29
13	4	9	26	22	Jun. 1	24	30
14	4	10	27	23	2	24	Dec. 1
15	5	11	28	24	3	24	2
16	5	12	Mar. 1	25	4	24	3
17	5	13	2	26	5	23	Nov. 27
18	5	14	3	27	6	23	28
19	5	15	4	28	7	23	29
20	5	16	5	29	8	23	30
21	5	17	6	30	9	23	Dec. 1
22	6	18	7	31	10	23	2
23	6	19	8	Jun. 1	11	23	3
24	6	20	9	2	12	22	Nov. 27
25	6	21	10	3	13	22	28

Note, That in a Bissextile or Leap-Year, the number of Sundays after Epiphany will be the same as if Easter-Day had fallen one day later than it really does. And, for the same reason, one day must, in every Leap-Year, be added to the day of the month given by the Table for Septuagesima Sunday, and for the first day of Lent: unless the Table gives some day in the month of March for it: for in that case, the day given by the Table is the right day.

A TABLE TO FIND EASTER-DAY,
FROM THE YEAR 1900 TO THE YEAR 2199, INCLUSIVE.

Golden No.	Days of the Month.	Sunday Letter.	Golden No.	Days of the Month.	Sunday Letter.
XIV. III.	March 22	D	XV.	April 9	A
	23	E	IV.	10	B
	24	F		11	C
XI.	25	G		12	D
	26	A	XII.	13	E
XIX. VIII.	27	B	I.	14	F
	28	C		15	G
	29	D	IX.	16	A
XVI. V.	30	E	XVII.	17	B
	31	F	VI.	18	C
	April 1	G		19	D
XIII. II.	2	A		20	E
	3	B		21	F
	4	C		22	G
X.	5	D		23	A
	6	E		24	B
	7	F		25	C
XVIII. VII.	8	G			

THE Golden Numbers in the foregoing Calendar will point out the days of the Paschal Full Moons, till the year of our Lord 1900; at which time, in order that the Ecclesiastical Full Moons may fall nearly on the same days with the real Full Moons, the Golden Numbers must be removed to different days of the Calendar, as is done in the annexed Table, which contains so much of the Calendar then to be used, as is necessary for finding the Paschal Full Moons, and the Feast of *Easter*, from the year 1900, to the year 2199, inclusive. This Table is to be made use of, in all respects, as the first Table, before inserted, for finding *Easter* till the year 1899.

GENERAL TABLES

FOR

FINDING THE DOMINICAL OR SUNDAY LETTER,
AND THE PLACES OF THE GOLDEN NUMBERS
IN THE CALENDAR.

TABLE I.

6	5	4	3	2	1	0
B	C	D	E	F	G	A
				1600	1700	1800
1900 2000	2100	2200	2300 2400	2500	2600	2700 2800
2900	3000	3100 3200	3300	3400	3500 3600	3700
3800	3900 4000	4100	4200	4300 4400	4500	4600
4700 4800	4900	5000	5100 5200	5300	5400	5500 5600
5700	5800	5900 6000	6100	6200	6300 6400	6500
6600	6700 6800	6900	7000	7100 7200	7300	7400
7500 7600	7700	7800	7900 8000	8100	8200	8300 8400
8500	&c.					

TO find the Dominical or Sunday Letter for any given year of our Lord, add to the year its fourth part, omitting fractions, and also the number, which, in Table I., standeth at the top of the column wherein the number of hundreds contained in that given year is found; divide the sum by 7, and if there be no remainder, then A is the Sunday Letter; but if any number remain, then the Letter which standeth under that number at the top of the Table, is the Sunday Letter.

TABLE II.

1	2	3	1	2	3	To find the month and days of the month to which the Golden Numbers ought to be prefixed in the Calendar in any given year of our Lord, consisting of entire hundred years, and in all the intermediate years betwixt that and the next hundredth year following, look in the second column of Table II. for the given year, consisting of entire hundreds; and note the number or cipher which stands against it in the third column; then in Table III. look for the same number in the column under any given Golden Number, which, when you have found, guide your eye sideways to the left hand, and in the first column you will find the month and the day to which that Golden Number ought to be prefixed in the Calendar, during that period of one hundred years.
	Years of our Lord.			Years of our Lord.		
B	1600	0	B	5200	15	The Letter B, prefixed to certain hundredth years in Table II., denotes those years which are still to be accounted Bissextile or Leap-Years in the new Calendar; whereas all the other hundredth years are to be accounted only common years.
	1700	1		5300	16	
	1800	1		5400	17	
	1900	2		5500	17	
B	2000	2	B	5600	17	
	2100	2		5700	18	
	2200	3		5800	18	
	2300	4		5900	19	
B	2400	3	B	6000	19	
	2500	4		6100	19	
	2600	5		6200	20	
	2700	5		6300	21	
B	2800	5	B	6400	20	
	2900	6		6500	21	
	3000	6		6600	22	
	3100	7		6700	23	
B	3200	7	B	6800	22	
	3300	7		6900	23	
	3400	8		7000	24	
	3500	9		7100	24	
B	3600	8	B	7200	24	
	3700	9		7300	25	
	3800	10		7400	25	
	3900	10		7500	26	
B	4000	10	B	7600	26	
	4100	11		7700	26	
	4200	12		7800	27	
	4300	12		7900	28	
B	4400	12	B	8000	27	
	4500	13		8100	28	
	4600	13		8200	29	
	4700	14		8300	29	
B	4800	14	B	8400	29	
	4900	14		8500	0	
	5000	15		&c.		
	5100	16				

TABLE III.

Paschal Full Moon.	Sunday Letters.	THE GOLDEN NUMBERS.																		
		1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
Mar. 21	C	8	19	0	11	22	3	14	25	6	17	28	9	20	1	12	23	4	15	26
Mar. 22	D	9	20	1	12	23	4	15	26	7	18	29	10	21	2	13	24	5	16	27
Mar. 23	E	10	21	2	13	24	5	16	27	8	19	0	11	22	3	14	25	6	17	28
Mar. 24	F	11	22	3	14	25	6	17	28	9	20	1	12	23	4	15	26	7	18	29
Mar. 25	G	12	23	4	15	26	7	18	29	10	21	2	13	24	5	16	27	8	19	0
Mar. 26	A	13	24	5	16	27	8	19	0	11	22	3	14	25	6	17	28	9	20	1
Mar. 27	B	14	25	6	17	28	9	20	1	12	23	4	15	26	7	18	29	10	21	2
Mar. 28	C	15	26	7	18	29	10	21	2	13	24	5	16	27	8	19	0	11	22	3
Mar. 29	D	16	27	8	19	0	11	22	3	14	25	6	17	28	9	20	1	12	23	4
Mar. 30	E	17	28	9	20	1	12	23	4	15	26	7	18	29	10	21	2	13	24	5
Mar. 31	F	18	29	10	21	2	13	24	5	16	27	8	19	0	11	22	3	14	25	6
April 1	G	19	0	11	22	3	14	25	6	17	28	9	20	1	12	23	4	15	26	7
April 2	A	20	1	12	23	4	15	26	7	18	29	10	21	2	13	24	5	16	27	8
April 3	B	21	2	13	24	5	16	27	8	19	0	11	22	3	14	25	6	17	28	9
April 4	C	22	3	14	25	6	17	28	9	20	1	12	23	4	15	26	7	18	29	10
April 5	D	23	4	15	26	7	18	29	10	21	2	13	24	5	16	27	8	19	0	11
April 6	E	24	5	16	27	8	19	0	11	22	3	14	25	6	17	28	9	20	1	12
April 7	F	25	6	17	28	9	20	1	12	23	4	15	26	7	18	29	10	21	2	13
April 8	G	26	7	18	29	10	21	2	13	24	5	16	27	8	19	0	11	22	3	14
April 9	A	27	8	19	0	11	22	3	14	25	6	17	28	9	20	1	12	23	4	15
April 10	B	28	9	20	1	12	23	4	15	26	7	18	29	10	21	2	13	24	5	16
April 11	C	29	10	21	2	13	24	5	16	27	8	19	0	11	22	3	14	25	6	17
April 12	D	0	11	22	3	14	25	6	17	28	9	20	1	12	23	4	15	26	7	18
April 13	E	1	12	23	4	15	26	7	18	29	10	21	2	13	24	5	16	27	8	19
April 14	F	2	13	24	5	16	27	8	19	0	11	22	3	14	25	6	17	28	9	20
April 15	G	3	14	25	6	17	28	9	20	1	12	23	4	15	26	7	18	29	10	21
April 16	A	4	15	26	7	18	29	10	21	2	13	24	5	16	27	8	19	0	11	22
April 17	B	5	16	27	8	19	0	11	22	3	14	25	6	17	28	9	20	1	12	23
April 17	B												7	18	29	10	21	2	13	24
April 18	C	6	17	28	9	20	1	12	23	4	15	26								
April 18	C	7	18	29	10	21	2	13	24	5	16	27	8	19	0	11	22	3	14	25

THE ORDER FOR DAILY MORNING PRAYER.

¶ *The Minister shall begin the MORNING PRAYER, by reading one or more of the following Sentences of Scripture.*

THE LORD is in his holy temple; let all the earth keep silence before him. *Hab. ii. 20.*

From the rising of the sun even unto the going down of the same, my Name shall be great among the Gentiles; and in every place incense shall be offered unto my Name, and a pure offering: for my Name shall be great among the heathen, saith the LORD of hosts. *Mal. i. 11.*

Let the words of my mouth, and the meditation of my heart, be alway acceptable in thy sight, O LORD, my strength and my redeemer. *Psalms xix. 14, 15.*

When the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive. *Ezek. xviii. 27.*

I acknowledge my transgressions; and my sin is ever before me. *Psalms li. 3.*

Hide thy face from my sins; and blot out all mine iniquities. *Psalms li. 9.*

The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise. *Psalms li. 17.*

Rend your heart, and not your garments, and turn unto the LORD your God; for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. *Joel ii. 13.*

To the Lord our God be long mercies and forgivenesses, though we have rebelled against him; neither have we obeyed the voice of the LORD our God, to walk in his laws which he set before us. *Daniel ix. 9, 10.*

O LORD, correct me, but

with judgment; not in thine anger, lest thou bring me to nothing. *Jer. x. 24. Psalm vi. 1.*

Repent ye; for the Kingdom of Heaven is at hand. *St. Matt. iii. 2.*

I will arise, and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son. *St. Luke xv. 18, 19.*

Enter not into judgment with thy servant, O LORD; for in thy sight shall no man living be justified. *Psalm cxliii. 2.*

If we say that we have no sin, we deceive ourselves, and the truth is not in us; but if we confess our sins, God is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. *1 John i. 8, 9.*

¶ *Then the Minister shall say,*
DEARLY beloved brethren, the Scripture moveth us, in sundry places, to acknowledge and confess our manifold sins and wickedness; and that we should not dissemble nor cloak them before the

face of Almighty God, our heavenly Father; but confess them with an humble, lowly, penitent, and obedient heart; to the end that we may obtain forgiveness of the same, by his infinite goodness and mercy. And although we ought, at all times, humbly to acknowledge our sins before God; yet ought we chiefly so to do, when we assemble and meet together to render thanks for the great benefits that we have received at his hands, to set forth his most worthy praise, to hear his most holy Word, and to ask those things which are requisite and necessary, as well for the body as the soul. Wherefore I pray and beseech you, as many as are here present, to accompany me with a pure heart and humble voice, unto the throne of the heavenly grace, saying—

A General Confession.

¶ *To be said by the whole Congregation, after the Minister, all kneeling.*

ALMIGHTY and most merciful Father; We have erred, and strayed

from thy ways like lost sheep. We have followed too much the devices and desires of our own hearts. We have offended against thy holy laws. We have left undone those things which we ought to have done; And we have done those things which we ought not to have done; And there is no health in us. But thou, O Lord, have mercy upon us, miserable offenders. Spare thou those, O God, who confess their faults. Restore thou those who are penitent; According to thy promises declared unto mankind in Christ Jesus our Lord. And grant, O most merciful Father, for his sake; That we may hereafter live a godly, righteous, and sober life, To the glory of thy holy Name. Amen.

The Declaration of Absolution, or Remission of Sins.

¶ *To be made by the Priest alone, standing; the People still kneeling.*

ALMIGHTY God, the Father of our Lord Jesus Christ, who desireth not the death of a sinner,

but rather that he may turn from his wickedness and live, hath given power, and commandment, to his Ministers, to declare and pronounce to his people, being penitent, the Absolution and Remission of their sins. He pardoneth and absolveth all those who truly repent, and unfeignedly believe his holy Gospel. Wherefore let us beseech him to grant us true repentance, and his Holy Spirit, that those things may please him which we do at this present; and that the rest of our life hereafter may be pure and holy; so that at the last we may come to his eternal joy; through Jesus Christ our Lord.

¶ *The People shall answer here, and at the end of every Prayer, Amen.*

¶ *Or this.*

ALMIGHTY God, our heavenly Father, who of his great mercy hath promised forgiveness of sins to all those who, with hearty repentance and true faith, turn unto him; Have mercy upon you; pardon and deliver you

from all your sins ; confirm and strengthen you in all goodness ; and bring you to everlasting life ; through Jesus Christ our Lord. *Amen.*

¶ *Then the Minister shall kneel, and say the Lord's Prayer ; the People still kneeling, and repeating it with him, both here, and wheresoever else it is used in Divine Service.*

OUR Father, who art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done on earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation ; But deliver us from evil : For thine is the kingdom, and the power, and the glory, for ever and ever. *Amen.*

¶ *Then likewise he shall say,*
O Lord, open thou our lips.

Answer. And our mouth shall show forth thy praise.

¶ *Here, all standing up, the Minister shall say,*

Glory be to the Father, and to the Son, and to the Holy Ghost ;

Answer. As it was in the

beginning, is now, and ever shall be, world without end.

Minister. Praise ye the Lord.

Answer. The Lord's Name be praised.

¶ *Then shall be said or sung the following Anthem ; except on those days for which other Anthems are appointed ; and except also, when it is used in the course of the Psalms, on the nineteenth day of the month.*

Venite, exultemus Domino.

O COME, let us sing unto the LORD ; let us heartily rejoice in the strength of our salvation.

Let us come before his presence with thanksgiving ; and show ourselves glad in him with Psalms.

For the LORD is a great God ; and a great King above all gods.

In his hand are all the corners of the earth ; and the strength of the hills is his also.

The sea is his, and he made it ; and his hands prepared the dry land.

O come, let us worship and fall down, and kneel before the LORD our Maker.

For he is the Lord our God ; and we are the people of his pasture, and the sheep of his hand.

O worship the LORD in the beauty of holiness ; let the whole earth stand in awe of him.

For he cometh, for he cometh to judge the earth ; and with righteousness to judge the world, and the people with his truth.

¶ *Then shall follow a Portion of the Psalms, as they are appointed, or one of the Selections of Psalms set forth by this Church. And at the end of every Psalm, and likewise at the end of the Venite, Benedicite, Jubilate, Benedictus, Cantate Domino, Bonum est confiteri, Deus misereatur, Benedic, anima mea—MAY be said or sung the Gloria Patri ; and at the end of the whole Portion, or Selection of Psalms for the day, SHALL be said or sung the Gloria Patri, or else the Gloria in excelsis, as followeth.*

Gloria in excelsis.

GLORY be to God on high, and on earth peace, good will towards men. We praise thee, we bless thee, we worship thee, we glorify thee, we give thanks to thee for thy great glory, O Lord God, heaven-

ly King, God the Father Almighty.

O Lord, the only-begotten Son Jesus Christ ; O Lord God, Lamb of God, Son of the Father, that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, receive our prayer. Thou that sittest at the right hand of God the Father, have mercy upon us.

For thou only art holy ; thou only art the Lord ; thou only, O Christ, with the Holy Ghost, art most high in the glory of God the Father. Amen.

¶ *Then shall be read the first Lesson, according to the Table or Calendar.*

¶ *After which shall be said or sung the following Hymn.*

¶ *Note, That before every Lesson, the Minister shall say, Here beginneth such a Chapter, or Verse of such a Chapter, of such a Book : and after every Lesson, Here endeth the first, or the second Lesson.*

Te Deum laudamus.

WE praise thee, O God ; we acknowledge thee to be the Lord.

All the earth doth worship thee, the Father everlasting.

To thee all Angels cry aloud; the Heavens, and all the Powers therein.

To thee Cherubim and Seraphim continually do cry,

Holy, Holy, Holy, Lord God of Sabaoth;

Heaven and earth are full of the Majesty of thy Glory.

The glorious company of the Apostles praise thee.

The goodly fellowship of the Prophets praise thee.

The noble army of Martyrs praise thee.

The holy Church throughout all the world doth acknowledge thee;

The Father, of an infinite Majesty;

Thine adorable, true, and only Son;

Also the Holy Ghost, the Comforter.

Thou art the King of Glory, O Christ.

Thou art the everlasting Son of the Father.

When thou tookest upon thee to deliver man, thou didst humble thyself to be born of a Virgin.

When thou hadst overcome the sharpness of death, thou didst open the Kingdom of Heaven to all believers.

Thou sittest at the right hand of God, in the Glory of the Father.

We believe that thou shalt come to be our Judge.

We therefore pray thee, help thy servants, whom thou hast redeemed with thy precious blood.

Make them to be numbered with thy Saints, in glory everlasting.

O Lord, save thy people, and bless thine heritage.

Govern them, and lift them up for ever.

Day by day we magnify thee;

And we worship thy Name ever, world without end.

Vouchsafe, O Lord, to keep us this day without sin.

O Lord, have mercy upon us, have mercy upon us.

O Lord, let thy mercy be upon us, as our trust is in thee.

O Lord, in thee have I trusted; let me never be confounded.

¶ *Or this Cantic.*

*Benedicite, omnia opera
Domini.*

O ALL ye Works of the Lord, bless ye the Lord; praise him, and magnify him for ever.

O ye Angels of the Lord, bless ye the Lord; praise him, and magnify him for ever.

O ye Heavens, bless ye the Lord; praise him, and magnify him for ever.

O ye Waters that be above the firmament, bless ye the Lord; praise him, and magnify him for ever.

O all ye Powers of the Lord, bless ye the Lord; praise him, and magnify him for ever.

O ye Sun and Moon, bless ye the Lord; praise him, and magnify him for ever.

O ye Stars of Heaven, bless ye the Lord; praise him, and magnify him for ever.

O ye Showers and Dew, bless ye the Lord; praise him, and magnify him for ever.

O ye Winds of God, bless ye the Lord; praise him, and magnify him for ever.

O ye Fire and Heat, bless

ye the Lord; praise him, and magnify him for ever.

O ye Winter and Summer, bless ye the Lord; praise him, and magnify him for ever.

O ye Dews and Frosts, bless ye the Lord; praise him, and magnify him for ever.

O ye Frost and Cold, bless ye the Lord; praise him, and magnify him for ever.

O ye Ice and Snow, bless ye the Lord; praise him, and magnify him for ever.

O ye Nights and Days, bless ye the Lord; praise him, and magnify him for ever.

O ye Light and Darkness, bless ye the Lord; praise him, and magnify him for ever.

O ye Lightnings and Clouds, bless ye the Lord; praise him, and magnify him for ever.

O let the Earth bless the Lord; yea, let it praise him, and magnify him for ever.

O ye Mountains and Hills, bless ye the Lord; praise him, and magnify him for ever.

O all ye Green Things upon the earth, bless ye the Lord; praise him, and magnify him for ever.

O ye Wells, bless ye the Lord; praise him, and magnify him for ever.

O ye Seas and Floods, bless ye the Lord; praise him, and magnify him for ever.

O ye Whales, and all that move in the waters, bless ye the Lord; praise him, and magnify him for ever.

O all ye Fowls of the Air, bless ye the Lord; praise him, and magnify him for ever.

O all ye Beasts and Cattle, bless ye the Lord; praise him, and magnify him for ever.

O ye Children of Men, bless ye the Lord; praise him, and magnify him for ever.

O let Israel bless the Lord; praise him, and magnify him for ever.

O ye Priests of the Lord, bless ye the Lord; praise him, and magnify him for ever.

O ye Servants of the Lord, bless ye the Lord;

praise him, and magnify him for ever.

O ye Spirits and Souls of the Righteous, bless ye the Lord; praise him, and magnify him for ever.

O ye holy and humble Men of heart, bless ye the Lord; praise him, and magnify him for ever.

¶ *Then shall be read, in like manner, the second Lesson, taken out of the New Testament, according to the Table or Calendar.*

¶ *And after that, the following Psalm.*

Jubilate Deo. Psalm c.

O BE joyful in the LORD, all ye lands: serve the LORD with gladness, and come before his presence with a song.

Be ye sure that the LORD he is God; it is he that hath made us, and not we ourselves; we are his people, and the sheep of his pasture.

O go your way into his gates with thanksgiving, and into his courts with praise; be thankful unto him, and speak good of his Name.

For the LORD is gracious, his mercy is everlasting;

and his truth endureth
from generation to gene-
ration.

¶ *Or this Hymn.*

Benedictus. St. Luke
i. 68.

BLESSED be the Lord
God of Israel; for he
hath visited and redeemed
his people;

And hath raised up a
mighty salvation for us, in
the house of his servant
David;

As he spake by the
mouth of his holy Pro-
phets, which have been
since the world began;

That we should be sav-
ed from our enemies, and
from the hand of all that
hate us.

¶ *Then shall be said the Apostles' Creed by the Minister and the People, standing. And any Churches may omit the words, He descended into hell, or may, instead of them, use the words, He went into the place of departed spirits, which are considered as words of the same meaning in the Creed.*

I BELIEVE in God the
Father Almighty, Maker
of heaven and earth:

And in Jesus Christ his
only Son our Lord; Who

was conceived by the Holy
Ghost, Born of the Virgin
Mary; Suffered under Pon-
tius Pilate, Was crucified,
dead, and buried; He de-
scended into hell, The
third day he rose from the
dead; He ascended into
heaven, And sitteth on the
right hand of God the
Father Almighty; From
thence he shall come to
judge the quick and the
dead.

I believe in the Holy
Ghost; The holy Catholic
Church, The Communion
of Saints; The Forgiveness
of sins; The Resurrection
of the body; And the Life
everlasting. Amen.

¶ *Or this.*

I BELIEVE in one God
the Father Almighty,
Maker of heaven and
earth, And of all things
visible and invisible:

And in one Lord Jesus
Christ, the only-begotten
Son of God, Begotten of
his Father before all
worlds; God of God, Light
of Light, very God of very
God, Begotten, not made,
Being of one substance
with the Father; By whom

all things were made; Who, for us men, and for our salvation, came down from heaven, And was incarnate by the Holy Ghost of the Virgin Mary, And was made man, And was crucified also for us under Pontius Pilate. He suffered and was buried; And the third day he rose again, according to the Scriptures; And ascended into heaven, And sitteth on the right hand of the Father. And he shall come again with glory to judge both the quick and the dead; Whose kingdom shall have no end.

And I believe in the Holy Ghost, The Lord and Giver of Life, Who proceedeth from the Father and the Son, Who with the Father and the Son together is worshipped and glorified, Who spake by the Prophets. And I believe one Catholic and Apostolic Church. I acknowledge one Baptism for the remission of sins; And I look for the Resurrection of the dead, And the Life of the world to come. Amen.

¶ *And after that, these Prayers following, all devoutly kneeling; the Minister first pronouncing,*

The Lord be with you.

Answer. And with thy spirit.

Minister. Let us pray.

O Lord, show thy mercy upon us.

Answer. And grant us thy salvation.

Minister. O God, make clean our hearts within us.

Answer. And take not thy Holy Spirit from us.

¶ *Then shall follow the Collect for the day, except when the Communion Service is read; and then the Collect for the day shall be omitted here.*

A Collect for Peace.

O GOD, who art the author of peace and lover of concord, in knowledge of whom standeth our eternal life, whose service is perfect freedom; Defend us thy humble servants in all assaults of our enemies; that we, surely trusting in thy defence, may not fear the power of any adversaries, through the might of Jesus Christ our Lord. Amen.

A Collect for Grace.

O LORD, our heavenly Father, Almighty and everlasting God, who hast safely brought us to the beginning of this day; Depend us in the same with thy mighty power; and grant that this day we fall into no sin, neither run into any kind of danger; but that all our doings, being ordered by thy governance, may be righteous in thy sight; through Jesus Christ our Lord. *Amen.*

Prayer for the President of the United States, and all in Civil Authority.

O LORD, our heavenly Father, the high and mighty Ruler of the universe, who dost from thy throne behold all the dwellers upon earth; Most heartily we beseech thee with thy favour to behold and bless thy servant THE PRESIDENT OF THE UNITED STATES, and all others in authority; and so replenish them with the grace of thy Holy Spirit, that they may

always incline to thy will, and walk in thy way. Endue them plenteously with heavenly gifts; grant them in health and prosperity long to live; and finally, after this life, to attain everlasting joy and felicity; through Jesus Christ our Lord. *Amen.*

¶ *The following Prayers are to be omitted here, when the Litany is read.*

A Prayer for the Clergy and People.

ALMIGHTY and everlasting God, from whom cometh every good and perfect gift; Send down upon our Bishops, and other Clergy, and upon the Congregations committed to their charge, the healthful Spirit of thy grace; and, that they may truly please thee, pour upon them the continual dew of thy blessing. Grant this, O Lord, for the honour of our Advocate and Mediator, Jesus Christ. *Amen.*

A Prayer for all Conditions of Men.

O GOD, the Creator and Preserver of all mankind, we humbly be-

seech thee for all sorts and conditions of men; that thou wouldest be pleased to make thy ways known unto them, thy saving health unto all nations. More especially we pray for thy holy Church universal; that it may be so guided and governed by thy good Spirit, that all who profess and call themselves Christians may be led into the way of truth, and hold the faith in unity of spirit, in the bond of peace, and in righteousness of life. Finally, we commend to thy fatherly goodness all those who are any ways afflicted, or distressed, in mind, body, or estate; that it may please thee to comfort and relieve them, according to their several necessities: giving them patience under their sufferings, and a happy issue out of all their afflictions. And this we beg for Jesus Christ's sake. *Amen.*

A General Thanksgiving.

ALMIGHTY God, Father of all mercies, we, thine unworthy ser-

vants, do give thee most humble and hearty thanks for all thy goodness and loving-kindness to us, and to all men. We bless thee for our creation, preservation, and all the blessings of this life; but above all, for thine inestimable love in the redemption of the world by our Lord Jesus Christ; for the means of grace, and for the hope of glory. And, we beseech thee, give us that due sense of all thy mercies, that our hearts may be unfeignedly thankful, and that we may show forth thy praise, not only with our lips, but in our lives; by giving up ourselves to thy service, and by walking before thee in holiness and righteousness all our days; through Jesus Christ our Lord, to whom, with thee and the Holy Ghost, be all honour and glory, world without end. *Amen.*

A Prayer of St. Chrysostom.

ALMIGHTY God, who hast given us grace at this time with one accord to make our common

supplications unto thee ;
and dost promise that
when two or three are
gathered together in thy
Name thou wilt grant their
requests ; Fulfil now, O
Lord, the desires and peti-
tions of thy servants, as
may be most expedient for
them ; granting us in this
world knowledge of thy

truth, and in the world
to come life everlasting.
Amen.

2 Cor. xiii. 14.

THE grace of our Lord
Jesus Christ, and the
love of God, and the fel-
lowship of the Holy Ghost,
be with us all evermore,
Amen.

Here endeth the Order of Morning Prayer.

THE ORDER FOR DAILY
EVENING PRAYER.

¶ *The Minister shall begin the EVENING PRAYER, by reading one or more of the following Sentences of Scripture.*

THE LORD is in his holy temple; let all the earth keep silence before him. *Hab. ii. 20.*

From the rising of the sun even unto the going down of the same, my Name shall be great among the Gentiles; and in every place incense shall be offered unto my Name, and a pure offering; for my Name shall be great among the heathen, saith the LORD of hosts. *Mal. i. 11.*

Let the words of my mouth, and the meditation of my heart, be alway acceptable in thy sight, O LORD, my strength and my redeemer. *Psalm xix. 14, 15.*

When the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive. *Ezek. xviii. 27.*

I acknowledge my transgressions; and my sin is ever before me. *Psalm li. 3.*

Hide thy face from my sins; and blot out all mine iniquities. *Psalm li. 9.*

The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise. *Psalm li. 17.*

Rend your heart, and not your garments, and turn unto the LORD your God for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. *Joel ii. 13.*

To the Lord our God be long mercies and forgivenesses, though we have rebelled against him; neither have we obeyed the voice of the LORD our God to walk in his laws which he set before us. *Dan. ix. 9, 10.*

O LORD, correct me, but

with judgment; not in thine anger, lest thou bring me to nothing. *Jer. x. 24. Psalm vi. 1.*

Repent ye; for the Kingdom of Heaven is at hand. *St. Matt. iii. 2.*

I will arise, and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son. *St. Luke xv. 18, 19.*

Enter not into judgment with thy servant, O LORD; for in thy sight shall no man living be justified. *Psalm cxliii. 2.*

If we say that we have no sin, we deceive ourselves, and the truth is not in us; but if we confess our sins, God is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. *1 John i. 8, 9.*

¶ *Then the Minister shall say,*

DEARLY beloved brethren, the Scripture moveth us, in sundry places, to acknowledge and confess our manifold sins and wickedness; and that we should not dissemble nor cloak them before the

face of Almighty God, our heavenly Father; but confess them with an humble, lowly, penitent, and obedient heart; to the end that we may obtain forgiveness of the same, by his infinite goodness and mercy. And although we ought, at all times, humbly to acknowledge our sins before God; yet ought we chiefly so to do, when we assemble and meet together to render thanks for the great benefits that we have received at his hands, to set forth his most worthy praise, to hear his most holy Word, and to ask those things which are requisite and necessary, as well for the body as the soul. Wherefore I pray and beseech you, as many as are here present, to accompany me with a pure heart, and humble voice, unto the throne of the heavenly grace, saying—

A General Confession.

¶ *To be said by the whole Congregation, after the Minister, all kneeling.*

ALMIGHTY and most merciful Father; We have erred, and strayed

from thy ways like lost sheep. We have followed too much the devices and desires of our own hearts. We have offended against thy holy laws. We have left undone those things which we ought to have done; And we have done those things which we ought not to have done; And there is no health in us. But thou, O Lord, have mercy upon us, miserable offenders. Spare thou those, O God, who confess their faults. Restore thou those who are penitent; According to thy promises declared unto mankind in Christ Jesus our Lord. And grant, O most merciful Father, for his sake; That we may hereafter live a godly, righteous, and sober life, To the glory of thy holy Name. Amen.

The Declaration of Absolution, or Remission of Sins.

¶ *To be made by the Priest alone, standing; the People still kneeling.*

ALMIGHTY God, the Father of our Lord Jesus Christ, who desireth not the death of a sinner, but rather that he may

turn from his wickedness and live, hath given power, and commandment, to his Ministers, to declare and pronounce to his people, being penitent, the Absolution and Remission of their sins. He pardoneth and absolveth all those who truly repent, and unfeignedly believe his holy Gospel. Wherefore let us beseech him to grant us true repentance, and his Holy Spirit, that those things may please him which we do at this present; and that the rest of our life hereafter may be pure and holy; so that at the last we may come to his eternal joy; through Jesus Christ our Lord.

¶ *The People shall answer here, and at the end of every Prayer, Amen.*

¶ *Or this.*

ALMIGHTY God, our heavenly Father, who of his great mercy hath promised forgiveness of sins to all those who, with hearty repentance and true faith, turn unto him; Have mercy upon you; pardon and deliver you from all your sins; con-

firm and strengthen you in all goodness; and bring you to everlasting life; through Jesus Christ our Lord. *Amen.*

¶ *Then the Minister shall kneel, and say the Lord's Prayer; the People still kneeling, and repeating it with him, both here, and wheresoever else it is used in Divine Service.*

OUR Father, who art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done on earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation; But deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever and ever. *Amen.*

¶ *Then likewise he shall say,*

O Lord, open thou our lips.

Answer. And our mouth shall show forth thy praise.

¶ *Here, all standing up, the Minister shall say,*

Glory be to the Father, and to the Son, and to the Holy Ghost;

Answer. As it was in the beginning, is now, and

ever shall be, world without end.

Minister. Praise ye the Lord.

Answer. The Lord's Name be praised.

¶ *Then shall follow a Portion of the Psalms, as they are appointed, or one of the Selections, as they are set forth by this Church, with the Doxology, as in the Morning Service.*

¶ *Then shall be read the first Lesson, according to the Table or Calendar.*

¶ *After which shall be said or sung the following Psalm, except when it is read in the ordinary course of the Psalms, on the nineteenth day of the month.*

Cantate Domino. Psalm xcvi.

OSING unto the LORD a new song; for he hath done marvellous things.

With his own right hand, and with his holy arm, hath he gotten himself the victory.

The LORD declared his salvation; his righteousness hath he openly showed in the sight of the heathen.

He hath remembered his mercy and truth toward the house of Israel; and all the ends of the world

have seen the salvation of our God.

Show yourselves joyful unto the LORD, all ye lands; sing, rejoice, and give thanks.

Praise the LORD upon the harp; sing to the harp with a psalm of thanksgiving.

With trumpets also and shawms, O show yourselves joyful before the LORD, the King.

Let the sea make a noise, and all that therein is; the round world, and they that dwell therein.

Let the floods clap their hands, and let the hills be joyful together before the LORD; for he cometh to judge the earth.

With righteousness shall he judge the world, and the people with equity.

¶ *Or this.*

Bonum est confiteri. Psalm xcii.

IT is a good thing to give thanks unto the LORD, and to sing praises unto thy Name, O Most Highest;

To tell of thy loving-kindness early in the morning, and of thy truth in the night season;

Upon an instrument of

ten strings, and upon the lute; upon a loud instrument, and upon the harp.

For thou, LORD, hast made me glad through thy works; and I will rejoice in giving praise for the operations of thy hands.

¶ *Then a Lesson of the New Testament, as it is appointed.*

¶ *And after that, shall be sung or said this Psalm, except on the twelfth day of the month.*

Deus misereatur. Psalm lxxvii.

GOD be merciful unto us, and bless us, and show us the light of his countenance, and be merciful unto us;

That thy way may be known upon earth, thy saving health among all nations.

Let the people praise thee, O God; yea, let all the people praise thee.

O let the nations rejoice and be glad; for thou shalt judge the folk righteously, and govern the nations upon earth.

Let the people praise thee, O God; yea, let all the people praise thee.

Then shall the earth bring forth her increase;

and God, even our own God, shall give us his blessing.

God shall bless us; and all the ends of the world shall fear him.

¶ *Or this.*

Benedic, anima mea.

Psalm ciii.

PRAISE the LORD, O my soul; and all that is within me, praise his holy Name.

Praise the LORD, O my soul, and forget not all his benefits:

Who forgiveth all thy sin, and healeth all thine infirmities;

Who saveth thy life from destruction, and crowneth thee with mercy and loving-kindness.

O praise the LORD, ye Angels of his, ye that excel in strength; ye that fulfil his commandment, and hearken unto the voice of his word.

O praise the LORD, all ye his hosts; ye servants of his that do his pleasure.

O speak good of the LORD, all ye works of his, in all places of his dominion: praise thou the LORD, O my soul.

¶ *Then shall be said the Apostles' Creed by the Minister and the People, standing. And any Churches may omit the words, He descended into hell, or may, instead of them, use the words, He went into the place of departed spirits, which are considered as words of the same meaning in the Creed.*

I BELIEVE in God the Father Almighty, Maker of heaven and earth:

And in Jesus Christ his only Son our Lord; Who was conceived by the Holy Ghost, Born of the Virgin Mary; Suffered under Pontius Pilate, Was crucified, dead, and buried; He descended into hell, The third day he rose from the dead; He ascended into heaven, And sitteth on the right hand of God the Father Almighty; From thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost; The holy Catholic Church, The Communion of Saints; The Forgiveness of Sins; The Resurrection of the body; And the Life everlasting. Amen.

¶ *Or this.*

I BELIEVE in one God the Father Almighty,

Maker of heaven and earth,
And of all things visible
and invisible :

And in one Lord Jesus Christ, the only-begotten Son of God, Begotten of his Father before all worlds ; God of God, Light of Light, very God of very God, Begotten, not made, Being of one substance with the Father ; By whom all things were made ; Who, for us men, and for our salvation, came down from heaven, And was incarnate by the Holy Ghost of the Virgin Mary, And was made man, And was crucified also for us under Pontius Pilate. He suffered and was buried ; And the third day he rose again, according to the Scriptures ; And ascended into heaven, And sitteth on the right hand of the Father. And he shall come again with glory to judge both the quick and the dead ; Whose kingdom shall have no end.

And I believe in the Holy Ghost, The Lord and Giver of Life, Who proceedeth from the Father and the Son, Who with the Father

and the Son together is worshipped and glorified, Who spake by the Prophets. And I believe one Catholic and Apostolic Church. I acknowledge one Baptism for the remission of sins ; And I look for the Resurrection of the dead, And the Life of the world to come. Amen.

¶ *And after that, these Prayers following, all devoutly kneeling ; the Minister first pronouncing,*

The Lord be with you.

Answer. And with thy spirit.

Minister. Let us pray.

O Lord, show thy mercy upon us.

Answer. And grant us thy salvation.

Minister. O God, make clean our hearts within us.

Answer. And take not thy Holy Spirit from us.

¶ *Then shall be said the Collect for the day, and after that the Collects and Prayers following.*

A Collect for Peace.

O GOD, from whom all holy desires, all good counsels, and all just works do proceed ; Give unto thy servants that peace, which the world cannot give ;

that our hearts may be set to obey thy commandments, and also that by thee, we, being defended from the fear of our enemies, may pass our time in rest and quietness; through the merits of Jesus Christ our Saviour. *Amen.*

A Collect for Aid against Perils.

O LORD, our heavenly Father, by whose Almighty power we have been preserved this day; By thy great mercy defend us from all perils and dangers of this night; for the love of thy only Son, our Saviour, Jesus Christ. *Amen.*

A Prayer for the President of the United States, and all in Civil Authority.

O LORD, our heavenly Father, the high and mighty Ruler of the universe, who dost from thy throne behold all the dwellers upon earth; Most heartily we beseech thee with thy favour to behold and bless thy servant THE PRESIDENT OF THE UNITED STATES, and all others in authority; and so replenish them with the grace of thy Holy Spirit, that

they may always incline to thy will, and walk in thy way. Endue them plentifully with heavenly gifts; grant them in health and prosperity long to live; and finally, after this life, to attain everlasting joy and felicity; through Jesus Christ our Lord. *Amen.*

A Prayer for the Clergy and People.

ALMIGHTY and everlasting God, from whom cometh every good and perfect gift; Send down upon our Bishops, and other Clergy, and upon the Congregations committed to their charge, the healthful Spirit of thy grace; and, that they may truly please thee, pour upon them the continual dew of thy blessing. Grant this, O Lord, for the honour of our Advocate and Mediator, Jesus Christ. *Amen.*

A Prayer for all Conditions of Men.

O GOD, the Creator and Preserver of all mankind, we humbly beseech thee for all sorts and conditions of men; that thou wouldest be pleased to

make thy ways known unto them, thy saving health unto all nations. More especially we pray for thy holy Church universal; that it may be so guided and governed by thy good Spirit, that all who profess and call themselves Christians may be led into the way of truth, and hold the faith in unity of spirit, in the bond of peace, and in righteousness of life. Finally, we commend to thy fatherly goodness all those who are any ways afflicted, or distressed, in mind, body, or estate; that it may please thee to comfort and relieve them, according to their several necessities; giving them patience under their sufferings, and a happy issue out of all their afflictions. And this we beg for Jesus Christ's sake. *Amen.*

A General Thanksgiving.

ALmighty God, Father of all mercies, we, thine unworthy servants, do give thee most humble and hearty thanks for all thy goodness and loving-kindness to us, and to all men. We bless thee

for our creation, preservation, and all the blessings of this life; but above all, for thine inestimable love in the redemption of the world by our Lord Jesus Christ; for the means of grace, and for the hope of glory. And, we beseech thee, give us that due sense of all thy mercies, that our hearts may be unfeignedly thankful, and that we may show forth thy praise, not only with our lips, but in our lives; by giving up ourselves to thy service, and by walking before thee in holiness and righteousness all our days; through Jesus Christ our Lord, to whom, with thee and the Holy Ghost, be all honour and glory, world without end. *Amen.*

A Prayer of St. Chrysostom.

ALmighty God, who hast given us grace at this time with one accord to make our common supplications unto thee; and dost promise that when two or three are gathered together in thy Name thou wilt grant their requests; Fulfil now, O Lord, the

desires and petitions of thy servants, as may be most expedient for them; granting us in this world knowledge of thy truth, and in the world to come life everlasting. *Amen.*

2 Cor. xiii. 14.

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

Here endeth the Order of Evening Prayer.

THE LITANY, OR GENERAL SUPPLICATION.

¶ *To be used after Morning Service, on Sundays, Wednesdays, and Fridays.*

O GOD the Father of Heaven; have mercy upon us miserable sinners.

O God the Father of Heaven; have mercy upon us miserable sinners.

O God the Son, Redeemer of the world; have mercy upon us miserable sinners.

O God the Son, Redeemer of the world; have mercy upon us miserable sinners.

O God the Holy Ghost, proceeding from the Father and the Son; have mercy upon us miserable sinners.

O God the Holy Ghost, proceeding from the Father and the Son; have mercy upon us miserable sinners.

O holy, blessed, and glorious Trinity, three Persons and one God; have mercy upon us miserable sinners.

O holy, blessed, and glorious Trinity, three Persons and one God; have mercy upon us miserable sinners.

Remember not, Lord, our offences, nor the offences of our fore-fathers; neither take thou vengeance of our sins: spare us, good Lord, spare thy people, whom thou hast redeemed with thy most precious blood, and be not angry with us for ever.

Spare us, good Lord.

From all evil and mischief; from sin; from the

crafts and assaults of the devil; from thy wrath, and from everlasting damnation,

Good Lord, deliver us.

From all blindness of heart; from pride, vain-glory, and hypocrisy; from envy, hatred, and malice, and all uncharitableness,

Good Lord, deliver us.

From all inordinate and sinful affections; and from all the deceits of the world, the flesh, and the devil,

Good Lord, deliver us.

From lightning and tempest; from plague, pestilence, and famine; from battle and murder, and from sudden death,

Good Lord, deliver us.

From all sedition, privy conspiracy, and rebellion; from all false doctrine, heresy, and schism; from hardness of heart, and contempt of thy Word and Commandment,

Good Lord, deliver us.

By the mystery of thy holy Incarnation; by thy holy Nativity and Circumcision; by thy Baptism, Fasting, and Temptation,

Good Lord, deliver us.

By thine Agony and Bloody Sweat; by thy Cross and Passion; by thy precious Death and Burial; by thy glorious Resurrection and Ascension; and by the coming of the Holy Ghost,

Good Lord, deliver us.

In all time of our tribulation; in all time of our prosperity; in the hour of death, and in the day of judgment,

Good Lord, deliver us.

We sinners do beseech thee to hear us, O Lord God; and that it may please thee to rule and govern thy holy Church universal in the right way;

We beseech thee to hear us, good Lord.

That it may please thee to bless and preserve all Christian Rulers and Magistrates, giving them grace to execute justice, and to maintain truth;

We beseech thee to hear us, good Lord.

That it may please thee to illuminate all Bishops, Priests, and Deacons, with true knowledge and understanding of thy Word; and that both by their preach-

ing and living they may set it forth, and show it accordingly ;

We beseech thee to hear us, good Lord.

That it may please thee to bless and keep all thy people ;

We beseech thee to hear us, good Lord.

That it may please thee to give to all nations unity, peace, and concord ;

We beseech thee to hear us, good Lord.

That it may please thee to give us an heart to love and fear thee, and diligently to live after thy commandments ;

We beseech thee to hear us, good Lord.

That it may please thee to give to all thy people increase of grace to hear meekly thy Word, and to receive it with pure affection, and to bring forth the fruits of the Spirit ;

We beseech thee to hear us, good Lord.

That it may please thee to bring into the way of truth all such as have erred, and are deceived ;

We beseech thee to hear us, good Lord.

That it may please thee to strengthen such as do stand ; and to comfort and help the weak-hearted ; and to raise up those who fall ; and finally to beat down Satan under our feet ;

We beseech thee to hear us, good Lord.

That it may please thee to succour, help, and comfort, all who are in danger, necessity, and tribulation ;

We beseech thee to hear us, good Lord.

That it may please thee to preserve all who travel by land or by water, all women in the perils of child-birth, all sick persons, and young children ; and to show thy pity upon all prisoners and captives ;

We beseech thee to hear us, good Lord.

That it may please thee to defend, and provide for, the fatherless children, and widows, and all who are desolate and oppressed ;

We beseech thee to hear us, good Lord.

That it may please thee to have mercy upon all men ;

We beseech thee to hear us, good Lord.

That it may please thee to forgive our enemies, persecutors, and slanderers, and to turn their hearts;

We beseech thee to hear us, good Lord.

That it may please thee to give and preserve to our use the kindly fruits of the earth, so that in due time we may enjoy them;

We beseech thee to hear us, good Lord.

That it may please thee to give us true repentance; to forgive us all our sins, negligences, and ignorances; and to endue us with the grace of thy Holy Spirit to amend our lives according to thy holy Word;

We beseech thee to hear us, good Lord.

Son of God, we beseech thee to hear us.

Son of God, we beseech thee to hear us.

O Lamb of God, who takest away the sins of the world;

Grant us thy peace.

O Lamb of God, who takest away the sins of the world;

Have mercy upon us.

¶ *The Minister may, at his discretion, omit all that follows to the Prayer, "We humbly beseech thee, O Father," &c.*

O Christ, hear us.

O Christ, hear us.

Lord, have mercy upon us.

Lord, have mercy upon us.

Christ, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

Lord, have mercy upon us.

¶ *Then shall the Minister, and the People with him, say the Lord's Prayer.*

OUR Father, who art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done on earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

Minister. O Lord, deal not with us according to our sins.

Answer. Neither reward us according to our iniquities.

Let us pray.

O GOD, merciful Father, who despisest not the sighing of a contrite heart,

nor the desire of such as are sorrowful; Mercifully assist our prayers which we make before thee in all our troubles and adversities, whensoever they oppress us; and graciously hear us, that those evils which the craft and subtilty of the devil or man worketh against us, may, by thy good providence, be brought to nought; that we thy servants, being hurt by no persecutions, may evermore give thanks unto thee in thy holy Church; through Jesus Christ our Lord.

O Lord, arise, help us, and deliver us for thy Name's sake.

O GOD, we have heard with our ears, and our fathers have declared unto us, the noble works that thou didst in their days, and in the old time before them.

O Lord, arise, help us, and deliver us for thine honour.

Glory be to the Father, and to the Son, and to the Holy Ghost;

Answer. As it was in the beginning, is now, and

ever shall be, world without end. Amen.

From our enemies defend us, O Christ.

Graciously look upon our afflictions.

With pity behold the sorrows of our hearts.

Mercifully forgive the sins of thy people.

Favourably with mercy hear our prayers.

O Son of David, have mercy upon us.

Both now and ever vouchsafe to hear us, O Christ.

Graciously hear us, O Christ; graciously hear us, O Lord Christ.

Minister. O Lord, let thy mercy be showed upon us;

Answer. As we do put our trust in thee.

Let us pray.

WE humbly beseech thee, O Father, mercifully to look upon our infirmities; and, for the glory of thy Name, turn from us all those evils that we most justly have deserved; and grant, that in all our troubles we may put our whole trust and confidence in thy mercy,

and evermore serve thee in holiness and pureness of living, to thy honour and glory; through our only Mediator and Advocate, Jesus Christ our Lord. *Amen.*

A General Thanksgiving.

ALmighty God, Father of all mercies, we, thine unworthy servants, do give thee most humble and hearty thanks for all thy goodness and loving-kindness to us, and to all men. We bless thee for our creation, preservation, and all the blessings of this life; but above all, for thine inestimable love in the redemption of the world by our Lord Jesus Christ; for the means of grace, and for the hope of glory. And, we beseech thee, give us that due sense of all thy mercies, that our hearts may be unfeignedly thankful, and that we may show forth thy praise, not only with our lips, but in our lives; by giving up ourselves to thy

service, and by walking before thee in holiness and righteousness all our days; through Jesus Christ our Lord, to whom, with thee and the Holy Ghost, be all honour and glory, world without end. *Amen.*

A Prayer of St. Chrysostom.

ALmighty God, who hast given us grace at this time with one accord to make our common supplications unto thee; and dost promise that when two or three are gathered together in thy Name thou wilt grant their requests; Fulfil now, O Lord, the desires and petitions of thy servants, as may be most expedient for them; granting us in this world knowledge of thy truth, and in the world to come life everlasting. *Amen.*

2 Cor. xiii. 14.

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

Here endeth the Litany.

PRAYERS AND THANKSGIVINGS

UPON SEVERAL OCCASIONS.

¶ *To be used before the two final Prayers of Morning and Evening Service.*

PRAYERS.

A Prayer for Congress.

¶ *To be used during their Session.*

MOST gracious God, we humbly beseech thee, as for the people of these United States in general, so especially for their Senate and Representatives in Congress assembled; That thou wouldest be pleased to direct and prosper all their consultations, to the advancement of thy glory, the good of thy Church, the safety, honour, and welfare of thy people; that all things may be so ordered and settled by their endeavours, upon the best and surest foundations, that peace and happiness, truth and justice, religion and piety, may be established among us for all generations. These, and all other necessities, for them, for us, and thy whole Church, we humbly beg in the Name and Mediation of Jesus Christ, our most blessed Lord and Saviour.
Amen.

For Rain.

O GOD, heavenly Father, who by thy Son Jesus Christ hast promised to all those who seek thy kingdom, and the righteousness thereof, all things necessary to their bodily sustenance; Send us, we beseech thee, in this our necessity, such moderate rain and showers, that we may receive the fruits of the earth to our comfort, and to thy honour; through Jesus Christ our Lord.
Amen.

For Fair Weather.

ALMIGHTY and most merciful Father, we humbly beseech thee, of thy great goodness, to restrain those immoderate rains, wherewith, for our sins, thou hast afflicted us. And we pray thee to send us such seasonable weather, that the earth may, in due time, yield her increase for our use and benefit. And give us grace, that we may learn by thy punishments, to amend our

lives, and for thy clemency to give thee thanks and praise ; through Jesus Christ our Lord. *Amen.*

*In Time of Dearth and
Famine.*

O GOD, heavenly Father, whose gift it is that the rain doth fall, and the earth bring forth her increase ; Behold, we beseech thee, the afflictions of thy people ; increase the fruits of the earth by thy heavenly benediction ; and grant that the scarcity and dearth, which we now most justly suffer for our sins, may, through thy goodness, be mercifully turned into plenty ; for the love of Jesus Christ our Lord, to whom, with thee and the Holy Ghost, be all honour and glory, now and for ever. *Amen.*

In Time of War and Tumults.

O ALMIGHTY God, the supreme Governor of all things, whose power no creature is able to resist, to whom it belongeth justly to punish sinners, and to be merciful to those who truly repent ; Save and deliver us, we humbly beseech thee, from the hands of our enemies ; that we, being armed with thy defence, may be preserved evermore from all perils, to

glorify thee, who art the only giver of all victory ; through the merits of thy Son, Jesus Christ our Lord. *Amen.*

For those who are to be admitted into Holy Orders.

¶ *To be used in the Weeks preceding the stated Times of Ordination.*

ALMIGHTY God, our heavenly Father, who hast purchased to thyself an universal Church by the precious blood of thy dear Son ; Mercifully look upon the same, and at this time so guide and govern the minds of thy servants the Bishops and Pastors of thy flock, that they may lay hands suddenly on no man, but faithfully and wisely make choice of fit persons, to serve in the sacred Ministry of thy Church. And, to those who shall be ordained to any holy function, give thy grace and heavenly benediction ; that both by their life and doctrine they may show forth thy glory, and set forward the salvation of all men ; through Jesus Christ our Lord. *Amen.*

¶ *Or this.*

ALMIGHTY God, the giver of all good gifts, who of thy divine providence hast appointed divers Orders in thy Church ; Give thy grace, we humbly

beseech thee, to all those who are to be called to any office and administration in the same; and so replenish them with the truth of thy doctrine, and endue them with innocency of life, that they may faithfully serve before thee, to the glory of thy great Name, and the benefit of thy holy Church; through Jesus Christ our Lord. *Amen.*

In Time of great Sickness and Mortality.

O ALMIGHTY God, the Lord of life and death, of sickness and health; Regard our supplications, we humbly beseech thee; and, as thou hast thought fit to visit us for our sins with great sickness and mortality, in the midst of thy judgment, O Lord, remember mercy. Have pity upon us miserable sinners, and withdraw from us the grievous sickness with which we are afflicted. May this thy fatherly correction have its due influence upon us, by leading us to consider how frail and uncertain our life is; that we may apply our hearts unto that heavenly wisdom which in the end will bring us to everlasting life; through Jesus Christ our Lord. *Amen.*

For a Sick Person.

O FATHER of mercies and God of all comfort, our only help in time of need; Look down from heaven, we humbly beseech thee, behold, visit, and relieve thy sick *servant*, for whom our prayers are desired. Look upon *him* with the eyes of thy mercy; comfort *him* with a sense of thy goodness; preserve *him* from the temptations of the enemy; give *him* patience under *his* affliction; and, in thy good time, restore *him* to health, and enable *him* to lead the residue of *his* life in thy fear, and to thy glory. Or else give *him* grace so to take thy visitation, that, after this painful life ended, *he* may dwell with thee in life everlasting; through Jesus Christ our Lord. *Amen.*

For a Sick Child.

A LMIGHTY God, and merciful Father, to whom alone belong the issues of life and death; Look down from heaven, we humbly beseech thee, with the eyes of mercy, upon the sick *child* for whom our prayers are desired. Deliver *him*, O Lord, in thy good appointed time, from *his* bodily pain, and visit *him* with thy salvation; that if it should

be thy good pleasure to prolong *his* days here on earth, *he* may live to thee, and be an instrument of thy glory, by serving thee faithfully, and doing good in *his* generation. Or else receive *him* into those heavenly habitations, where the souls of those who sleep in the Lord Jesus enjoy perpetual rest and felicity. Grant this, O Lord, for the love of thy Son, our Saviour, Jesus Christ. *Amen.*

For a Person, or Persons, going to Sea.

O ETERNAL God, who alone spreadest out the heavens, and rulest the raging of the sea; We commend to thy Almighty protection, thy *servant*, for whose preservation on the great deep our prayers are desired. Guard *him*, we beseech thee, from the dangers of the sea, from sickness, from the violence of enemies, and from every evil to which *he* may be exposed. Conduct *him* in safety to the haven where *he* would be, with a grateful sense of thy mercies; through Jesus Christ our Lord. *Amen.*

For a Person under Affliction.

O MERCIFUL God, and heavenly Father, who hast taught us in thy holy

Word that thou dost not willingly afflict or grieve the children of men; Look with pity, we beseech thee, upon the sorrows of thy *servant*, for whom our prayers are desired. In thy wisdom thou hast seen fit to visit *him* with trouble, and to bring distress upon *him*. Remember *him*, O Lord, in mercy; sanctify thy fatherly correction to *him*; endue *his* soul with patience under *his* affliction, and with resignation to thy blessed will; comfort *him* with a sense of thy goodness; lift up thy countenance upon *him*, and give *him* peace; through Jesus Christ our Lord. *Amen.*

For Malefactors, after Condemnation.

¶ Or else the Prayer in the Visitation of Prisoners, beginning, "O Father of Mercies," &c. may be used.

O MOST gracious and merciful God, we earnestly beseech thee to have pity and compassion upon those persons recommended to our prayers, who now lie under the sentence of the law, and are appointed to die. Visit them, O Lord, with thy mercy and salvation; convince them of the miserable condition they are in, by their sins and wickedness; and let thy

powerful grace produce in *them* such a godly sorrow, and sincere repentance, as thou wilt be pleased to accept. Give *them* a strong and lively faith in thy Son, our blessed Saviour, and make it effectual to the salvation of *their souls*. O Lord, in judgment remember mercy; and whatever sufferings *they are* to endure in this world, yet deliver *them*, O God, from the bitter pains of eternal death. Pardon *their sins*, and save *their souls*, for the sake and merits of thy dear Son, our blessed Saviour and Redeemer. *Amen.*

A Prayer to be used at the Meetings of Convention.

ALMIGHTY and everlasting God, who by thy Holy Spirit didst preside in the Councils of the blessed Apostles, and hast promised, through thy Son Jesus Christ, to be with thy Church to the end of the world; We beseech thee to be present with the Council of thy Church *here* assembled in thy Name and Presence. Save them

from all error, ignorance, pride, and prejudice; and of thy great mercy vouchsafe, we beseech thee, so to direct, sanctify, and govern *us* in *our* present work, by the mighty power of the Holy Ghost, that the comfortable Gospel of Christ may be truly preached, truly received, and truly followed, in all places, to the breaking down the kingdom of sin, Satan, and death; till at length the whole of thy dispersed sheep, being gathered into one fold, shall become partakers of everlasting life; through the merits and death of Jesus Christ our Saviour. *Amen.*

¶ *During the period of the session of any General or Diocesan Convention, the above Prayer may be used by all Congregations of this Church, or of the Diocese concerned; the clause "here assembled in thy Name and Presence," being changed to "now assembled in thy Name and Presence;" and the clause "govern us in our present work," to "govern them in their present work."*

THANKSGIVINGS.

The Thanksgiving of Women after Child-birth.

¶ *To be said when any Woman, being present in Church, shall have desired to return thanks to Almighty God for her safe deliverance.*

O ALMIGHTY God, we give thee humble thanks for that thou hast been graciously pleased to preserve, through the great pain and peril of child-birth, *this woman*, thy servant, who *desireth* now to offer *her* praises and thanksgivings unto thee. Grant, we beseech thee, most merciful Father, that *she*, through thy help, may both faithfully live and walk according to thy will in this life present, and also may be *partaker* of everlasting glory in the life to come; through Jesus Christ our Lord. *Amen.*

For Rain.

O GOD, our heavenly Father, who by thy gracious providence dost cause the former and the latter rain to descend upon the earth, that it may bring forth fruit for the use of man; We give thee humble thanks that it hath pleased thee, in our great necessity, to send us at the last

a joyful rain upon thine inheritance, and to refresh it when it was dry, to the great comfort of us thy unworthy servants, and to the glory of thy holy Name; through thy mercies in Jesus Christ our Lord. *Amen.*

For Fair Weather.

O LORD God, who hast justly humbled us by thy late visitation of us with immoderate rain and waters, and in thy mercy hast relieved and comforted our souls by this seasonable and blessed change of weather; We praise and glorify thy holy Name for this thy mercy, and will always declare thy loving-kindness from generation to generation; through Jesus Christ our Lord. *Amen.*

For Plenty.

O MOST merciful Father, who of thy gracious goodness hast heard the devout prayers of thy Church, and turned our dearth and scarcity into plenty; We give thee humble thanks for this thy special bounty; beseeching thee to continue thy loving-kindness unto us, that our land may yield us her fruits of increase, to thy glory and our comfort;

through Jesus Christ our Lord. *Amen.*

For Peace and Deliverance from our Enemies.

O ALMIGHTY God, who art a strong tower of defence unto thy servants against the face of their enemies; We yield thee praise and thanksgiving for our deliverance from those great and apparent dangers wherewith we were compassed. We acknowledge it thy goodness that we were not delivered over as a prey unto them; beseeching thee still to continue such thy mercies toward us, that all the world may know that thou art our Saviour and mighty Deliverer; through Jesus Christ our Lord. *Amen.*

For Restoring Public Peace at Home.

O ETERNAL God, our heavenly Father, who alone makest men to be of one mind in a house, and stillest the outrage of a violent and unruly people; We bless thy holy Name, that it hath pleased thee to appease the seditious tumults which have been lately raised up amongst us; most humbly beseeching thee to grant to all of us grace, that we may henceforth obediently walk in thy holy commandments;

and, leading a quiet and peaceable life in all godliness and honesty, may continually offer unto thee our sacrifice of praise and thanksgiving for these thy mercies toward us; through Jesus Christ our Lord. *Amen.*

For Deliverance from great Sickness and Mortality.

O LORD God, who hast wounded us for our sins, and consumed us for our transgressions, by thy late heavy and dreadful visitation; and now, in the midst of judgment remembering mercy, hast redeemed our souls from the jaws of death; We offer unto thy fatherly goodness ourselves, our souls and bodies which thou hast delivered, to be a living sacrifice unto thee, always praising and magnifying thy mercies in the midst of thy Church; through Jesus Christ our Lord. *Amen.*

For a Recovery from Sickness.

O GOD, who art the giver of life, of health, and of safety; We bless thy Name, that thou hast been pleased to deliver from *his* bodily sickness *this* thy servant, who now desireth to return thanks unto thee, in the presence

of all thy people. Gracious art thou, O Lord, and full of compassion to the children of men. May *his heart* be duly impressed with a sense of thy merciful goodness, and may *he* devote the residue of *his* days to an humble, holy, and obedient walking before thee; through Jesus Christ our Lord. *Amen.*

*For a Safe Return from
Sea.*

MOST gracious Lord,
whose mercy is over

all thy works; We praise thy holy Name that thou hast been pleased to conduct in safety, through the perils of the great deep, *this thy servant*, who now *desireth* to return *his* thanks unto thee, in thy holy Church. May *he* be duly sensible of thy merciful providence towards *him*, and ever express *his* thankfulness by a holy trust in thee, and obedience to thy laws; through Jesus Christ our Lord. *Amen.*

THE
COLLECTS, EPISTLES, AND GOSPELS,
TO BE USED THROUGHOUT THE YEAR.

The First Sunday in
Advent.

THE COLLECT.

ALMIGHTY God, give us grace that we may cast away the works of darkness, and put upon us the armour of light, now in the time of this mortal life, in which thy Son Jesus Christ came to visit us in great humility; that in the last day, when he shall come again in his glorious Majesty to judge both the quick and dead, we may rise to the life immortal, through him who liveth and reigneth with thee and the Holy Ghost, now and ever. *Amen.*

¶ This Collect is to be repeated every day, with the other Collects in Advent, until Christmas-Day.

THE EPISTLE. Rom.
xiii. 8.

OWE no man any thing, but to love one another: for he that loveth another hath fulfilled the Law. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou

shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself. Love worketh no ill to his neighbour; therefore love is the fulfilling of the Law. And that, knowing the time, that now it is high time to awake out of sleep; for now is our salvation nearer than when we believed. The night is far spent, the day is at hand; let us therefore cast off the works of darkness, and let us put on the armour of light. Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof.

THE GOSPEL. St. Matt.
xxi. 1.

WHEN they drew nigh unto Jerusalem, and were come to Bethphage, unto the Mount of Olives,

then sent Jesus two disciples, saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose them, and bring them unto me. And if any man say aught unto you, ye shall say, The Lord hath need of them; and straightway he will send them. All this was done, that it might be fulfilled which was spoken by the prophet, saying, Tell ye the daughter of Zion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass. And the disciples went, and did as Jesus commanded them; and brought the ass and the colt, and put on them their clothes, and they set him thereon. And a very great multitude spread their garments in the way; others cut down branches from the trees, and strewed them in the way. And the multitudes that went before, and that followed, cried, saying, Hosanna to the Son of David! Blessed is he that cometh in the name of the Lord! Hosanna in the highest! And when he was come into Jerusalem, all the city was moved, saying, Who is this? And the multitude said, This is

Jesus, the Prophet of Nazareth of Galilee. And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold doves, and said unto them, It is written, My house shall be called the house of prayer; but ye have made it a den of thieves.

The Second Sunday in Advent.

THE COLLECT.

BLESSED Lord, who hast caused all holy Scriptures to be written for our learning; Grant that we may in such wise hear them, read, mark, learn, and inwardly digest them, that by patience, and comfort of thy holy Word, we may embrace, and ever hold fast the blessed hope of everlasting life, which thou hast given us in our Saviour Jesus Christ. Amen.

THE EPISTLE. Rom.
xv. 4.

WHATSOEVER things were written aforetime, were written for our learning; that we, through patience, and comfort of the Scriptures, might have hope. Now the God of

patience and consolation grant you to be like-minded one towards another, according to Christ Jesus : that ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ. Wherefore receive ye one another, as Christ also received us, to the glory of God. Now I say, that Jesus Christ was a minister of the Circumcision for the truth of God, to confirm the promises made unto the fathers : and that the Gentiles might glorify God for his mercy ; as it is written, For this cause I will confess to thee among the Gentiles, and sing unto thy Name. And again he saith, Rejoice, ye Gentiles, with his people. And again, Praise the LORD, all ye Gentiles ; and laud him, all ye people. And again Esaias saith, There shall be a Root of Jesse, and He that shall rise to reign over the Gentiles, in Him shall the Gentiles trust. Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost.

THE GOSPEL. St. Luke
xxi. 25.

AND there shall be signs in the sun, and in the moon, and in the stars ;

and upon the earth distress of nations, with perplexity ; the sea and the waves roaring ; men's hearts failing them for fear, and for looking after those things which are coming on the earth : for the powers of heaven shall be shaken. And then shall they see the Son of Man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads ; for your redemption draweth nigh. And he spake to them a parable, Behold the fig-tree, and all the trees ; when they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. So likewise ye, when ye see these things come to pass, know ye that the Kingdom of God is nigh at hand. Verily I say unto you, This generation shall not pass away, till all be fulfilled. Heaven and earth shall pass away ; but my word shall not pass away.

The Third Sunday in
Advent.

THE COLLECT.

O LORD Jesus Christ, who at thy first coming didst send thy messenger to prepare thy way before

thee; Grant that the ministers and stewards of thy mysteries may likewise so prepare and make ready thy way, by turning the hearts of the disobedient to the wisdom of the just, that at thy second coming to judge the world we may be found an acceptable people in thy sight, who livest and reignest with the Father and the Holy Spirit, ever one God, world without end. *Amen.*

THE EPISTLE. 1 Cor.
iv. 1.

LET a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. Moreover, it is required in stewards, that a man be found faithful. But with me it is a very small thing that I should be judged of you, or of man's judgment: yea, I judge not mine own self. For I know nothing by myself, yet am I not hereby justified; but He that judgeth me is the Lord. Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts; and then shall every man have praise of God.

THE GOSPEL. St. Matt.
xi. 2.

NOW when John had heard in the prison the works of Christ, he sent two of his disciples, and said unto him, Art thou He that should come, or do we look for another? Jesus answered and said unto them, Go and show John again those things which ye do hear and see: The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the Gospel preached to them: and blessed is he whosoever shall not be offended in me. And as they departed, Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to see? a reed shaken with the wind? But what went ye out for to see? a man clothed in soft raiment? Behold, they that wear soft clothing are in kings' houses. But what went ye out for to see? a prophet? yea. I say unto you, and more than a prophet. For this is he of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

The Fourth Sunday in Advent.

THE COLLECT.

O LORD, raise up, we pray thee, thy power, and come among us, and with great might succour us; that whereas, through our sins and wickedness, we are sore let and hindered in running the race that is set before us, thy bountiful grace and mercy may speedily help and deliver us; through the satisfaction of thy Son our Lord, to whom, with thee and the Holy Ghost be honour and glory, world without end. *Amen.*

THE EPISTLE. Phil. iv. 4.

REJOICE in the Lord alway; and again I say, Rejoice. Let your moderation be known unto all men. The Lord is at hand. Be careful for nothing; but in every thing, by prayer and supplication with thanksgiving, let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.

THE GOSPEL. St. John i. 19.

THIS is the record of John, when the Jews sent Priests and Levites from Jerusalem to ask

him, Who art thou? And he confessed, and denied not; but confessed, I am not the Christ. And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that Prophet? And he answered, No. Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself? He said, I am the voice of one crying in the wilderness, Make straight the way of the LORD, as said the prophet Esaias. And they which were sent were of the Pharisees. And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that Prophet? John answered them, saying, I baptize with water: but there standeth One among you, whom ye know not; He it is, who, coming after me, is preferred before me, whose shoe's latchet I am not worthy to unloose. These things were done in Bethabara beyond Jordan, where John was baptizing.

The Nativity of our Lord, or the Birth-day of CHRIST, commonly called

Christmas-Day.

THE COLLECT.

ALMIGHTY God, who hast given us thy only

begotten Son to take our nature upon him, and as at this time to be born of a pure virgin; Grant that we being regenerate, and made thy children by adoption and grace, may daily be renewed by thy Holy Spirit; through the same our Lord Jesus Christ, who liveth and reigneth with thee and the same Spirit, ever one God, world without end. *Amen.*

THE EPISTLE. Heb. i. 1.

GOD, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; who (being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power,) when he had by himself purged our sins, sat down on the right hand of the Majesty on high; being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they. For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he

shall be to me a Son? And again, when he bringeth in the First-begotten into the world, he saith, And let all the angels of God worship him. And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire. But unto the Son he saith, Thy throne, O God, is for ever and ever; a sceptre of righteousness is the sceptre of thy kingdom. Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows. And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands: they shall perish, but thou remainest; and they all shall wax old as doth a garment; and as a vesture shalt thou fold them up, and they shall be changed; but thou art the same, and thy years shall not fail.

THE GOSPEL. St. John i. 1.

IN the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. In him

was life, and the life was the light of men. And the light shineth in darkness, and the darkness comprehended it not. There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the Light, that all men through him might believe. He was not that Light, but was sent to bear witness of that Light. That was the true Light, which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his Name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the Only-begotten of the Father,) full of grace and truth.

The Sunday after Christmas-Day.

THE COLLECT.

ALMIGHTY God, who hast given us thy only-

begotten Son to take our nature upon him, and as at this time to be born of a pure virgin; Grant that we being regenerate, and made thy children by adoption and grace, may daily be renewed by thy Holy Spirit; through the same our Lord Jesus Christ, who liveth and reigneth with thee and the same Spirit, ever one God, world without end. *Amen.*

THE EPISTLE. Gal.

iv. 1.

NOW I say, that the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all; but is under tutors and governors, until the time appointed of the father. Even so we, when we were children, were in bondage under the elements of the world; but when the fulness of the time was come, God sent forth his Son, made of a woman, made under the Law, to redeem them that were under the Law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. Wherefore thou art no more a servant, but a son; and if a son, then an heir of God, through Christ.

THE GOSPEL. St. Matt.
i. 18.

THE birth of Jesus Christ was on this wise. When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost. Then Joseph her husband, being a just man, and not willing to make her a public example, was minded to put her away privily. But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife; for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son, and thou shalt call his name JESUS; for he shall save his people from their sins. (Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which, being interpreted, is, God with us.) Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto him his wife; and knew her not till she had brought

forth her first-born son; and he called his name JESUS.

The Circumcision of Christ.

THE COLLECT.

ALMIGHTY God, who madest thy blessed Son to be circumcised, and obedient to the Law for man; Grant us the true Circumcision of the Spirit; that, our hearts, and all our members, being mortified from all worldly and carnal lusts, we may in all things obey thy blessed will; through the same thy Son Jesus Christ our Lord. Amen.

THE EPISTLE. Rom.
iv. 8.

BLESSED is the man to whom the LORD will not impute sin. Cometh this blessedness then upon the Circumcision only, or upon the Uncircumcision also? For we say, that faith was reckoned to Abraham for righteousness. How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision. And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised; that he might be the father of

all them that believe, though they be not circumcised; that righteousness might be imputed unto them also: and the father of circumcision to them who are not of the Circumcision only, but also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised. For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the Law, but through the righteousness of faith. For if they which are of the Law be heirs, faith is made void, and the promise made of none effect.

THE GOSPEL. St. Luke
ii. 15.

AND it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us. And they came with haste, and found Mary and Joseph, and the babe lying in a manger. And when they had seen it, they made known abroad the saying which was told them concerning this child. And all they that heard it wondered at those things which

were told them by the shepherds. But Mary kept all these things, and pondered them in her heart. And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them. And when eight days were accomplished for the circumcising of the child, his name was called JESUS, which was so named of the angel before he was conceived in the womb.

¶ *The same Collect, Epistle, and Gospel shall serve for every day after, unto the Epiphany.*

The Epiphany,

Or the Manifestation of Christ to the Gentiles.

THE COLLECT.

O GOD, who by the leading of a star didst manifest thy only-begotten Son to the Gentiles; Mercifully grant that we, who know thee now by faith, may after this life have the fruition of thy glorious Godhead; through Jesus Christ our Lord Amen.

THE EPISTLE. Eph.
iii. 1.

FOR this cause, I Paul, the prisoner of Jesus Christ for you Gentiles; if ye have heard of the dispensation of the grace of God, which is given me to

you-ward: How that by revelation he made known unto me the mystery (As I wrote afore in few words, whereby, when ye read, ye may understand my knowledge in the mystery of Christ) which in other ages was not made known unto the sons of men, as it is now revealed unto his holy Apostles and Prophets by the Spirit; that the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise in Christ, by the Gospel: whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power. Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; and to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: to the intent that now unto the principalities and powers in heavenly places might be known by the Church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord: in whom

we have boldness and access with confidence by the faith of him.

THE GOSPEL. St. Matt.
ii. 1.

WHEN Jesus was born in Bethlehem of Judea, in the days of Herod the king, behold, there came wise men from the East to Jerusalem, saying, Where is he that is born King of the Jews? for we have seen his star in the East, and are come to worship him. When Herod the king had heard these things, he was troubled, and all Jerusalem with him. And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born. And they said unto him, In Bethlehem of Judea: for thus it is written by the prophet, And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda; for out of thee shall come a Governor, that shall rule my people Israel. Then Herod, when he had privily called the wise men, enquired of them diligently what time the star appeared. And he sent them to Bethlehem, and said, Go, and search diligently for the young child;

and when ye have found him, bring me word again, that I may come and worship him also. When they had heard the king, they departed; and, lo, the star which they saw in the East went before them, till it came and stood over where the young child was. When they saw the star, they rejoiced with exceeding great joy. And when they were come into the house, they saw the young child with Mary his mother, and fell down and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh. And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.

First Sunday after the Epiphany.

THE COLLECT.

O LORD, we beseech thee mercifully to receive the prayers of thy people who call upon thee; and grant that they may both perceive and know what things they ought to do, and also may have grace and power faithfully to fulfil the same; through Jesus Christ our Lord. *Amen.*

THE EPISTLE. Rom. xii. 1.

I BESEECH you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God. For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith. For as we have many members in one body, and all members have not the same office; so we, being many, are one body in Christ, and every one members one of another.

THE GOSPEL. St. Luke ii. 41.

NOW his parents went to Jerusalem every year at the feast of the Passover. And when he was twelve years old, they went up to Jerusalem, after the custom of the feast. And when they had fulfilled the

days, as they returned, the child Jesus tarried behind in Jerusalem; and Joseph and his mother knew not of it. But they, supposing him to have been in the company, went a day's journey, and they sought him among their kinsfolk and acquaintance. And when they found him not, they turned back again to Jerusalem, seeking him. And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions. And all that heard him were astonished at his understanding and answers. And when they saw him, they were amazed; and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing. And he said unto them, How is it that ye sought me? wist ye not that I must be about my Father's business? And they understood not the saying which he spake unto them. And he went down with them, and came to Nazareth, and was subject unto them; but his mother kept all these sayings in her heart. And Jesus increased in wisdom and stature, and in favour with God and man.

Second Sunday after the Epiphany.

THE COLLECT.

ALMIGHTY and everlasting God, who dost govern all things in heaven and earth; Mercifully hear the supplications of thy people, and grant us thy peace all the days of our life; through Jesus Christ our Lord. *Amen.*

THE EPISTLE. Rom.
xii. 6.

HAVING then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith; or ministry, let us wait on our ministering; or he that teacheth, on teaching; or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness. Let love be without dissimulation. Abhor that which is evil; cleave to that which is good. Be kindly affectioned one to another with brotherly love; in honour preferring one another; not slothful in business; fervent in spirit; serving the Lord; rejoicing in hope; patient in tribulation; continuing instant in prayer; distribut-

ing to the necessity of saints; given to hospitality. Bless them which persecute you; bless, and curse not. Rejoice with them that do rejoice, and weep with them that weep. Be of the same mind one towards another. Mind not high things, but condescend to men of low estate.

THE GOSPEL. St. John
ii. 1.

AND the third day there was a marriage in Cana of Galilee, and the mother of Jesus was there. And both Jesus was called, and his disciples, to the marriage. And when they wanted wine, the mother of Jesus saith unto him, They have no wine. Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come. His mother saith unto the servants, Whatsoever he saith unto you, do it. And there were set there six water-pots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece. Jesus saith unto them, Fill the water-pots with water. And they filled them up to the brim. And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare it. When the ruler of the

feast had tasted the water that was made wine, and knew not whence it was, (but the servants which drew the water knew,) the governor of the feast called the bridegroom, and saith unto him, Every man at the beginning doth set forth good wine, and when men have well drunk, then that which is worse; but thou hast kept the good wine until now. This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory, and his disciples believed on him.

Third Sunday after the
Epiphany.

THE COLLECT.

ALMIGHTY and everlasting God, mercifully look upon our infirmities, and in all our dangers and necessities stretch forth thy right hand to help and defend us; through Jesus Christ our Lord. *Amen.*

THE EPISTLE. Rom.
xii. 16.

BE not wise in your own conceits. Recompense to no man evil for evil. Provide things honest in the sight of all men. If it be possible, as much as lieth in you, live peaceably with all men. Dearly beloved, avenge not yourselves, but rather give

place unto wrath; for it is written, Vengeance is mine; I will repay, saith the Lord. Therefore, if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good.

THE GOSPEL. St. Matt.
viii. 1.

WHEN he was come down from the mountain, great multitudes followed him. And behold, there came a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean. And Jesus put forth his hand, and touched him, saying, I will; be thou clean. And immediately his leprosy was cleansed. And Jesus saith unto him, See thou tell no man; but go thy way, show thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them. And when Jesus was entered into Capernaum, there came unto him a centurion, beseeching him, and saying, Lord, my servant lieth at home sick of the palsy, grievously tormented. And Jesus saith unto him, I will come and heal him. The centurion answered and said, Lord,

I am not worthy that thou shouldest come under my roof; but speak the word only, and my servant shall be healed. For I am a man under authority, having soldiers under me: and I say unto this man, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it. When Jesus heard it, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel. And I say unto you, that many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth. And Jesus said unto the centurion, Go thy way, and as thou hast believed, so be it done unto thee. And his servant was healed in the self-same hour.

Fourth Sunday after the
Epiphany.

THE COLLECT.

O GOD, who knowest us to be set in the midst of so many and great dangers, that by reason of the frailty of our nature we

cannot always stand upright; Grant to us such strength and protection, as may support us in all dangers, and carry us through all temptations; through Jesus Christ our Lord. *Amen.*

THE EPISTLE. Rom.
xiii. 1.

LET every soul be subject unto the higher powers; for there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God; and they that resist shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same; for he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil. Wherefore ye must needs be subject, not only for wrath, but also for conscience sake. For for this cause pay ye tribute also; for they are God's ministers, attending continually upon this very thing. Ren-

der therefore to all their dues; tribute to whom tribute is due, custom to whom custom, fear to whom fear, honour to whom honour.

THE GOSPEL. St. Matt.
viii. 23.

AND when he was entered into a ship, his disciples followed him. And behold, there arose a great tempest in the sea, inso-much that the ship was covered with the waves; but he was asleep. And his disciples came to him, and awoke him, saying, Lord, save us, we perish. And he saith unto them, Why are ye fearful, O ye of little faith? Then he arose, and rebuked the winds and the sea, and there was a great calm. But the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him! And when he was come to the other side, into the country of the Gergesenes, there met him two possessed with devils, coming out of the tombs, exceeding fierce, so that no man might pass by that way. And behold, they cried out, saying, What have we to do with thee, Jesus, thou Son of God? art thou come hither to torment us before the time? And there

was a good way off from them an herd of many swine, feeding. So the devils besought him, saying, If thou cast us out, suffer us to go away into the herd of swine. And he said unto them, Go. And when they were come out, they went into the herd of swine: and behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters. And they that kept them fled, and went their ways into the city, and told every thing, and what was befallen to the possessed of the devils. And behold, the whole city came out to meet Jesus: and when they saw him, they besought him that he would depart out of their coasts.

Fifth Sunday after the Epiphany.

THE COLLECT.

O LORD, we beseech thee to keep thy Church and houshold continually in thy true religion; that they who do lean only upon the hope of thy heavenly grace may evermore be defended by thy mighty power; through Jesus Christ our Lord. *Amen.*

THE EPISTLE. Col. iii. 12.

PUT on therefore, as the elect of God, holy and beloved, bowels of mercies,

kindness, humbleness of mind, meekness, long-suffering; forbearing one another, and forgiving one another, if any man have a quarrel against any; even as Christ forgave you, so also do ye. And above all these things put on charity, which is the bond of perfectness. And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful. Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms, and hymns, and spiritual songs; singing with grace in your hearts to the Lord. And whatsoever ye do, in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him.

THE GOSPEL. St. Matt. xiii. 24.

THE Kingdom of heaven is likened unto a man which sowed good seed in his field. But while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also. So the servants of the householder came and said unto him, Sir, didst

not thou sow good seed in thy field? from whence then hath it tares? He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.

Sixth Sunday after the
Epiphany.

THE COLLECT.

O GOD, whose blessed Son was manifested that he might destroy the works of the devil, and make us the sons of God, and heirs of eternal life; Grant us, we beseech thee, that, having this hope, we may purify ourselves, even as he is pure; that, when he shall appear again with power and great glory, we may be made like unto him in his eternal and glorious kingdom; where with thee, O Father, and thee, O Holy Ghost, he liveth and reigneth, ever one God, world without end. *Amen.*

THE EPISTLE. 1 St.

John iii. 1.

BEHOLD, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God; and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure. Whosoever committeth sin transgresseth also the Law; for sin is the transgression of the Law. And ye know that He was manifested to take away our sins; and in him is no sin. Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither known him. Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous. He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil.

THE GOSPEL. St. Matt.
xxiv. 23.

THEN if any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that (if it were possible) they shall deceive the very elect. Behold, I have told you before. Wherefore, if they shall say unto you, Behold, he is in the desert; go not forth: Behold, he is in the secret chambers; believe it not. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of Man be. For wheresoever the carcase is, there will the eagles be gathered together. Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken. And then shall appear the sign of the Son of Man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven, with power and great glory. And he shall send his

angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.

The Sunday called Sep-
tuagesima,

*Or the Third Sunday before
Lent.*

THE COLLECT.

OLORD, we beseech thee favourably to hear the prayers of thy people; that we, who are justly punished for our offences, may be mercifully delivered by thy goodness, for the glory of thy Name; through Jesus Christ our Saviour, who liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. *Amen.*

THE EPISTLE. 1 Cor.
ix. 24.

KNOW ye not, that they which run in a race, run all, but one receiveth the prize? So run, that ye may obtain. And every man that striveth for the mastery, is temperate in all things. Now they do it to obtain a corruptible crown, but we an incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: but I keep under my body, and bring it into subjection; lest that

by any means, when I have preached to others, I myself should be a cast-away.

THE GOSPEL. St. Matt.
xx. 1.

THE kingdom of heaven is like unto a man that is an householder, which went out early in the morning to hire labourers into his vineyard. And when he had agreed with the labourers for a penny a day, he sent them into his vineyard. And he went out about the third hour, and saw others standing idle in the market-place, and said unto them, Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way. Again he went out about the sixth and ninth hour, and did likewise. And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle? They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard, and whatsoever is right, that shall ye receive. So when even was come, the lord of the vineyard saith unto his steward, Call the labourers, and give them their hire, beginning from the last unto the first. And when they came that were

hired about the eleventh hour, they received every man a penny. But when the first came, they supposed that they should have received more; and they likewise received every man a penny. And when they had received it, they murmured against the goodman of the house, saying, These last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day. But he answered one of them, and said, Friend, I do thee no wrong; didst not thou agree with me for a penny? Take that thine is, and go thy way; I will give unto this last even as unto thee. Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good? So the last shall be first, and the first last: for many be called, but few chosen.

The Sunday called Sexagesima,

Or the Second Sunday before Lent.

THE COLLECT.

O LORD God, who seest that we put not our trust in any thing that we do; Mercifully grant that by thy power we may be defended against all adversity; through Jesus Christ our Lord. *Amen.*

THE EPISTLE. 2 Cor.
xi. 19.

YE suffer fools gladly, seeing ye yourselves are wise. For ye suffer, if a man bring you into bondage, if a man devour you, if a man take of you, if a man exalt himself, if a man smite you on the face. I speak as concerning reproach, as though we had been weak. Howbeit, whereinsoever any is bold, (I speak foolishly,) I am bold also. Are they Hebrews? so am I. Are they Israelites? so am I. Are they the seed of Abraham? so am I. Are they ministers of Christ? (I speak as a fool) I am more; in labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft. Of the Jews five times received I forty stripes save one; thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; in journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst,

in fastings often, in cold and nakedness. Besides those things that are without, that which cometh upon me daily, the care of all the churches. Who is weak, and I am not weak? who is offended, and I burn not? If I must needs glory, I will glory of the things which concern mine infirmities. The God and Father of our Lord Jesus Christ, which is blessed for evermore, knoweth that I lie not.

THE GOSPEL. St. Luke
viii. 4.

WHEN much people were gathered together, and were come to him out of every city, he spake by a parable. A sower went out to sow his seed: and as he sowed, some fell by the way-side; and it was trodden down, and the fowls of the air devoured it. And some fell upon a rock; and as soon as it was sprung up, it withered away, because it lacked moisture. And some fell among thorns; and the thorns sprang up with it, and choked it. And other fell on good ground, and sprang up, and bare fruit an hundred-fold. And when he had said these things, he cried, He that hath ears to hear, let him hear. And his disciples

asked him, saying, What might this parable be? And he said, Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; that seeing they might not see, and hearing they might not understand. Now the parable is this: The seed is the Word of God. Those by the way-side are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved. They on the rock are they, which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away. And that which fell among thorns are they, which, when they have heard, go forth, and are choked with cares and riches and pleasures of this life, and bring no fruit to perfection. But that on the good ground are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience.

The Sunday called Quinquagesima,

Or the next Sunday before Lent.

THE COLLECT.

OLORD, who hast taught us that all our doings

without charity are nothing worth; Send thy Holy Ghost, and pour into our hearts that most excellent gift of charity, the very bond of peace and of all virtues, without which whosoever liveth is counted dead before thee. Grant this for thine only Son Jesus Christ's sake. *Amen.*

THE EPISTLE. 1 Cor. xiii. 1.

THOUGH I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly; seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the

truth; beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part, and we prophesy in part; but when that which is perfect is come, then that which is in part shall be done away. When I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things. For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known. And now abideth faith, hope, charity, these three; but the greatest of these is charity.

THE GOSPEL. St. Luke
xviii. 31.

THEN Jesus took unto him the twelve, and said unto them, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of Man shall be accomplished. For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated,

and spitted on: and they shall scourge him, and put him to death; and the third day he shall rise again. And they understood none of these things; and this saying was hid from them, neither knew they the things which were spoken. And it came to pass, that as he was come nigh unto Jericho, a certain blind man sat by the way-side begging; and hearing the multitude pass by, he asked what it meant. And they told him, that Jesus of Nazareth passeth by. And he cried, saying, Jesus, thou Son of David, have mercy on me. And they which went before rebuked him, that he should hold his peace; but he cried so much the more, Thou Son of David, have mercy on me. And Jesus stood, and commanded him to be brought unto him; and when he was come near, he asked him, saying, What wilt thou that I should do unto thee? And he said, Lord, that I may receive my sight. And Jesus said unto him, Receive thy sight: thy faith hath saved thee. And immediately he received his sight, and followed him, glorifying God; and all the people, when they saw it, gave praise unto God.

The First Day of Lent, commonly called.

Ash-Wednesday.

THE COLLECT.

ALMIGHTY and everlasting God, who hatest nothing that thou hast made, and dost forgive the sins of all those who are penitent; Create and make in us new and contrite hearts, that we worthily lamenting our sins, and acknowledging our wretchedness, may obtain of thee, the God of all mercy, perfect remission and forgiveness; through Jesus Christ our Lord. *Amen.*

¶ *This Collect is to be read every day in Lent, after the Collect appointed for the day.*

¶ *At Morning Prayer, the Litany being ended, shall be said the following Prayers, immediately before the General Thanksgiving.*

O LORD, we beseech thee, mercifully hear our prayers, and spare all those who confess their sins unto thee; that they, whose consciences by sin are accused, by thy merciful pardon may be absolved; through Christ our Lord. *Amen.*

O MOST mighty God, and merciful Father, who hast compassion upon all men, and hatest nothing that thou hast made; who

wouldest not the death of a sinner, but rather that he should turn from his sin, and be saved; Mercifully forgive us our trespasses; receive and comfort us, who are grieved and wearied with the burden of our sins. Thy property is always to have mercy; to thee only it appertaineth to forgive sins. Spare us therefore, good Lord, spare thy people, whom thou hast redeemed; enter not into judgment with thy servants, who are vile earth, and miserable sinners; but so turn thine anger from us, who meekly acknowledge our vileness, and truly repent us of our faults, and so make haste to help us in this world, that we may ever live with thee in the world to come; through Jesus Christ our Lord. *Amen.*

¶ *Then shall the people say this that followeth, after the Minister.*

TURN thou us, O good Lord, and so shall we be turned. Be favourable, O Lord, Be favourable to thy people, Who turn to thee in weeping, fasting, and praying. For thou art a merciful God, Full of compassion, Long-suffering, and of great pity. Thou sparest when we deserve punishment, And

in thy wrath thinkest upon mercy. Spare thy people, good Lord, spare them, And let not thine heritage be brought to confusion. Hear us, O Lord, for thy mercy is great, And after the multitude of thy mercies look upon us; Through the merits and mediation of thy blessed Son, Jesus Christ our Lord. Amen.

FOR THE EPISTLE.

Joel ii. 12.

TURN ye even to me, saith the LORD, with all your heart, and with fasting, and with weeping, and with mourning. And rend your heart, and not your garments, and turn unto the LORD your God; for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. Who knoweth if he will return and repent, and leave a blessing behind him; even a meat-offering and a drink-offering unto the LORD your God? Blow the trumpet in Zion, sanctify a fast, call a solemn assembly; gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts; let the bridegroom go forth of his chamber, and the bride out of her closet.

Let the priests, the ministers of the LORD, weep between the porch and the altar, and let them say, Spare thy people, O LORD, and give not thine heritage to reproach, that the heathen should rule over them: wherefore should they say among the people, Where is their God?

THE GOSPEL. St. Matt. vi. 16.

WHEN ye fast, be not as the hypocrites, of a sad countenance; for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, they have their reward. But thou, when thou fastest, anoint thine head, and wash thy face; that thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father, which seeth in secret, shall reward thee openly. Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal; for where your treasure is, there will your heart be also.

The First Sunday in Lent.

THE COLLECT.

O LORD, who for our sake didst fast forty days and forty nights; Give us grace to use such abstinence, that, our flesh being subdued to the Spirit, we may ever obey thy godly motions in righteousness, and true holiness, to thy honour and glory, who livest and reignest with the Father and the Holy Ghost, one God, world without end. *Amen.*

THE EPISTLE. 2 Cor. vi. 1.

WE then, as workers together with him, beseech you also that ye receive not the grace of God in vain. (For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now is the accepted time; behold, now is the day of salvation.) Giving no offence in any thing, that the ministry be not blamed; but in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labours, in watchings, in fastings; by pureness.

by knowledge, by long-suffering, by kindness, by the Holy Ghost, by love unfeigned, by the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left, by honour and dishonour, by evil report and good report; as deceivers, and yet true; as unknown, and yet well known; as dying, and behold, we live; as chastened, and not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things.

THE GOSPEL. St. Matt. iv. 1.

THEN was Jesus led up of the Spirit into the wilderness, to be tempted of the devil. And when he had fasted forty days and forty nights, he was afterward an hungered. And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread. But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the tem-

ple, and saith unto him, If thou be the Son of God, cast thyself down; for it is written, He shall give his angels charge concerning thee; and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. Jesus said unto him, It is written again, Thou shalt not tempt the LORD thy God. Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them; and saith unto him, All these things will I give thee, if thou wilt fall down and worship me. Then saith Jesus unto him, Get thee hence, Satan! for it is written, Thou shalt worship the LORD thy God, and him only shalt thou serve. Then the devil leaveth him, and behold, angels came and ministered unto him.

*The Second Sunday in
Lent.*

THE COLLECT.

ALMIGHTY God, who seest that we have no power of ourselves to help ourselves; Keep us both outwardly in our bodies, and inwardly in our souls; that we may be defended from all adversities which

may happen to the body, and from all evil thoughts which may assault and hurt the soul; through Jesus Christ our Lord. *Amen.*

THE EPISTLE. 1 Thess. iv. 1.

WE beseech you, brethren, and exhort you by the Lord Jesus, that as ye have received of us how ye ought to walk and to please God, so ye would abound more and more. For ye know what commandments we gave you by the Lord Jesus. For this is the will of God, even your sanctification, that ye should abstain from fornication; that every one of you should know how to possess his vessel in sanctification and honour; not in the lust of concupiscence, even as the Gentiles which know not God: that no man go beyond and defraud his brother in any matter; because that the Lord is the avenger of all such, as we also have forewarned you and testified. For God hath not called us unto uncleanness, but unto holiness. He therefore that despiseth, despiseth not man, but God, who hath also given unto us his Holy Spirit.

THE GOSPEL. St. Matt.
xv. 21.

JESUS went thence, and departed into the coasts of Tyre and Sidon. And behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, thou Son of David; my daughter is grievously vexed with a devil. But he answered her not a word. And his disciples came and besought him, saying, Send her away; for she crieth after us. But he answered and said, I am not sent but unto the lost sheep of the house of Israel. Then came she and worshipped him, saying, Lord, help me! But he answered and said, It is not meet to take the children's bread, and to cast it to dogs. And she said, Truth, Lord; yet the dogs eat of the crumbs which fall from their masters' table. Then Jesus answered and said unto her, O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour.

The Third Sunday in
Lent.

THE COLLECT.

WE beseech thee, Almighty God, look up-

on the hearty desires of thy humble servants, and stretch forth the right hand of thy Majesty, to be our defence against all our enemies; through Jesus Christ our Lord. *Amen.*

THE EPISTLE. Eph. v. 1.

BE ye therefore followers of God, as dear children; and walk in love, as Christ also hath loved us, and hath given himself for us, an offering and a sacrifice to God for a sweet-smelling savour. But fornication, and all uncleanness, or covetousness, let it not be once named amongst you, as becometh saints; neither filthiness, nor foolish talking, nor jesting, which are not convenient; but rather giving of thanks. For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God. Let no man deceive you with vain words; for because of these things cometh the wrath of God upon the children of disobedience. Be not ye therefore partakers with them. For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light; (for the fruit of the Spirit is in all goodness, and

righteousness, and truth;) proving what is acceptable unto the Lord. And have no fellowship with the unfruitful works of darkness, but rather reprove them. For it is a shame even to speak of those things which are done of them in secret. But all things that are reprov'd are made manifest by the light; for whatsoever doth make manifest is light. Wherefore he saith, Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light.

THE GOSPEL. St. Luke
xi. 14.

JESUS was casting out a devil, and it was dumb. And it came to pass, when the devil was gone out, the dumb spake; and the people wondered. But some of them said, He casteth out devils through Beelzebub, the chief of the devils. And others, tempting him, sought of him a sign from heaven. But he, knowing their thoughts, said unto them, Every kingdom divided against itself is brought to desolation; and a house divided against a house falleth. If Satan also be divided against himself, how shall his kingdom stand? because ye say that I cast out devils through Beelzebub. And if I by

Beelzebub cast out devils, by whom do your sons cast them out? therefore shall they be your judges. But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you. When a strong man armed keepeth his palace, his goods are in peace; but when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils. He that is not with me is against me; and he that gathereth not with me scattereth. When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith, I will return unto my house whence I came out. And when he cometh, he findeth it swept and garnished. Then goeth he, and taketh to him seven other spirits more wicked than himself; and they enter in, and dwell there: and the last state of that man is worse than the first. And it came to pass, as he spake these things, a certain woman of the company lifted up her voice, and said unto him, Blessed is the womb that bare thee, and the paps which thou hast sucked. But he said, Yea, rather, blessed are

they that hear the Word of God, and keep it.

The Fourth Sunday in Lent.

THE COLLECT.

GRANT, we beseech thee, Almighty God, that we, who for our evil deeds do worthily deserve to be punished, by the comfort of thy grace may mercifully be relieved; through our Lord and Saviour Jesus Christ. *Amen.*

THE EPISTLE. Gal. iv. 21.

TELL me, ye that desire to be under the Law, do ye not hear the Law? For it is written, that Abraham had two sons, the one by a bond-maid, the other by a free-woman. But he who was of the bond-woman was born after the flesh; but he of the free-woman was by promise. Which things are an allegory: for these are the two covenants; the one from the Mount Sinai, which gendereth to bondage, which is Agar. For this Agar is Mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above is free, which is the mother of us all. For it is written, Rejoice, thou barren that

bearest not; break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath an husband. Now we, brethren, as Isaac was, are the children of promise. But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now. Nevertheless, what saith the Scripture? Cast out the bond-woman and her son; for the son of the bond-woman shall not be heir with the son of the free-woman. So then, brethren, we are not children of the bond-woman, but of the free.

THE GOSPEL. St. John vi. 1.

JESUS went over the Sea of Galilee, which is the Sea of Tiberias. And a great multitude followed him, because they saw his miracles which he did on them that were diseased. And Jesus went up into a mountain, and there he sat with his disciples. And the Passover, a feast of the Jews, was nigh. When Jesus then lifted up his eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread, that these may eat? (And this he said to prove him; for

he himself knew what he would do.) Philip answered him, Two hundred penny-worth of bread is not sufficient for them, that every one of them may take a little. One of his disciples, Andrew, Simon Peter's brother, saith unto him, There is a lad here, which hath five barley loaves, and two small fishes : but what are they among so many? And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand. And Jesus took the loaves ; and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down ; and likewise of the fishes as much as they would. When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost. Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten. Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that Prophet that should come into the world.

The Fifth Sunday in Lent.

THE COLLECT.

WE beseech thee, Almighty God, mercifully to look upon thy people ; that by thy great goodness they may be governed and preserved evermore, both in body and soul ; through Jesus Christ our Lord. *Amen.*

THE EPISTLE. Heb. ix. 11.

CHRIST being come an High Priest of good things to come, by a greater and more perfect tabernacle, not made with hands ; that is to say, not of this building ; neither by the blood of goats and calves, but by his own blood he entered in once into the Holy Place, having obtained eternal redemption for us. For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh ; how much more shall the blood of Christ, who, through the eternal Spirit, offered himself without spot to God, purge your conscience from dead works to serve the living God? And for this cause he is the Mediator of the new testament, that by means of

death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance.

THE GOSPEL. St. John
viii. 46.

JESUS said, Which of you convinceth me of sin? And if I say the truth, why do ye not believe me? He that is of God heareth God's words: ye therefore hear them not, because ye are not of God. Then answered the Jews, and said unto him, Say we not well that thou art a Samaritan, and hast a devil? Jesus answered, I have not a devil; but I honour my Father, and ye do dishonour me. And I seek not mine own glory: there is One that seeketh and judgeth. Verily, verily, I say unto you, If a man keep my saying, he shall never see death. Then said the Jews unto him, Now we know that thou hast a devil. Abraham is dead, and the prophets; and thou sayest, If a man keep my saying, he shall never taste of death. Art thou greater than our father Abraham, which is dead? and the prophets are dead: whom makest thou thyself? Jesus answered, If I honour

myself, my honour is nothing: it is my Father that honoureth me; of whom ye say, that he is your God. Yet ye have not known him; but I know him: and if I should say, I know him not, I shall be a liar like unto you; but I know him, and keep his saying. Your father Abraham rejoiced to see my day; and he saw it, and was glad. Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham? Jesus said unto them, Verily, verily, I say unto you, before Abraham was, I AM. Then took they up stones to cast at him; but Jesus hid himself, and went out of the temple.

The Sunday next before
Easter.

THE COLLECT.

ALMIGHTY and everlasting God, who, of thy tender love towards mankind, hast sent thy Son, our Saviour Jesus Christ, to take upon him our flesh, and to suffer death upon the cross, that all mankind should follow the example of his great humility; Mercifully grant, that we may both follow the example of his patience, and also be made partakers of his resurrec-

tion; through the same Jesus Christ our Lord. Amen.

THE EPISTLE. Phil.
ii. 5.

LET this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a Name which is above every name; that at the Name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

THE GOSPEL. St. Matt.
xxvii. 1.

WHEN the morning was come, all the chief priests and elders of the people took counsel against Jesus to put him to death. And when they had bound him, they led him away, and delivered

him to Pontius Pilate the governor. Then Judas, who had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, saying, I have sinned, in that I have betrayed the innocent blood. And they said, What is that to us? see thou to that. And he cast down the pieces of silver in the temple, and departed, and went and hanged himself. And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood. And they took counsel, and bought with them the potter's field, to bury strangers in. Wherefore that field was called, The field of blood unto this day. Then was fulfilled that which was spoken by Jeremy the prophet, saying, And they took the thirty pieces of silver, the price of Him that was valued, whom they of the children of Israel did value; and gave them for the potter's field, as the LORD appointed me. And Jesus stood before the governor; and the governor asked him, saying, Art thou the king of the Jews? And Jesus said unto him, Thou say-

est. And when he was accused of the chief priests and elders, he answered nothing. Then saith Pilate unto him, Hearest thou not how many things they witness against thee? And he answered him to never a word; insomuch that the governor marvelled greatly. Now at that feast the governor was wont to release unto the people a prisoner, whom they would. And they had then a notable prisoner, called Barabbas. Therefore when they were gathered together, Pilate said unto them, Whom will ye that I release unto you, Barabbas, or Jesus which is called Christ? For he knew that for envy they had delivered him. When he was set down on the judgment-seat, his wife sent unto him, saying, Have thou nothing to do with that just man; for I have suffered many things this day in a dream because of him. But the chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus. The governor answered and said unto them, Whether of the twain will ye that I release unto you? They said, Barabbas. Pilate saith unto them, What shall I do then with Jesus,

which is called Christ? They all say unto him, Let him be crucified! And the governor said, Why, what evil hath he done? But they cried out the more, saying, Let him be crucified! When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it. Then answered all the people, and said, His blood be on us, and on our children! Then released he Barabbas unto them; and when he had scourged Jesus, he delivered him to be crucified. Then the soldiers of the governor took Jesus into the common hall, and gathered unto him the whole band of soldiers. And they stripped him, and put on him a scarlet robe. And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand; and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews! And they spit upon him, and took the reed, and smote him on the head. And after that they had mocked him, they took the robe off from him, and put

his own raiment on him, and led him away to crucify him. And as they came out, they found a man of Cyrene, Simon by name: him they compelled to bear his cross. And when they were come unto a place called Golgotha, that is to say, a place of a skull, they gave him vinegar to drink mingled with gall: and when he had tasted thereof, he would not drink. And they crucified him, and parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots. And sitting down they watched him there; and set up over his head his accusation written, **THIS IS JESUS THE KING OF THE JEWS**. Then were there two thieves crucified with him, one on the right hand, and another on the left. And they that passed by reviled him, wagging their heads, and saying, Thou that destroyest the temple, and buildest it in three days, save thyself. If thou be the Son of God, come down from the cross. Likewise also the chief priests mocking him, with the scribes and elders, said, He saved others; himself he cannot

save. If he be the King of Israel, let him now come down from the cross, and we will believe him. He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God. The thieves also, which were crucified with him, cast the same in his teeth. Now from the sixth hour there was darkness over all the land unto the ninth hour. And about the ninth hour Jesus cried with a loud voice, saying, *Eli! Eli! lama sabachthani?* that is to say, My God! my God! why hast thou forsaken me? Some of them that stood there, when they heard that, said, This man calleth for Elias. And straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink. The rest said, Let be, let us see whether Elias will come to save him. Jesus, when he had cried again with a loud voice, yielded up the ghost. And, behold, the vail of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent; and the graves were opened; and many bodies of saints which slept arose, and came out of the graves

after his resurrection, and went into the holy city, and appeared unto many. Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God.

Monday before Easter.

FOR THE EPISTLE.

Isai. lxiii. 1.

WHO is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save. Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the wine-fat? I have trodden the wine-press alone; and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment. For the day of vengeance is in mine heart, and the year of my redeemed is come. And I looked, and there was none to help; and I wondered that there was none to uphold: therefore mine

own arm brought salvation unto me; and my fury, it upheld me. And I will tread down the people in mine anger, and make them drunk in my fury, and I will bring down their strength to the earth. I will mention the loving-kindnesses of the LORD, and the praises of the LORD, according to all that the LORD hath bestowed on us, and the great goodness towards the house of Israel, which he hath bestowed on them according to his mercies, and according to the multitude of his loving-kindnesses. For he said, Surely they are my people, children that will not lie: so he was their Saviour. In all their affliction he was afflicted, and the Angel of his presence saved them: in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old. But they rebelled, and vexed his Holy Spirit; therefore he was turned to be their enemy, and he fought against them. Then he remembered the days of old, Moses, and his people, saying, Where is he that brought them up out of the sea with the shepherd of his flock? Where is he that put his Holy Spirit within him? that led them

by the right hand of Moses with his glorious arm, dividing the water before them, to make himself an everlasting Name? that led them through the deep, as an horse in the wilderness, that they should not stumble? As a beast goeth down into the valley, the Spirit of the LORD caused him to rest; so didst thou lead thy people, to make thyself a glorious Name. Look down from heaven, and behold from the habitation of thy holiness and of thy glory: where is thy zeal and thy strength, the sounding of thy bowels and of thy mercies towards me? are they restrained? Doubtless thou art our Father, though Abraham be ignorant of us, and Israel acknowledge us not: thou, O LORD, art our Father, our Redeemer; thy Name is from everlasting. O LORD, why hast thou made us to err from thy ways, and hardened our heart from thy fear? Return for thy servants' sake, the tribes of thine inheritance. The people of thy holiness have possessed it but a little while: our adversaries have trodden down thy sanctuary. We are thine: thou never barest rule over them; they were not called by thy Name.

THE GOSPEL. St. Mark
xiv. 1.

AFTER two days was the feast of the Passover, and of unleavened bread: and the chief priests and the scribes sought how they might take him by craft, and put him to death. But they said, Not on the feast-day, lest there be an uproar of the people. And being in Bethany, in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster box of ointment of spikenard, very precious; and she brake the box, and poured it on his head. And there were some that had indignation within themselves, and said, Why was this waste of the ointment made? for it might have been sold for more than three hundred pence, and have been given to the poor. And they murmured against her. And Jesus said, Let her alone; why trouble ye her? She hath wrought a good work on me. For ye have the poor with you always, and whensoever ye will ye may do them good; but me ye have not always. She hath done what she could; she is come aforehand to anoint my body to the burying. Verily I say unto you, Wheresoever

this Gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of, for a memorial of her. And Judas Iscariot, one of the twelve, went unto the chief priests, to betray him unto them. And when they heard it, they were glad, and promised to give him money. And he sought how he might conveniently betray him. And the first day of unleavened bread, when they killed the passover, his disciples said unto him, Where wilt thou that we go and prepare, that thou mayest eat the passover? And he sendeth forth two of his disciples, and saith unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him. And wheresoever he shall go in, say ye to the good man of the house, The Master saith, Where is the guest-chamber, where I shall eat the passover with my disciples? And he will show you a large upper room furnished and prepared: there make ready for us. And his disciples went forth, and came into the city, and found as he had said unto them; and they made ready the passover. And in the evening he cometh with the twelve.

And as they sat, and did eat, Jesus said, Verily I say unto you, one of you which eateth with me shall betray me. And they began to be sorrowful, and to say unto him, one by one, Is it I? And another said, Is it I? And he answered and said unto them, It is one of the twelve that dip-peth with me in the dish. The Son of Man indeed goeth, as it is written of him: but wo to that man by whom the Son of Man is betrayed! good were it for that man if he had never been born. And as they did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said, Take, eat: this is my body. And he took the cup, and when he had given thanks, he gave it to them: and they all drank of it. And he said unto them, This is my blood of the new testament, which is shed for many. Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the Kingdom of God. And when they had sung an hymn, they went out into the Mount of Olives. And Jesus saith unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the

sheep shall be scattered. But after that I am risen, I will go before you into Galilee. But Peter said unto him, Although all shall be offended, yet will not I. And Jesus saith unto him, Verily I say unto thee, that this day, even in this night, before the cock crow twice, thou shalt deny me thrice. But he spake the more vehemently, If I should die with thee, I will not deny thee in any wise. Likewise also said they all. And they came to a place which was named Gethsemane: and he saith to his disciples, Sit ye here, while I shall pray. And he taketh with him Peter and James and John, and began to be sore amazed, and to be very heavy; and saith unto them, My soul is exceeding sorrowful unto death: tarry ye here, and watch. And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass from him. And he said, Abba, Father, all things are possible unto thee; take away this cup from me: nevertheless, not what I will, but what thou wilt. And he cometh, and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? couldst not thou

watch one hour? Watch ye and pray, lest ye enter into temptation. The spirit truly is ready, but the flesh is weak. And again he went away, and prayed, and spake the same words. And when he returned, he found them asleep again, (for their eyes were heavy;) neither wist they what to answer him. And he cometh the third time, and saith unto them, Sleep on now, and take your rest: it is enough, the hour is come; behold, the Son of Man is betrayed into the hands of sinners. Rise up, let us go; lo, he that betrayeth me is at hand. And immediately, while he yet spake, cometh Judas, one of the twelve, and with him a great multitude with swords and staves, from the chief priests and the scribes and the elders. And he that betrayed him had given them a token, saying, Whomsoever I shall kiss, that same is he; take him, and lead him away safely. And as soon as he was come, he goeth straightway to him, and saith, Master, Master; and kissed him. And they laid their hands on him, and took him. And one of them that stood by drew a sword, and smote a servant of the high priest, and cut off his ear. And Jesus

answered and said unto them, Are ye come out as against a thief, with swords and with staves, to take me? I was daily with you in the temple, teaching, and ye took me not: but the Scriptures must be fulfilled. And they all forsook him, and fled. And there followed him a certain young man, having a linen cloth cast about his naked body; and the young men laid hold on him. And he left the linen cloth, and fled from them naked. And they led Jesus away to the high priest: and with him were assembled all the chief priests and the elders and the scribes. And Peter followed him afar off, even into the palace of the high priest; and he sat with the servants, and warmed himself at the fire. And the chief priests, and all the council, sought for witness against Jesus to put him to death; and found none. For many bare false witness against him, but their witness agreed not together. And there arose certain, and bare false witness against him, saying, We heard him say, I will destroy this temple that is made with hands, and within three days I will build another made without hands. But neither so did their wit-

ness agree together. And the high priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing? What is it which these witness against thee? But he held his peace, and answered nothing. Again the high priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed? And Jesus said, I am: and ye shall see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven. Then the high priest rent his clothes, and saith, What need we any further witnesses? ye have heard the blasphemy: what think ye? And they all condemned him to be guilty of death. And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophecy. And the servants did strike him with the palms of their hands. And as Peter was beneath in the palace, there cometh one of the maids of the high priest; and when she saw Peter warming himself, she looked upon him, and said, And thou also wast with Jesus of Nazareth. But he denied, saying, I know not, neither understand I what thou sayest. And he went out into the porch; and the

cock crew. And a maid saw him again, and began to say to them that stood by, This is one of them. And he denied it again. And a little after, they that stood by said again to Peter, Surely thou art one of them; for thou art a Galilean, and thy speech agreeth thereto. But he began to curse and to swear, saying, I know not this man of whom ye speak. And the second time the cock crew. And Peter called to mind the word that Jesus said unto him, Before the cock crow twice, thou shalt deny me thrice. And when he thought thereon, he wept.

Tuesday before Easter.

FOR THE EPISTLE.

Isai. l. 5.

THE Lord God hath opened mine ear, and I was not rebellious, neither turned away back. I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting. For the Lord God will help me; therefore shall I not be confounded: therefore have I set my face like a flint, and I know that I shall not be ashamed. He is near that justifieth me; who will contend with me?

let us stand together: who is mine adversary? let him come near to me. Behold, the Lord God will help me; who is he that shall condemn me? Lo, they all shall wax old as a garment; the moth shall eat them up. Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? let him trust in the Name of the Lord, and stay upon his God. Behold, all ye that kindle a fire, that compass yourselves about with sparks: walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of mine hand; ye shall lie down in sorrow.

THE GOSPEL. St. Mark

xv. l.

AND straightway in the morning the chief priests held a consultation with the elders and scribes, and the whole council, and bound Jesus, and carried him away, and delivered him to Pilate. And Pilate asked him, Art thou the King of the Jews? And he answering said unto him, Thou sayest it. And the chief priests accused him of many things; but he answered nothing. And Pilate asked him again, saying, Answerest

thou nothing? behold how many things they witness against thee. But Jesus yet answered nothing; so that Pilate marvelled. Now at that feast he released unto them one prisoner, whomsoever they desired. And there was one named Barabbas, which lay bound with them that had made insurrection with him, who had committed murder in the insurrection. And the multitude crying aloud began to desire him to do as he had ever done unto them. But Pilate answered them, saying, Will ye that I release unto you the King of the Jews? (For he knew that the chief priests had delivered him for envy.) But the chief priests moved the people, that he should rather release Barabbas unto them. And Pilate answered and said again unto them, What will ye then that I shall do unto him whom ye call the King of the Jews? And they cried out again, Crucify him! Then Pilate said unto them, Why, what evil hath he done? And they cried out the more exceedingly, Crucify him! And so Pilate, willing to content the people, released Barabbas unto them, and delivered Jesus, when he had

scourged him, to be crucified. And the soldiers led him away into the hall, called Prætorium; and they called together the whole band. And they clothed him with purple, and platted a crown of thorns, and put it about his head, and began to salute him, Hail, King of the Jews! And they smote him on the head with a reed, and did spit upon him, and bowing their knees worshipped him. And when they had mocked him, they took off the purple from him, and put his own clothes on him, and led him out to crucify him. And they compel one Simon, a Cyrenian, who passed by, coming out of the country, the father of Alexander and Rufus, to bear his cross. And they bring him unto the place Golgotha, which is, being interpreted, The place of a skull. And they gave him to drink wine mingled with myrrh; but he received it not. And when they had crucified him, they parted his garments, casting lots upon them, what every man should take. And it was the third hour, and they crucified him. And the superscription of his accusation was written over, THE KING OF THE JEWS. And

with him they crucify two thieves; the one on his right hand, and the other on his left. And the Scripture was fulfilled, which saith, And he was numbered with the transgressors. And they that passed by railed on him, wagging their heads, and saying, Ah, thou that destroyest the temple, and buildest it in three days, save thyself, and come down from the cross. Likewise also the chief priests mocking said among themselves with the scribes, He saved others; himself he cannot save. Let Christ the King of Israel descend now from the cross, that we may see and believe. And they that were crucified with him reviled him. And when the sixth hour was come, there was darkness over the whole land until the ninth hour. And at the ninth hour Jesus cried with a loud voice, saying, *Eloi! Eloi! lama sabachthani?* which is, being interpreted, My God! my God! why hast thou forsaken me? And some of them that stood by, when they heard it, said, Behold, he calleth Elias. And one ran and filled a sponge full of vinegar, and put it on a reed, and gave him to drink, saying, Let alone; let us see whether Elias will

come to take him down. And Jesus cried with a loud voice, and gave up the ghost. And the vail of the temple was rent in twain, from the top to the bottom. And when the centurion, which stood over against him, saw that he so cried out, and gave up the ghost, he said, Truly this man was the Son of God.

Wednesday before Easter.

THE EPISTLE. Heb.

ix. 16.

WHERE a testament is, there must also of necessity be the death of the testator. For a testament is of force after men are dead; otherwise it is of no strength at all whilst the testator liveth. Whereupon neither the first testament was dedicated without blood. For when Moses had spoken every precept to all the people according to the Law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book and all the people, saying, This is the blood of the testament which God hath enjoined unto you. Moreover, he sprinkled likewise with blood both the tabernacle, and all the vessels of the ministry. And almost all things are by the Law

purged with blood; and without shedding of blood is no remission. It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us. Nor yet that he should offer himself often as the high priest entereth into the Holy Place every year with blood of others; (for then must he often have suffered since the foundation of the world;) but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself. And as it is appointed unto men once to die, but after this the judgment: so Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.

THE GOSPEL. St. Luke
xxii. 1.

NOW the feast of unleavened bread drew nigh, which is called the Passover. And the chief

priests and scribes sought how they might kill him; for they feared the people. Then entered Satan into Judas surnamed Iscariot, being of the number of the twelve. And he went his way, and communed with the chief priests and captains, how he might betray him unto them. And they were glad, and covenanted to give him money. And he promised, and sought opportunity to betray him unto them in the absence of the multitude. Then came the day of unleavened bread, when the passover must be killed. And he sent Peter and John, saying, Go and prepare us the passover, that we may eat. And they said unto him, Where wilt thou that we prepare? And he said unto them, Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in. And ye shall say unto the good-man of the house, The Master saith unto thee, Where is the guest-chamber, where I shall eat the passover with my disciples? And he shall show you a large upper room furnished: there make ready. And they went, and found as he had said unto them: and they made ready the

passover. And when the hour was come, he sat down, and the twelve apostles with him. And he said unto them, With desire I have desired to eat this passover with you before I suffer. For I say unto you, I will not any more eat thereof, until it be fulfilled in the Kingdom of God. And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves. For I say unto you, I will not drink of the fruit of the vine, until the Kingdom of God shall come. And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you. But behold, the hand of him that betrayeth me is with me on the table. And truly the Son of Man goeth as it was determined; but wo unto that man by whom he is betrayed! And they began to inquire among themselves, which of them it was that should do this thing. And there was also a strife among them, which of them should be accounted the greatest. And he said unto them, The kings of the

Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors. But ye shall not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve. For whether is greater, he that sitteth at meat, or he that serveth? Is not he that sitteth at meat? But I am among you as he that serveth. Ye are they which have continued with me in my temptations. And I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones, judging the twelve tribes of Israel. And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: but I have prayed for thee, that thy faith fail not; and when thou art converted, strengthen thy brethren. And he said unto him, Lord, I am ready to go with thee, both into prison, and to death. And he said, I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me. And he said unto them, When I send you without purse, and scrip, and shoes, lacked ye

any thing? And they said, Nothing. Then said he unto them, But now, he that hath a purse, let him take it, and likewise his scrip: and he that hath no sword, let him sell his garment, and buy one. For I say unto you, that this that is written must yet be accomplished in me, And he was reckoned among the transgressors: for the things concerning me have an end. And they said, Lord, behold, here are two swords. And he said unto them, It is enough. And he came out, and went, as he was wont, to the Mount of Olives; and his disciples also followed him. And when he was at the place, he said unto them, Pray that ye enter not into temptation. And he was withdrawn from them about a stone's cast, and kneeled down, and prayed, saying, Father, if thou be willing, remove this cup from me: nevertheless, not my will, but thine, be done. And there appeared an angel unto him from heaven, strengthening him. And being in an agony, he prayed more earnestly; and his sweat was as it were great drops of blood falling down to the ground. And when he rose up from prayer, and was come to his disciples, he found

them sleeping for sorrow, and said unto them, Why sleep ye? rise and pray, lest ye enter into temptation. And while he yet spake, behold a multitude, and he that was called Judas, one of the twelve, went before them, and drew near unto Jesus to kiss him. But Jesus said unto him, Judas, betrayest thou the Son of Man with a kiss? When they which were about him saw what would follow, they said unto him, Lord, shall we smite with the sword? and one of them smote the servant of the high priest, and cut off his right ear. And Jesus answered and said, Suffer ye thus far. And he touched his ear, and healed him. Then Jesus said unto the chief priests, and captains of the temple, and the elders which were come to him, Be ye come out as against a thief, with swords and staves? When I was daily with you in the temple, ye stretched forth no hands against me: but this is your hour, and the power of darkness. Then took they him, and led him, and brought him into the high priest's house. And Peter followed afar off. And when they had kindled a fire in the midst of the hall, and were set down

together, Peter sat down among them. But a certain maid beheld him as he sat by the fire, and earnestly looked upon him, and said, This man was also with him. And he denied him, saying, Woman, I know him not. And after a little while another saw him, and said, Thou art also of them. And Peter said, Man, I am not. And about the space of one hour after, another confidently affirmed, saying, Of a truth, this fellow also was with him; for he is a Galilean. And Peter said, Man, I know not what thou sayest. And immediately, while he yet spake, the cock crew. And the Lord turned, and looked upon Peter. And Peter remembered the word of the Lord, how he had said unto him, Before the cock crow, thou shalt deny me thrice. And Peter went out and wept bitterly. And the men that held Jesus mocked him, and smote him. And when they had blindfolded him, they struck him on the face, and asked him, saying, Prophesy, who is it that smote thee? And many other things blasphemously spake they against him. And as soon as it was day, the elders of the people, and the chief priests, and

the scribes came together, and led him into their council, saying, Art thou the Christ? tell us. And he said unto them, If I tell you, ye will not believe: and if I also ask you, ye will not answer me, nor let me go. Hereafter shall the Son of Man sit on the right hand of the power of God. Then said they all, Art thou then the Son of God? And he said unto them, Ye say, that I am. And they said, What need we any further witness? for we ourselves have heard of his own mouth.

Thursday before Easter.

THE EPISTLE. 1 Cor.
xi. 17.

IN this that I declare unto you, I praise you not, that ye come together not for the better, but for the worse. For first of all, when ye come together in the church, I hear that there be divisions among you; and I partly believe it. For there must be also heresies among you, that they which are approved may be made manifest among you. When ye come together therefore into one place, this is not to eat the Lord's Supper. For in eating every one taketh before other his own supper; and one is hungry, and another is drunken. What! have

ye not houses to eat and to drink in? or despise ye the church of God, and shame them that have not? What shall I say to you? shall I praise you in this? I praise you not. For I have received of the Lord that which also I delivered unto you, That the Lord Jesus, the same night in which he was betrayed, took bread: and when he had given thanks, he brake it, and said, Take, eat; this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come. Wherefore, whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. For this cause many are weak and sickly among

you, and many sleep. For if we would judge ourselves, we should not be judged. But when we are judged, we are chastened of the Lord, that we should not be condemned with the world. Wherefore, my brethren, when ye come together to eat, tarry one for another. And if any man hunger, let him eat at home; that ye come not together unto condemnation. And the rest will I set in order when I come.

THE GOSPEL. St. Luke
xxiii. 1.

THE whole multitude of them arose, and led him unto Pilate. And they began to accuse him, saying, We found this fellow perverting the nation, and forbidding to give tribute to Cæsar, saying that he himself is Christ a king. And Pilate asked him, saying, Art thou the King of the Jews? And he answered him, and said, Thou sayest it. Then said Pilate to the chief priests and to the people, I find no fault in this man. And they were the more fierce, saying, He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place. When Pilate heard of Galilee, he asked whether the man were a Galilean. And as

soon as he knew that he belonged unto Herod's jurisdiction, he sent him to Herod, who himself also was at Jerusalem at that time. And when Herod saw Jesus, he was exceedingly glad: for he was desirous to see him of a long season, because he had heard many things of him; and he hoped to have seen some miracle done by him. Then he questioned with him in many words; but he answered him nothing. And the chief priests and scribes stood and vehemently accused him. And Herod with his men of war set him at nought, and mocked him, and arrayed him in a gorgeous robe, and sent him again to Pilate. And the same day Pilate and Herod were made friends together; for before they were at enmity between themselves. And Pilate, when he had called together the chief priests, and the rulers, and the people, said unto them, Ye have brought this man unto me, as one that perverteth the people: and behold, I, having examined him before you, have found no fault in this man, touching those things whereof ye accuse him. No, nor yet Herod: for I sent you to him; and lo, nothing worthy of death is done unto

him. I will therefore chastise him, and release him. (For of necessity he must release one unto them at the feast.) And they cried out all at once, saying, Away with this man, and release unto us Barabbas (who for a certain sedition made in the city, and for murder, was cast into prison:) Pilate therefore, willing to release Jesus, spake again to them. But they cried, saying, Crucify him, crucify him! And he said unto them the third time, Why, what evil hath he done? I have found no cause of death in him: I will therefore chastise him, and let him go. And they were instant with loud voices, requiring that he might be crucified: and the voices of them, and of the chief priests prevailed. And Pilate gave sentence that it should be as they required. And he released unto them him that for sedition and murder was cast into prison, whom they had desired; but he delivered Jesus to their will. And as they led him away, they laid hold upon one Simon, a Cyrenian, coming out of the country, and on him they laid the cross, that he might bear it after Jesus. And there followed him a great company of people, and of women, which also

bewailed and lamented him. But Jesus turning unto them, said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children. For, behold, the days are coming, in the which they shall say, Blessed are the barren, and the wombs that never bare, and the paps which never gave suck. Then shall they begin to say to the mountains, Fall on us! and to the hills, Cover us! For if they do these things in a green tree, what shall be done in the dry? And there were also two others, malefactors, led with him to be put to death. And when they were come to the place which is called Calvary, there they crucified him, and the malefactors; one on the right hand, and the other on the left. Then said Jesus, Father, forgive them; for they know not what they do. And they parted his raiment, and cast lots. And the people stood beholding. And the rulers also with them derided him, saying, He saved others; let him save himself, if he be Christ, the chosen of God. And the soldiers also mocked him, coming to him, and offering him vinegar, and saying, If thou be the King of the Jews, save thyself.

And a superscription also was written over him, in letters of Greek, and Latin, and Hebrew, THIS IS THE KING OF THE JEWS. And one of the malefactors which were hanged railed on him, saying, If thou be Christ, save thyself and us. But the other answering, rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss. And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, To-day shalt thou be with me in Paradise. And it was about the sixth hour, and there was a darkness over all the earth until the ninth hour. And the sun was darkened, and the vail of the temple was rent in the midst. And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost. Now when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man. And all the people that came together to that sight, beholding the things

which were done, smote their breasts and returned. And all his acquaintance, and the women that followed him from Galilee, stood afar off, beholding these things.

Good Friday.

THE COLLECTS.

ALMIGHTY God, we beseech thee graciously to behold this thy family, for which our Lord Jesus Christ was contented to be betrayed, and given up into the hands of wicked men, and to suffer death upon the cross, who now liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. *Amen.*

ALMIGHTY and everlasting God, by whose Spirit the whole body of the Church is governed and sanctified; Receive our supplications and prayers, which we offer before thee for all estates of men in thy holy Church, that every member of the same, in his vocation and ministry, may truly and godly serve thee; through our Lord and Saviour Jesus Christ. *Amen.*

OMERCIFUL God, who hast made all men, and hatest nothing that thou hast made, nor desirest the death of a sin-

ner, but rather that he should be converted and live; Have mercy upon all Jews, Turks, Infidels, and Heretics; and take from them all ignorance, hardness of heart, and contempt of thy Word; and fetch them home, blessed Lord, to thy flock, that they may be saved among the remnant of the true Israelites, and be made one fold under one shepherd, Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, world without end. *Amen.*

THE EPISTLE. Heb. x.

THE Law having a shadow of good things, cometh, and not the very image of the things, could never, with those sacrifices which they offered year by year continually, make the comers thereunto perfect. For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins. But those sacrifices there is no remembrance again made of sins every year. For it is not possible that the blood of bulls and of goats should take away sins. Wherefore, when He cometh into the world, He saith, Sacrifice and offer-

ing thou wouldest not, but a body hast thou prepared me: in burnt-offerings and sacrifices for sin thou hast had no pleasure. Then said I, Lo, I come (in the volume of the book it is written of me) to do thy will, O God. Above, when he said, Sacrifice and offering and burnt-offerings and offering for sin thou wouldest not, neither hadst pleasure therein; which are offered by the Law; then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second. By the which will we are sanctified, through the offering of the body of Jesus Christ once for all. And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins: but this Man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God; from henceforth expecting till his enemies be made his footstool. For by one offering he hath perfected for ever them that are sanctified. Whereof the Holy Ghost also is a witness to us: for after that he had said before, This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into

their hearts, and in their minds will I write them; and their sins and iniquities will I remember no more. Now where remission of these is, there is no more offering for sin. Having therefore, brethren, boldness to enter into the Holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the vail, that is to say, his flesh; and having an High Priest over the house of God; let us draw near with a true heart, in full assurance of faith, having our hearts spinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the profession of our faith without wavering; (for He is faithful that promised;) and let us consider one another to provoke unto love and to good works: not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching.

THE GOSPEL. St. John
xix. 1.

PILATE therefore took Jesus, and scourged him. And the soldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe,

and said, Hail, King of the Jews! and they smote him with their hands. Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him. Then came Jesus forth, wearing the crown of thorns, and the purple robe. And Pilate saith unto them, Behold the man! When the chief priests therefore and officers saw him, they cried out, saying, Crucify him! crucify him! Pilate saith unto them, Take ye him, and crucify him; for I find no fault in him. The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God. When Pilate therefore heard that saying, he was the more afraid; and went again into the judgment-hall, and saith unto Jesus, Whence art thou? But Jesus gave him no answer. Then saith Pilate unto him, Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee? Jesus answered, Thou couldest have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin. And from

thenceforth Pilate sought to release him: but the Jews cried out, saying, Let thou let this man go, thou art not Cæsar's friend: whosoever maketh himself a king, speaketh against Cæsar. When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment seat, in a place that is called the Pavement, but in the Hebrew, Gabbatha. And it was the preparation of the Passover, and about the sixth hour: and he saith unto the Jews, Behold your King! But they cried out, Away with him, away with him! crucify him! Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Cæsar. Then delivered he him therefore unto thee to be crucified. And they took Jesus, and led him away. And he bearing his cross went forth into a place called the place of a skull, which is called in the Hebrew, Golgotha; where they crucified him, and two others with him, on either side one, and Jesus in the midst. And Pilate wrote a title, and put it on the cross. And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS. This title therefore read many of the Jews: for

the place where Jesus was crucified was nigh to the city; and it was written in Hebrew, and Greek, and Latin. Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews; but that he said, I am King of the Jews. Pilate answered, What I have written, I have written. Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also his coat: now the coat was without seam, woven from the top throughout. They said therefore among themselves, Let us not rend it, but cast lots for it whose it shall be: that the Scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did. Now there stood by the cross of Jesus, his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene. When Jesus therefore saw his mother and the disciple standing by, whom he loved, he saith unto his mother Woman, behold thy son! Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home. After

this, Jesus knowing that all things were now accomplished, that the Scripture might be fulfilled, saith, I thirst. Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put it upon hyssop, and put it to his mouth. When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost. The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath-day, (for that sabbath-day was an high day,) besought Pilate that their legs might be broken, and that they might be taken away. Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him. But when they came to Jesus, and saw that he was dead already, they brake not his legs: but one of the soldiers with a spear pierced his side, and forthwith came thereout blood and water. And he that saw it bare record and his record is true: and he knoweth that he saith true, that ye might believe. For these things were done, that the Scripture should be fulfilled, A bone of him shall not be broken. And again another Scripture

saith, They shall look on him whom they pierced.

Easter-Even.

THE COLLECT.

GRANT, O Lord, that as we are baptized into the death of thy blessed Son our Saviour Jesus Christ, so by continual mortifying our corrupt affections we may be buried with him; and that through the grave, and gate of death, we may pass to our joyful resurrection; for his merits, who died, and was buried, and rose again for us, thy Son Jesus Christ our Lord. *Amen.*

THE EPISTLE. 1 St.

Pet. iii. 17.

IT is better, if the will of God be so, that ye suffer for well-doing, than for evil-doing. For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit: by which also he went and preached unto the spirits in prison; which sometime were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was a preparing; wherein few, that is, eight souls were saved by water. The like figure whereunto, even

baptism, doth also now save us, (not the putting away of the filth of the flesh, but the answer of a good conscience towards God,) by the resurrection of Jesus Christ: who is gone into heaven, and is on the right hand of God; angels, and authorities and powers being made subject unto him.

THE GOSPEL. St. Matthew xxvii. 57.

WHEN the even was come, there came a rich man of Arimathea named Joseph, who also himself was Jesus' disciple: he went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered. And when Joseph had taken the body, he wrapped it in a clean linen cloth, and laid it in his own new tomb, which he had hewn out in the rock; and he rolled a great stone to the door of the sepulchre, and departed. And there was Mary Magdalene, and the other Mary, sitting over against the sepulchre. Now the next day, that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate, saying, Sir, we remember that that deceiver said, while he was yet alive, After three days

I will rise again. Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first. Pilate said unto them, Ye have a watch: go your way, make it as sure as ye can. So they went and made the sepulchre sure, sealing the stone, and setting a watch.

Easter-Day.

¶ *At Morning Prayer, instead of the Psalm, O come, let us sing, &c., these Anthems shall be sung or said.*

CHRIST our Passover is sacrificed for us: therefore let us keep the feast;

Not with the old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth. 1 Cor. v. 7.

CHRIST being raised from the dead, dieth no more; death hath no more dominion over him.

For in that he died, he died unto sin once; but in that he liveth, he liveth unto God.

Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. Rom. vi. 9.

CHRIST is risen from the dead, and become the first-fruits of them that slept.

For since by man came death, by man came also the resurrection of the dead.

For as in Adam all die, even so in Christ shall all be made alive. 1 Cor. xv. 20.

THE COLLECT.

ALMIGHTY God, who through thine only-begotten Son Jesus Christ hast overcome death, and opened unto us the gate of everlasting life; We humbly beseech thee, that, as by thy special grace preventing us thou dost put into our minds good desires, so by thy continual help we may bring the same to good effect; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. Amen.

THE EPISTLE. Col. iii. 1.

IF ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear,

then shall ye also appear with him in glory. Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry: for which things' sake the wrath of God cometh on the children of disobedience: in the which ye also walked sometime, when ye lived in them.

THE GOSPEL. St. John
xx. 1.

THE first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre. Then she runneth, and cometh to Simon Peter, and to the other disciple whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him. Peter therefore went forth, and that other disciple, and came to the sepulchre. So they ran both together; and the other disciple did outrun Peter, and came first to the sepulchre. And he stooping down, and looking in, saw the linen clothes lying; yet went he not in. Then cometh Simon Peter following him,

and went into the sepulchre, and seeth the linen clothes lie; and the napkin that was about his head, not lying with the linen clothes, but wrapped together in a place by itself. Then went in also that other disciple which came first to the sepulchre, and he saw, and believed. For as yet they knew not the Scripture, that he must rise again from the dead. Then the disciples went away again unto their own homes.

Monday in Easter-Week

THE COLLECT.

ALMIGHTY God, who through thine only begotten Son Jesus Christ hast overcome death, and opened unto us the gate of everlasting life; We humbly beseech thee, that, as by thy special grace preventing us thou dost put into our minds good desires, so by thy continual help we may bring the same to good effect; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost ever one God, world without end. *Amen.*

FOR THE EPISTLE

Acts x. 34.

PETER opened his mouth, and said, O men, men of Israel, hear the truth I perceive that God

is no respecter of persons ; but in every nation he that feareth him, and worketh righteousness, is accepted with him. The Word which God sent unto the children of Israel, preaching peace by Jesus Christ, (he is Lord of all,) that Word, I say, ye know, which was published throughout all Judea, and began from Galilee, after the baptism which John preached ; how God anointed Jesus of Nazareth with the Holy Ghost and with power : who went about doing good, and healing all that were oppressed of the devil ; for God was with him. And we are witnesses of all things which he did both in the land of the Jews, and in Jerusalem ; whom they slew and hanged on a tree. Him God raised up the third day, and showed him openly ; not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the dead. And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead. To him give all the Prophets witness, that through his Name whosoever believeth in him shall receive remission of sins.

THE GOSPEL. St. Luke
xxiv. 13.

BEHOLD, two of his disciples went that same day to a village called Emmaus, which was from Jerusalem about threescore furlongs. And they talked together of all these things which had happened. And it came to pass, that, while they communed together and reasoned, Jesus himself drew near, and went with them. But their eyes were holden that they should not know him. And he said unto them, What manner of communications are these that ye have one to another, as ye walk, and are sad ? And the one of them, whose name was Cleopas, answering said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days ? And he said unto them, What things ? And they said unto him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God, and all the people ; and how the chief priests and our rulers delivered him to be condemned to death, and have crucified him. But we trusted that it had been he which should have redeem-

ed Israel: and beside all this, to-day is the third day since these things were done. Yea, and certain women also of our company made us astonished, which were early at the sepulchre; and when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive. And certain of them which were with us went to the sepulchre, and found it even so as the women had said; but him they saw not. Then he said unto them, O fools, and slow of heart to believe all that the Prophets have spoken! Ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses, and all the Prophets, he expounded unto them in all the Scriptures the things concerning himself. And they drew nigh unto the village whither they went; and he made as though he would have gone further. But they constrained him, saying, Abide with us; for it is toward evening, and the day is far spent. And he went in to tarry with them. And it came to pass, as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them. And

their eyes were opened, and they knew him; and he vanished out of their sight. And they said one to another, Did not our hearts burn within us, while he talked with us by the way, and while he opened to us the Scriptures? And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them, saying, The Lord is risen indeed, and hath appeared to Simon. And they told what things were done in the way, and how he was known of them in breaking of bread.

Tuesday in Easter-Week.

THE COLLECT.

ALMIGHTY God, who through thine only begotten Son Jesus Christ hast overcome death, and opened unto us the gate of everlasting life; We humbly beseech thee, that, as thy special grace prevent us thou dost put in our minds good desires, by thy continual help may bring the same good effect; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost ever one God, world without end. *Amen.*

FOR THE EPISTLE.

Acts xiii. 26.

MEN and brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent. For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the Prophets which are read every sabbath-day, they have fulfilled them in condemning him. And though they found no cause of death in him, yet desired they Pilate that he should be slain. And when they had fulfilled all that was written of him, they took him down from the tree, and laid him in a sepulchre. But God raised him from the dead: and he was seen many days of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people. And we declare unto you glad tidings, how that the promise which was made unto the fathers, God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second Psalm, Thou art my Son, this day have I begotten thee. And as concerning that he raised him up from

the dead, now no more to return to corruption, he said on this wise, I will give you the sure mercies of David. Wherefore he saith also in another Psalm, Thou shalt not suffer thine Holy One to see corruption. For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption: but he, whom God raised again, saw no corruption. Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins: and by him all that believe are justified from all things, from which ye could not be justified by the law of Moses. Beware therefore, lest that come upon you, which is spoken of in the prophets; Behold, ye despisers, and wonder, and perish: for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you.

THE GOSPEL. St. Luke
xxiv. 36.

JESUS himself stood in the midst of them, and saith unto them, Peace be unto you! But they were terrified and affrighted, and supposed that they had seen a spirit. And he

said unto them, Why are ye troubled? and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself; handle me, and see; for a spirit hath not flesh and bones, as ye see me have. And when he had thus spoken, he showed them his hands and his feet. And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat? And they gave him a piece of a broiled fish, and of an honey-comb. And he took it, and did eat before them. And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the Law of Moses, and in the Prophets, and in the Psalms, concerning me. Then opened he their understanding, that they might understand the Scriptures, and said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in his Name among all nations, beginning at Jerusalem. And ye are witnesses of these things.

The First Sunday after Easter.

THE COLLECT.

ALMIGHTY Father, who hast given thine only Son to die for our sins, and to rise again for our justification; Grant us so to put away the leaven of malice and wickedness, that we may always serve thee in pureness of living and truth; through the merits of the same thy Son Jesus Christ our Lord. *Amen.*

THE EPISTLE. 1 St.

John v. 4.

WHATSOEVER is born of God overcometh the world; and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God? This is he that came by water and blood, even Jesus Christ; not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth. For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one. And there are three that bear witness in earth, the spirit, and the water, and the blood:

and these three agree in one. If we receive the witness of men, the witness of God is greater: for this is the witness of God which he hath testified of his Son. He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar, because he believeth not the record that God gave of his Son. And this is the record, that God hath given to us eternal life; and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life.

THE GOSPEL. St. John
xx. 19.

THE same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus, and stood in the midst, and saith unto them, Peace be unto you! And when he had so said, he showed unto them his hands; and his side. Then were the disciples glad when they saw the Lord. Then said Jesus to them again, Peace be unto you! as my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and

saith unto them, Receive ye the Holy Ghost. Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained.

The Second Sunday after
Easter.

THE COLLECT.

ALMIGHTY God, who hast given thine only Son to be unto us both a sacrifice for sin, and also an ensample of godly life; Give us grace that we may always most thankfully receive that his inestimable benefit, and also daily endeavour ourselves to follow the blessed steps of his most holy life: through the same Jesus Christ our Lord. Amen.

THE EPISTLE. 1 St.
Pet. ii. 19.

THIS is thank-worthy, if a man for conscience toward God endure grief, suffering wrongfully. For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God. For even hereunto were ye called; because Christ also suffered for us, leaving us an example, that ye should follow his steps: Who did no sin, neither was guile

found in his mouth: who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to Him that judgeth righteously: who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed. For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls.

THE GOSPEL. St. John
x. 11.

JESUS said, I am the good shepherd: the good shepherd giveth his life for the sheep. But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth; and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is an hireling, and careth not for the sheep. I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. And other sheep I have, which are not of this fold: them also I must bring,

and they shall hear my voice; and there shall be one fold, and one shepherd.

The Third Sunday after
Easter.

THE COLLECT.

ALMIGHTY God, who showest to them that are in error the light of thy truth, to the intent that they may return into the way of righteousness; Grant unto all those who are admitted into the fellowship of Christ's Religion, that they may avoid those things that are contrary to their profession, and follow all such things as are agreeable to the same; through our Lord Jesus Christ. *Amen.*

THE EPISTLE. 1 St. Pet.
ii. 11.

DEARLY beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; having your conversation honest among the Gentiles: that, whereas they speak against you as evil-doers, they may by your good works, which they shall behold, glorify God in the day of visitation. Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; or unto gover-

nors, as unto them that are sent by him for the punishment of evil-doers, and for the praise of them that do well. For so is the will of God, that with well-doing ye may put to silence the ignorance of foolish men: as free, and not using your liberty for a cloak of maliciousness, but as the servants of God. Honour all men. Love the brotherhood. Fear God. Honour the king.

THE GOSPEL. St. John
xvi. 16.

JESUS said to his disciples, A little while, and ye shall not see me; and again, a little while, and ye shall see me, because I go to the Father. Then said some of his disciples among themselves, What is this that he saith unto us, A little while, and ye shall not see me; and again, a little while, and ye shall see me; and, Because I go to the Father? They said therefore, What is this that he saith, A little while? we cannot tell what he saith. Now Jesus knew that they were desirous to ask him, and said unto them, Do ye inquire among yourselves of that I said. A little while, and ye shall not see me; and again, a little while, and ye shall see me? Verily, verily, I say

unto you, that ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy. A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world. And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you.

The Fourth Sunday after
Easter.

THE COLLECT.

O ALMIGHTY God, who alone canst order the unruly wills and affections of sinful men; Grant unto thy people, that they may love the thing which thou commandest, and desire that which thou dost promise; that so, among the sundry and manifold changes of the world, our hearts may surely there be fixed, where true joys are to be found; through Jesus Christ our Lord. *Amen.*

THE EPISTLE. St. James
i. 17.

EVERY good gift and every perfect gift is

from above, and cometh down from the Father of Lights, with whom is no variableness, neither shadow of turning. Of his own will begat he us with the Word of truth, that we should be a kind of first-fruits of his creatures. Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath; for the wrath of man worketh not the righteousness of God. Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the ingrafted Word, which is able to save your souls.

THE GOSPEL. St. John
xvi. 5.

JESUS said unto his disciples, Now I go my way to Him that sent me; and none of you asketh me, Whither goest thou? But because I have said these things unto you, sorrow hath filled your heart. Nevertheless I tell you the truth, it is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: of sin, because they believe

not on me; of righteousness, because I go to my Father, and ye see me no more; of judgment, because the prince of this world is judged. I have yet many things to say unto you, but ye cannot bear them now. Howbeit, when he, the Spirit of Truth is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come. He shall glorify me: for hee shall receive of mine, and shall show it unto you. All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall show it unto you.

The Fifth Sunday after:
Easter.

THE COLLECT.

O LORD, from whom all good things do come: Grant to us thy humble servants, that by thy holy inspiration we may think those things that are good; and by thy merciful guiding may perform the same through our Lord Jesus Christ. *Amen.*

THE EPISTLE. St. James
i. 22.

BE ye doers of the Word and not hearers only

deceiving your own selves. For if any be a hearer of the Word, and not a doer, he is like unto a man beholding his natural face in a glass: for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed. If any man among you seem to be religious, and bridl-eth not his tongue, but deceiveth his own heart, this man's religion is vain. Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.

THE GOSPEL. St. John
xvi. 23.

VERILY, verily, I say unto you, Whatsoever ye shall ask the Father in my Name, he will give it you. Hitherto have ye asked nothing in my Name: ask, and ye shall receive, that your joy may be full. These things have I spoken unto you in proverbs: the time cometh when I shall no more speak unto you in proverbs, but

I shall show you plainly of the Father. At that day ye shall ask in my Name: and I say not unto you, that I will pray the Father for you; for the Father himself loveth you, because ye have loved me, and have believed that I came out from God. I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father. His disciples said unto him, Lo, now speakest thou plainly, and speakest no proverb. Now are we sure that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God. Jesus answered them, Do ye now believe? Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me. These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation; but be of good cheer, I have overcome the world.

The Ascension-Day.

THE COLLECT.

GRANT, we beseech thee, Almighty God,

that like as we do believe thy only-begotten Son our Lord Jesus Christ to have ascended into the heavens; so we may also in heart and mind thither ascend, and with him continually dwell, who liveth and reigneth with thee and the Holy Ghost, one God, world without end. *Amen.*

FOR THE EPISTLE.

Acts i. 1.

THE former treatise have I made, O Theophilus, of all that Jesus began both to do and teach, until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the Apostles whom he had chosen: to whom also he showed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the Kingdom of God: and, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence. When they therefore were come together,

they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power. But ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth. And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.

THE GOSPEL. St. Mark xvi. 14.

JESUS appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him

after he was risen. And he said unto them, Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe; In my Name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover. So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. And they went forth, and preached every where, the Lord working with them, and confirming the Word with signs following.

Sunday after Ascension-Day.

THE COLLECT.

O GOD, the King of glory, who hast exalted thine only Son Jesus Christ with great triumph unto thy kingdom in heaven; We beseech thee, leave us not comfortless; but send to us thine Holy Ghost to comfort us, and exalt us unto the same place whither

our Saviour Christ is gone before, who liveth and reigneth with thee and the Holy Ghost, one God, world without end. *Amen.*

THE EPISTLE. 1 St. Pet. iv. 7.

THE end of all things is at hand; be ye therefore sober, and watch unto prayer. And above all things have fervent charity among yourselves; for charity shall cover the multitude of sins. Use hospitality one to another without grudging. As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God. If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth; that God in all things may be glorified through Jesus Christ, to whom be praise and dominion forever and ever. *Amen.*

THE GOSPEL.

St. John xv. 26, and part of chap. xvi.

WHEN the Comforter is come, whom I will send unto you from the Father, even the Spirit of Truth, which proceedeth from the Father, he shall testify of me. And ye also

shall bear witness, because ye have been with me from the beginning. These things have I spoken unto you, that ye should not be offended. They shall put you out of the synagogues; yea, the time cometh, that whosoever killeth you will think that he doeth God service. And these things will they do unto you, because they have not known the Father, nor me. But these things have I told you, that when the time shall come, ye may remember that I told you of them.

Whit-Sunday.

THE COLLECT.

O GOD, who as at this time didst teach the hearts of thy faithful people, by sending to them the light of thy Holy Spirit; Grant us by the same Spirit to have a right judgment in all things, and evermore to rejoice in his holy comfort; through the merits of Christ Jesus our Saviour, who liveth and reigneth with thee, in the unity of the same Spirit, one God, world without end. *Amen.*

FOR THE EPISTLE.

Acts ii. 1.

WHEN the day of Pentecost was fully come,

they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven. Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language. And they were all amazed, and marvelled, saying one to another, Behold, are not all these which speak, Galileans? And how hear we every man in our own tongue, wherein we were born? Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judea, and Cappadocia, in Pontus, and Asia, Phrygia, and Pamphylia, in Egypt, and in the parts of Lybia about Cyrene, and strangers of Rome, Jews and Proselytes, Cretes and Arabians, we do hear them

speak in our tongues the wonderful works of God.

THE GOSPEL. St. John
xiv. 15.

JESUS said unto his disciples, If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of Truth, whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. I will not leave you comfortless; I will come to you. Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also. At that day ye shall know that I am in my Father, and ye in me, and I in you. He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. Judas saith unto him, (not Iscariot,) Lord, how is it that thou wilt manifest thyself unto us, and not unto the world? Jesus answered and said unto him, If a man love me, he will keep

my words; and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not, keepeth not my sayings; and the word which ye hear is not mine, but the Father's which sent me. These things have I spoken unto you, being yet present with you. But the Comforter, which is the Holy Ghost, whom the Father will send in my Name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I. And now I have told you before it come to pass, that, when it is come to pass, ye might believe. Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me. But that the world may know that I love the Father; and as the Father gave me commandment, even so I do.

Monday in Whitsun-
Week.

THE COLLECT.

O GOD, who as at this time didst teach the hearts of thy faithful people, by sending to them the light of thy Holy Spirit; Grant us by the same Spirit to have a right judgment in all things, and evermore to rejoice in his holy comfort; through the merits of Christ Jesus our Saviour, who liveth and reigneth with thee, in the unity of the same Spirit, one God, world without end. *Amen.*

FOR THE EPISTLE.

Acts x. 34.

THEN Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth him, and worketh righteousness, is accepted with him. The Word which God sent unto the children of Israel, preaching peace by Jesus Christ, (he is Lord of all,) that Word, I say, ye know, which was published throughout all Judea, and began from Galilee, after the baptism which John preached; how God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that

were oppressed of the devil; for God was with him. And we are witnesses of all things which he did, both in the land of the Jews, and in Jerusalem; whom they slew and hanged on a tree. Him God raised up the third day, and showed him openly; not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the dead. And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead. To him give all the Prophets witness, that through his Name whosoever believeth in him shall receive remission of sins. While Peter yet spake these words, the Holy Ghost fell on all them which heard the word. And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. For they heard them speak with tongues, and magnify God. Then answered Peter, Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? And he commanded

them to be baptized in the Name of the Lord. Then prayed they him to tarry certain days.

THE GOSPEL. St. John
iii. 16.

GOD so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved. He that believeth on him is not condemned; but he that believeth not is condemned already, because he hath not believed in the Name of the only-begotten Son of God. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reprov'd. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.

Tuesday in Whitsun-
Week.

THE COLLECT.

O GOD, who as at this time didst teach the

hearts of thy faithful people, by sending to them the light of thy Holy Spirit; Grant us by the same Spirit to have a right judgment in all things, and evermore to rejoice in his holy comfort; through the merits of Christ Jesus our Saviour, who liveth and reigneth with thee, in the unity of the same Spirit, one God, world without end. *Amen.*

FOR THE EPISTLE.

Acts viii. 14.

WHEN the Apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John; who, when they were come down, prayed for them, that they might receive the Holy Ghost. (For as yet he was fallen upon none of them; only they were baptized in the Name of the Lord Jesus.) Then laid they their hands on them, and they received the Holy Ghost.

THE GOSPEL. St. John
x. 1.

VERILY, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. But he that

entereth in by the door is the shepherd of the sheep. To him the porter openeth; and the sheep hear his voice; and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him; for they know his voice. And a stranger will they not follow, but will flee from him; for they know not the voice of strangers. This parable spake Jesus unto them; but they understood not what things they were which he spake unto them. Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep. All that ever came before me are thieves and robbers; but the sheep did not hear them. I am the door; by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly.

Trinity-Sunday.

THE COLLECT.

ALMIGHTY and everlasting God, who hast given unto us thy servants grace, by the confession of

a true faith, to acknowledge the glory of the eternal Trinity, and in the power of the Divine Majesty to worship the Unity; We beseech thee that thou wouldest keep us steadfast in this faith, and evermore defend us from all adversities, who livest and reignest, one God, world without end. *Amen.*

FOR THE EPISTLE.

Rev. iv. 1.

AFTER this I looked, and behold, a door was opened in heaven: and the first voice which I heard was as it were of a trumpet talking with me; which said, Come up hither, and I will show thee things which must be hereafter. And immediately I was in the Spirit: and behold, a throne was set in heaven, and One sat on the throne. And He that sat was to look upon like a jasper and a sardine stone: and there was a rainbow round about the throne, in sight like unto an emerald. And round about the throne were four and twenty seats: and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold. And out of the throne proceeded lightnings, and thunderings,

and voices. And there were seven lamps of fire burning before the throne, which are the seven Spirits of God. And before the throne there was a sea of glass like unto crystal: and in the midst of the throne, and round about the throne, were four beasts full of eyes before and behind. And the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle. And the four beasts had each of them six wings about him; and they were full of eyes within; and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come. And when those beasts give glory, and honour, and thanks to Him that sat on the throne, who liveth for ever and ever, the four and twenty elders fall down before Him that sat on the throne, and worship Him that liveth for ever and ever, and cast their crowns before the throne, saying, Thou art worthy, O Lord, to receive glory, and honour, and power; for thou hast created all things, and for thy pleasure they are, and were created.

THE GOSPEL. St. John
iii. 1.

THERE was a man of the Pharisees, named Nicodemus, a ruler of the Jews. The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him. Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the Kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born? Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the Kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit. Nicodemus answered and said unto him, How can these

things be? Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things? Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness. If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things? And no man hath ascended up to heaven, but he that came down from heaven, even the Son of Man which is in heaven. And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up; that whosoever believeth in him should not perish, but have eternal life.

The First Sunday after Trinity.

THE COLLECT.

O GOD, the strength of all those who put their trust in thee; Mercifully accept our prayers: and because, through the weakness of our mortal nature, we can do no good thing without thee, grant us the help of thy grace, that in keeping thy commandments we may please thee, both in will and deed; through Jesus Christ our Lord. *Amen.*

THE EPISTLE. 1 St. John iv. 7.

BELOVED, let us love one another; for love is of God, and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love. In this was manifested the love of God toward us, because that God sent his only-begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another. No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us. Hereby know we that we dwell in him, and he in us; because he hath given us of his Spirit. And we have seen and do testify that the Father sent the Son to be the Saviour of the world. Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God. And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him. Herein is our

love made perfect, that we may have boldness in the day of judgment; because as he is, so are we in this world. There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love. We love him, because he first loved us. If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from him, That he who loveth God love his brother also.

THE GOSPEL. St. Luke
xvi. 19.

THERE was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day. And there was a certain beggar, named Lazarus, which was laid at his gate, full of sores, and desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores. And it came to pass that the beggar died, and was carried by the angels into Abraham's bosom. The rich man also died, and was buried; and in hell he

lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things; but now he is comforted, and thou art tormented. And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence. Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house: for I have five brethren; that he may testify unto them, lest they also come into this place of torment. Abraham saith unto him, They have Moses and the Prophets; let them hear them. And he said, Nay, father Abraham; but if one went unto them from the dead, they will repent. And he said unto him, If they hear not Moses and the Prophets, neither will they be

persuaded though one rose from the dead.

The Second Sunday after Trinity.

THE COLLECT.

O LORD, who never failest to help and govern those whom thou dost bring up in thy steadfast fear and love; Keep us, we beseech thee, under the protection of thy good providence, and make us to have a perpetual fear and love of thy holy Name; through Jesus Christ our Lord. *Amen.*

THE EPISTLE. 1 St. John iii. 13.

MARVEL not, my brethren, if the world hate you. We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death. Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him. Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren. But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God

in him? My little children, let us not love in word, neither in tongue; but in deed and in truth. And hereby we know that we are of the truth, and shall assure our hearts before him. For if our heart condemn us, God is greater than our heart, and knoweth all things. Beloved, if our heart condemn us not, then have we confidence toward God. And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight. And this is his commandment, That we should believe on the Name of his Son Jesus Christ, and love one another, as he gave us commandment. And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us.

THE GOSPEL. St. Luke xiv. 16.

A CERTAIN man made a great supper, and bade many; and sent his servant at supper-time to say to them that were bidden, Come, for all things are now ready. And they all with one consent began to make excuse. The

first said unto him, I have bought a piece of ground, and I must needs go and see it; I pray thee have me excused. And another said, I have bought five yoke of oxen, and I go to prove them; I pray thee have me excused. And another said, I have married a wife, and therefore I cannot come. So that servant came, and showed his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind. And the servant said, Lord, it is done as thou hast commanded, and yet there is room. And the lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled. For I say unto you, that none of those men which were bidden shall taste of my supper.

The Third Sunday after
Trinity.

THE COLLECT.

O LORD, we beseech thee mercifully to hear us; and grant that we, to whom thou hast given an

heartly desire to pray, may, by thy mighty aid, be defended and comforted in all dangers and adversities; through Jesus Christ our Lord. *Amen.*

THE EPISTLE. 1 St.

Peter v. 5.

ALL of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time; casting all your care upon him, for he careth for you. Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: whom resist steadfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world. But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you. To him be glory and dominion for ever and ever. *Amen.*

THE GOSPEL. St. Luke
xv. 1.

THEN drew near unto him all the publicans

and sinners for to hear him. And the Pharisees and Scribes murmured, saying, This man receiveth sinners, and eateth with them. And he spake this parable unto them, saying, What man of you having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found it, he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together his friends and neighbours, saying unto them, Rejoice with me; for I have found my sheep which was lost. I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance. Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it? And when she hath found it, she calleth her friends and her neighbours together, saying, Rejoice with me; for I have found the piece which I had lost. Likewise, I say unto you, There is joy in the presence of the Angels of God over one sinner that repenteth.

The Fourth Sunday after Trinity.

THE COLLECT.

O GOD, the protector of all that trust in thee, without whom nothing is strong, nothing is holy; Increase and multiply upon us thy mercy; that, thou being our ruler and guide, we may so pass through things temporal, that we finally lose not the things eternal. Grant this, O heavenly Father, for Jesus Christ's sake our Lord. *Amen.*

THE EPISTLE. Rom. viii. 18.

I RECKON that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of Him who hath subjected the same, in hope: because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together

until now. And not only they, but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.

THE GOSPEL St.

Luke vi. 36.

BE ye therefore merciful, as your Father also is merciful. Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven: give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again. And he spake a parable unto them, Can the blind lead the blind? shall they not both fall into the ditch? The disciple is not above his master; but every one that is perfect shall be as his master. And why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye? Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou

thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye.

The Fifth Sunday after
Trinity.

THE COLLECT.

GRANT, O Lord, we beseech thee, that the course of this world may be so peaceably ordered by thy governance, that thy Church may joyfully serve thee in all godly quietness; through Jesus Christ our Lord. *Amen.*

THE EPISTLE. 1 St.
Peter iii. 8.

BE ye all of one mind, having compassion one of another; love as brethren, be pitiful, be courteous; not rendering evil for evil, or railing for railing; but contrariwise, blessing, knowing that ye are thereunto called, that ye should inherit a blessing. For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile: let him eschew evil, and do good; let him seek peace, and ensue it. For the eyes

of the Lord are over the righteous, and his ears are open unto their prayers: but the face of the Lord is against them that do evil. And who is he that will harm you, if ye be followers of that which is good? But and if ye suffer for righteousness' sake, happy are ye: and be not afraid of their terror, neither be troubled; but sanctify the Lord God in your hearts.

THE GOSPEL. St. Luke
v. 1.

IT came to pass, that, as the people pressed upon him to hear the Word of God, he stood by the lake of Gennesaret, and saw two ships standing by the lake; but the fishermen were gone out of them, and were washing their nets. And he entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land. And he sat down, and taught the people out of the ship. Now, when he had left speaking, he said unto Simon, Launch out into the deep, and let down your nets for a draught. And Simon answering said unto him, Master, we have toiled all the night, and have taken nothing; nevertheless at thy word I will

let down the net. And when they had this done, they enclosed a great multitude of fishes; and their net brake. And they beckoned unto their partners, which were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they began to sink. When Simon Peter saw it, he fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord. For he was astonished, and all that were with him, at the draught of the fishes which they had taken; and so was also James, and John, the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not; from henceforth thou shalt catch men. And when they had brought their ships to land, they forsook all, and followed him.

The Sixth Sunday after
Trinity.

THE COLLECT.

O GOD, who hast prepared for those who love thee such good things as pass man's understanding; Pour into our hearts such love toward thee that we, loving thee above all things, may obtain thy promises, which exceed

all that we can desire ;
through Jesus Christ our
Lord. *Amen.*

THE EPISTLE. Rom.
vi. 3.

KNOW ye not, that so many of us as were baptized into Jesus Christ were baptized into his death ? Therefore we are buried with him by baptism into death ; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection : knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin. Now if we be dead with Christ, we believe that we shall also live with him : knowing that Christ being raised from the dead dieth no more ; death hath no more dominion over him. For in that he died, he died unto sin once ; but in that he liveth, he liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.

THE GOSPEL. St. Matt.
v. 20.

JESUS said unto his disciples, Except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the Kingdom of heaven. Ye have heard that it was said by them of old time, Thou shalt not kill ; and whosoever shall kill shall be in danger of the judgment. But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment : and whosoever shall say to his brother, Raca, shall be in danger of the council : but whosoever shall say, Thou fool, shall be in danger of hell-fire. Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way ; first be reconciled to thy brother, and then come and offer thy gift. Agree with thine adversary quickly, whiles thou art in the way with him ; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I say unto thee, Thou shalt by no

means come out thence, till thou hast paid the uttermost farthing.

The Seventh Sunday
after Trinity.

THE COLLECT.

LORD of all power and might, who art the author and giver of all good things; Graft in our hearts the love of thy Name, increase in us true religion, nourish us with all goodness, and of thy great mercy keep us in the same; through Jesus Christ our Lord. *Amen.*

THE EPISTLE. Rom.
vi. 19.

I SPEAK after the manner of men, because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity, unto iniquity; even so now yield your members servants to righteousness, unto holiness. For when ye were the servants of sin, ye were free from righteousness. What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death. But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. For the

wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.

THE GOSPEL. St. Mark
viii. 1.

IN those days the multitude being very great, and having nothing to eat, Jesus called his disciples unto him, and saith unto them, I have compassion on the multitude, because they have now been with me three days, and have nothing to eat: and if I send them away fasting to their own houses, they will faint by the way; for divers of them came from far. And his disciples answered him, From whence can a man satisfy these men with bread here in the wilderness? And he asked them, How many loaves have ye? And they said, Seven. And he commanded the people to sit down on the ground: and he took the seven loaves, and gave thanks, and brake, and gave to his disciples to set before them; and they did set them before the people. And there had a few small fishes, and he blessed, and commanded to set them also before them. So they did eat, and were filled: and they took up of the broken meat that was left seven

baskets. And they that had eaten were about four thousand. And he sent them away.

*The Eighth Sunday
after Trinity.*

THE COLLECT.

O GOD, whose never-failing providence ordereth all things both in heaven and earth; We humbly beseech thee to put away from us all hurtful things, and to give us those things which are profitable for us; through Jesus Christ our Lord. *Amen.*

THE EPISTLE. Rom.
viii. 12.

BRETHREN, we are debtors, not to the flesh, to live after the flesh. For if ye live after the flesh, ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live. For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God. And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that

we suffer with him, that we may be also glorified together.

THE GOSPEL. St. Matt.
vii. 15.

BEWARE of false prophets, who come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them. Not every one that saith unto me, Lord, Lord, shall enter into the Kingdom of Heaven; but he that doeth the will of my Father which is in heaven.

*The Ninth Sunday after
Trinity.*

THE COLLECT.

GRANT to us, Lord, we beseech thee, the spirit to think and do always such things as are right; that we, who cannot do any thing that is good without thee, may by thee be

enabled to live according to thy will; through Jesus Christ our Lord. *Amen.*

THE EPISTLE 1 Cor.

x. 1.

BRETHREN, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea; and did all eat the same spiritual meat; and did all drink the same spiritual drink; (for they drank of that spiritual Rock that followed them, and that Rock was Christ.) But with many of them God was not well pleased; for they were overthrown in the wilderness. Now these things were our examples, to the intent we should not lust after evil things, as they also lusted. Neither be ye idolaters, as were some of them; as it is written, The people sat down to eat and drink, and rose up to play. Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand. Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents. Neither murmur ye, as some of them also murmured,

and were destroyed of the destroyer. Now all these things happened unto them for examples; and they are written for our admonition, upon whom the ends of the world are come. Wherefore let him that thinketh he standeth take heed lest he fall. There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.

THE GOSPEL. St. Luke

xvi. 1.

JESUS said unto his disciples, There was a certain rich man, which had a steward; and the same was accused unto him that he had wasted his goods. And he called him, and said unto him, How is it that I hear this of thee? give an account of thy stewardship; for thou mayest be no longer steward. Then the steward said within himself, What shall I do? for my lord taketh away from me the stewardship. I cannot dig; to beg I am ashamed. I am resolved what to do, that, when I am put out of the stewardship, they may receive me

into their houses. So he called every one of his lord's debtors unto him, and said unto the first, How much owest thou unto my lord? And he said, An hundred measures of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty. Then said he to another, And how much owest thou? And he said, An hundred measures of wheat. And he said unto him, Take thy bill, and write fourscore. And the lord commended the unjust steward, because he had done wisely: for the children of this world are in their generation wiser than the children of light. And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations.

The Tenth Sunday after Trinity.

THE COLLECT.

LET thy merciful ears, O Lord, be open to the prayers of thy humble servants; and that they may obtain their petitions make them to ask such things as shall please thee; through Jesus Christ our Lord. *Amen.*

THE EPISTLE. 1 Cor. xii. 1.

CONCERNING spiritual gifts, brethren, I would not have you ignorant. Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led. Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed; and that no man can say that Jesus is the Lord, but by the Holy Ghost. Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all. But the manifestation of the Spirit is given to every man to profit withal. For to one is given, by the Spirit, the word of wisdom; to another, the word of knowledge, by the same Spirit; to another, faith, by the same Spirit; to another, the gifts of healing, by the same Spirit; to another, the working of miracles; to another, prophecy; to another, discerning of spirits; to another, divers kinds of tongues; to another, the interpretation of tongues. But all these worketh that one and the self-same Spi-

rit, dividing to every man severally as he will.

THE GOSPEL. St. Luke
xix. 41.

AND when he was come near, he beheld the city, and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation. And he went into the temple, and began to cast out them that sold therein, and them that bought; saying unto them, It is written, My house is the house of prayer; but ye have made it a den of thieves. And he taught daily in the temple.

The Eleventh Sunday
after Trinity.

THE COLLECT.

O GOD, who declarest thy almighty power chiefly in showing mercy and pity; Mercifully grant

unto us such a measure of thy grace, that we, running the way of thy commandments, may obtain thy gracious promises, and be made partakers of thy heavenly treasure; through Jesus Christ our Lord.
Amen.

THE EPISTLE. 1 Cor.
xv. 1.

BRETHREN, I declare unto you the Gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all, that which I also received, how that Christ died for our sins according to the Scriptures; and that he was buried, and that he rose again the third day according to the Scriptures. And that he was seen of Cephas, then of the twelve: after that he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep. After that, he was seen of James; then of all the Apostles. And last of all he was seen of me also, as of one born out of due time. For I am the least of the Apostles, that am

not meet to be called an Apostle, because I persecuted the Church of God. But by the grace of God I am what I am: and his grace which was bestowed upon me was not in vain; but I laboured more abundantly than they all; yet not I, but the grace of God which was with me. Therefore whether it were I or they, so we preach, and so ye believed.

THE GOSPEL. St. Luke
xviii. 9.

JESUS spake this parable unto certain which trusted in themselves that they were righteous, and despised others: Two men went up into the temple to pray; the one a Pharisee, and the other a Publican. The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this Publican. I fast twice in the week, I give tithes of all that I possess. And the Publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner! I tell you, this man went down to his house justified rather than the other: for every one that exalteth

himself shall be abased; and he that humbleth himself shall be exalted.

The Twelfth Sunday after
Trinity.

THE COLLECT.

ALMIGHTY and everlasting God, who art always more ready to hear than we to pray, and art wont to give more than either we desire or deserve; Pour down upon us the abundance of thy mercy; forgiving us those things whereof our conscience is afraid, and giving us those good things which we are not worthy to ask, but through the merits and mediation of Jesus Christ, thy Son, our Lord. Amen.

THE EPISTLE. 2 Cor.
iii. 4.

SUCH trust have we through Christ to Godward: not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God; who also hath made us able ministers of the New Testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life. But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel

could not steadfastly behold the face of Moses for the glory of his countenance, which glory was to be done away; how shall not the ministration of the spirit be rather glorious? For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory.

THE GOSPEL. St. Mark
vii. 31.

JESUS, departing from the coasts of Tyre and Sidon, came unto the Sea of Galilee, through the midst of the coasts of Decapolis. And they bring unto him one that was deaf, and had an impediment in his speech; and they beseech him to put his hand upon him. And he took him aside from the multitude, and put his fingers into his ears, and he spit, and touched his tongue; and looking up to heaven, he sighed, and saith unto him, *Ephphatha*, that is, Be opened. And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain. And he charged them that they should tell no man: but the more he charged them, so much the more a great deal they published it, and were beyond measure astonished,

saying, He hath done all things well; he maketh both the deaf to hear, and the dumb to speak.

The Thirteenth Sunday
after Trinity.

THE COLLECT.

ALMIGHTY and merciful God, of whose only gift it cometh that thy faithful people do unto thee true and laudable service; Grant, we beseech thee, that we may so faithfully serve thee in this life, that we fail not finally to attain thy heavenly promises; through the merits of Jesus Christ our Lord. *Amen.*

THE EPISTLE. Gal.
iii. 16.

TO Abraham and his seed were the promises made. He saith not, And to seeds, as of many: but as of one, And to thy seed, which is Christ. And this I say, That the covenant, that was confirmed before of God in Christ, the Law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect. For if the inheritance be of the Law, it is no more of promise; but God gave it to Abraham by promise. Wherefore then

serveth the Law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator. Now a mediator is not a mediator of one; but God is one. Is the Law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the Law. But the Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.

THE GOSPEL. St. Luke
x. 23.

BLESSED are the eyes which see the things that ye see. For I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them. And behold, a certain Lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life? He said unto him, What is written in the Law? how readest thou? And he answering said, Thou shalt love the Lord

thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself. And he said unto him, Thou hast answered right: this do, and thou shalt live. But he, willing to justify himself, said unto Jesus, And who is my neighbour? And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. And by chance there came down a certain Priest that way; and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was; and when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow, when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou

spendest more, when I come again, I will repay thee. Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves? And he said, He that showed mercy on him. Then said Jesus unto him, Go, and do thou likewise.

*The Fourteenth Sunday
after Trinity.*

THE COLLECT.

ALMIGHTY and everlasting God, give unto us the increase of faith, hope, and charity; and, that we may obtain that which thou dost promise, make us to love that which thou dost command; through Jesus Christ our Lord. *Amen.*

THE EPISTLE Gal.
v. 16.

I SAY then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other; so that ye cannot do the things that ye would. But if ye be led by the Spirit, ye are not under the Law. Now the works of the flesh are manifest, which are these; adultery, fornication, uncleanness, lasciviousness,

idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelings, and such like: of the which I tell you before, as I have also told you in time past, that they who do such things shall not inherit the kingdom of God. But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. And they that are Christ's have crucified the flesh, with the affections and lusts.

THE GOSPEL. St. Luke
xvii. 11.

AND it came to pass, as Jesus went to Jerusalem, that he passed through the midst of Samaria and Galilee. And as he entered into a certain village, there met him ten men that were lepers, which stood afar off. And they lifted up their voices, and said, Jesus, Master, have mercy on us. And when he saw them, he said unto them, Go, show yourselves unto the Priests. And it came to pass, that, as they went, they were cleansed. And one of them, when he saw that he was healed, turned back, and with a loud voice glorified

God, and fell down on his face at his feet, giving him thanks; and he was a Samaritan. And Jesus answering said, Were there not ten cleansed? but where are the nine? There are not found that returned to give glory to God, save this stranger. And he said unto him, Arise, go thy way, thy faith hath made thee whole.

The Fifteenth Sunday
after Trinity.

THE COLLECT.

KEEP, we beseech thee, O Lord, thy Church with thy perpetual mercy; and, because the frailty of man without thee cannot but fall, keep us ever by thy help from all things hurtful, and lead us to all things profitable to our salvation; through Jesus Christ our Lord. *Amen.*

THE EPISTLE. Gal.
vi. 11.

YE see how large a letter I have written unto you with mine own hand. As many as desire to make a fair show in the flesh, they constrain you to be circumcised; only lest they should suffer persecution for the cross of Christ. For neither they themselves who are circumcised keep the Law; but desire to have you circumcised, that

they may glory in your flesh. But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world. For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature. And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God. From henceforth let no man trouble me; for I bear in my body the marks of the Lord Jesus. Brethren, the grace of our Lord Jesus Christ be with your spirit. *Amen.*

THE GOSPEL. St. Matt.
vi. 24.

NO man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon. Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them.

Are ye not much better than they? Which of you by taking thought can add one cubit unto his stature? And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith? Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? (for after all these things do the Gentiles seek;) for your heavenly Father knoweth that ye have need of all these things. But seek ye first the Kingdom of God, and his righteousness; and all these things shall be added unto you. Take therefore no thought for the morrow; for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.

The Sixteenth Sunday
after Trinity.

THE COLLECT.

O LORD, we beseech thee, let thy continual

pity cleanse and defend thy Church; and, because it cannot continue in safety without thy succour, preserve it evermore by thy help and goodness; through Jesus Christ our Lord. *Amen.*

THE EPISTLE. Eph.

iii. 13.

I DESIRE that ye faint not at my tribulations for you, which is your glory. For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend, with all saints, what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God. Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto Him be glory in the Church, by Christ Jesus, throughout all ages, world without end. *Amen.*

THE GOSPEL. St. Luke
vii. 11.

AND it came to pass the day after, that Jesus went into a city called Nain; and many of his disciples went with him, and much people. Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow; and much people of the city was with her. And when the Lord saw her, he had compassion on her, and said unto her, Weep not. And he came and touched the bier; and they that bare him stood still. And he said, Young man, I say unto thee, Arise. And he that was dead sat up, and began to speak; and he delivered him to his mother. And there came a fear on all, and they glorified God, saying, That a great Prophet is risen up among us; and, That God hath visited his people. And this rumour of him went forth throughout all Judea, and throughout all the region round about.

The Seventeenth Sunday
after Trinity.

THE COLLECT.

LORD, we pray thee that thy grace may always prevent and follow us, and

make us continually to be given to all good works; through Jesus Christ our Lord. *Amen.*

THE EPISTLE. Ephes.
iv. 1.

I THEREFORE, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long-suffering, forbearing one another in love; endeavouring to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all.

THE GOSPEL. St. Luke
xiv. 1.

IT came to pass, as Jesus went into the house of one of the chief Pharisees to eat bread on the sabbath-day, that they watched him. And behold, there was a certain man before him which had the dropsy. And Jesus answering, spake unto the Lawyers and Pharisees, saying, Is it lawful to heal on the sabbath-day? And they held their peace. And he took him, and healed him, and

let him go; and answered them, saying, Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the sabbath-day? And they could not answer him again to these things. And he put forth a parable to those which were bidden, when he marked how they chose out the chief rooms; saying unto them, When thou art bidden of any man to a wedding, sit not down in the highest room; lest a more honourable man than thou be bidden of him; and he that bade thee and him come and say to thee, Give this man place; and thou begin with shame to take the lowest room. But when thou art bidden, go and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee, Friend, go up higher: then shalt thou have worship in the presence of them that sit at meat with thee. For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted.

The Eighteenth Sunday
after Trinity.

THE COLLECT.

LORD, we beseech thee, grant thy people grace to withstand the tempta-

tions of the world, the flesh, and the devil; and with pure hearts and minds to follow thee, the only God; through Jesus Christ our Lord. *Amen.*

THE EPISTLE. 1 Cor.

i. 4.

I THANK my God always on your behalf, for the grace of God which is given you by Jesus Christ; that in every thing ye are enriched by him, in all utterance, and in all knowledge; even as the testimony of Christ was confirmed in you; so that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ, who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ.

THE GOSPEL. St. Matt.

xxii. 34.

WHEN the Pharisees had heard that Jesus had put the Sadducees to silence, they were gathered together. Then one of them, which was a Lawyer, asked him a question, tempting him, and saying, Master, which is the great commandment in the Law? Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and

great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the Law and the Prophets. While the Pharisees were gathered together, Jesus asked them, saying, What think ye of Christ? whose son is he? They say unto him, The son of David. He saith unto them, How then doth David in spirit call him Lord, saying, The LORD said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool? If David then call him Lord, how is he his son? And no man was able to answer him a word, neither durst any man, from that day forth, ask him any more questions.

The Nineteenth Sunday
after Trinity.

THE COLLECT.

O GOD, forasmuch as without thee we are not able to please thee; Mercifully grant that thy Holy Spirit may in all things direct and rule our hearts; through Jesus Christ our Lord. *Amen.*

THE EPISTLE. Ephes.
iv. 17.

THIS I say therefore,
and testify in the Lord,

that ye henceforth walk not as other Gentiles walk, in the vanity of their mind, having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart: who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness. But ye have not so learned Christ; if so be that ye have heard him, and have been taught by him, as the truth is in Jesus: that ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness. Wherefore putting away lying, speak every man truth with his neighbour: for we are members one of another. Be ye angry, and sin not: let not the sun go down upon your wrath; neither give place to the devil. Let him that stole steal no more; but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth. Let no corrupt communication pro-

ceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers. And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice: and be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you.

THE GOSPEL. St. Matt.
ix. 1.

JESUS entered into a ship, and passed over, and came into his own city. And behold, they brought to him a man sick of the palsy, lying on a bed: and Jesus, seeing their faith, said unto the sick of the palsy, Son, be of good cheer; thy sins be forgiven thee. And behold, certain of the Scribes said within themselves, This man blasphemeth. And Jesus, knowing their thoughts, said, Wherefore think ye evil in your hearts? For whether is easier to say, Thy sins be forgiven thee; or to say, Arise, and walk? But that ye may know that the Son of Man hath power on earth to forgive

sins, (then saith he to the sick of the palsy,) Arise, take up thy bed, and go unto thine house. And he arose, and departed to his house. But when the multitude saw it, they marvelled, and glorified God, which had given such power unto men.

The Twentieth Sunday
after Trinity.

THE COLLECT.

O ALMIGHTY and most merciful God, of thy bountiful goodness keep us, we beseech thee, from all things that may hurt us; that we, being ready both in body and soul, may cheerfully accomplish those things which thou commandest; through Jesus Christ our Lord. Amen.

THE EPISTLE. Ephes.
v. 15.

SEE then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil. Wherefore be ye not unwise, but understanding what the will of the Lord is. And be not drunk with wine, wherein is excess; but be filled with the Spirit; speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your

heart to the Lord; giving thanks always for all things unto God and the Father, in the Name of our Lord Jesus Christ; submitting yourselves one to another in the fear of God.

THE GOSPEL. St. Matt.
xxii. 1.

JESUS said, The Kingdom of Heaven is like unto a certain king, which made a marriage for his son, and sent forth his servants to call them that were bidden to the wedding; and they would not come. Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner; my oxen and my fatlings are killed, and all things are ready: come unto the marriage. But they made light of it, and went their ways, one to his farm, another to his merchandise: and the remnant took his servants, and entreated them spitefully, and slew them. But when the king heard thereof, he was wroth; and he sent forth his armies, and destroyed those murderers, and burned up their city. Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy. Go ye therefore into the high-

ways, and as many as ye shall find, bid to the marriage. So those servants went out into the highways, and gathered together all as many as they found, both bad and good; and the wedding was furnished with guests. And when the king came in to see the guests, he saw there a man which had not on a wedding-garment: and he saith unto him, Friend, how camest thou in hither not having a wedding-garment? And he was speechless. Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth. For many are called, but few are chosen.

Twenty-first Sunday
after Trinity.

THE COLLECT.

GRANT, we beseech thee, merciful Lord, to thy faithful people, pardon and peace; that they may be cleansed from all their sins, and serve thee with a quiet mind; through Jesus Christ our Lord. *Amen.*

THE EPISTLE. Ephes.
vi. 10.

MY brethren, be strong in the Lord, and in

the power of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth; and having on the breastplate of righteousness; and your feet shod with the preparation of the Gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the Word of God: praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints; and for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the Gospel, for which I am an ambassador in bonds;

that therein I may speak boldly, as I ought to speak.

THE GOSPEL. St. John
iv. 46.

THERE was a certain nobleman, whose son was sick at Capernaum. When he heard that Jesus was come out of Judea into Galilee, he went unto him, and besought him that he would come down and heal his son; for he was at the point of death. Then said Jesus unto him, Except ye see signs and wonders, ye will not believe. The nobleman saith unto him, Sir, come down ere my child die. Jesus saith unto him, Go thy way; thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way. And as he was now going down, his servants met him, and told him, saying, Thy son liveth. Then inquired he of them the hour when he began to amend. And they said unto him, Yesterday, at the seventh hour, the fever left him. So the father knew that it was at the same hour in the which Jesus said unto him, Thy son liveth; and himself believed, and his whole house. This is again the second miracle that Jesus

did, when he was come out of Judea into Galilee.

Twenty-second Sunday
after Trinity.

THE COLLECT.

LORD, we beseech thee to keep thy household the Church in continual godliness; that through thy protection it may be free from all adversities, and devoutly given to serve thee in good works, to the glory of thy Name; through Jesus Christ our Lord. *Amen.*

THE EPISTLE. Phil. i. 3.

I THANK my God upon every remembrance of you, (always in every prayer of mine for you all making request with joy,) for your fellowship in the Gospel from the first day until now; being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ: even as it is meet for me to think this of you all, because I have you in my heart; inasmuch as both in my bonds, and in the defence and confirmation of the Gospel, ye all are partakers of my grace. For God is my record, how greatly I long after you all in the bowels of

Jesus Christ. And this I pray, that your love may abound yet more and more in knowledge and in all judgment; that ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ; being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God.

THE GOSPEL. St. Matt.
xviii. 21.

PETER said unto Jesus, Lord, how oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith unto him, I say not unto thee, Until seven times; but, Until seventy times seven. Therefore is the Kingdom of Heaven likened unto a certain king which would take account of his servants. And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents. But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife and children, and all that he had, and payment to be made. The servant therefore fell down and worshipped him, saying, Lord, have patience with me, and I will pay thee

all. Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt. But the same servant went out, and found one of his fellow-servants, which owed him an hundred pence: and he laid hands on him, and took him by the throat, saying, Pay me that thou owest. And his fellow-servant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all. And he would not; but went and cast him into prison, till he should pay the debt. So when his fellow-servants saw what was done, they were very sorry, and came and told unto their lord all that was done. Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me: shouldest not thou also have had compassion on thy fellow-servant, even as I had pity on thee? And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him. So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

Twenty-third Sunday
after Trinity.

THE COLLECT.

O GOD, our refuge and strength, who art the author of all godliness; Be ready, we beseech thee, to hear the devout prayers of thy Church; and grant that those things which we ask faithfully we may obtain effectually; through Jesus Christ our Lord. *Amen.*

THE EPISTLE. Phil. iii.
17.

BRETHREN, be followers together of me, and mark them which walk so as ye have us for an example. (For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ; whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things.) For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

THE GOSPEL. St. Matt.
xxii. 15.

THEN went the Pharisees, and took counsel how they might entangle him in his talk. And they sent out unto him their disciples, with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man: for thou regardest not the person of men. Tell us therefore, what thinkest thou? Is it lawful to give tribute unto Cæsar, or not? But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites? Show me the tribute-money. And they brought unto him a penny. And he saith unto them, Whose is this image and superscription? They say unto him, Cæsar's. Then saith he unto them, Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's. When they had heard these words, they marvelled, and left him, and went their way.

Twenty-fourth Sunday
after Trinity.

THE COLLECT.

O LORD, we beseech thee, absolve thy peo-

ple from their offences; that through thy bountiful goodness we may all be delivered from the bands of those sins, which by our frailty we have committed. Grant this, O heavenly Father, for Jesus Christ's sake, our blessed Lord and Saviour. *Amen.*

THE EPISTLE. Col. i. 3.

WE give thanks to God and the Father of our Lord Jesus Christ, praying always for you, since we heard of your faith in Christ Jesus, and of the love which ye have to all the saints, for the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the Gospel: which is come unto you, as it is in all the world; and bringeth forth fruit, as it doth also in you, since the day ye heard of it, and knew the grace of God in truth. As ye also learned of Epaphras our dear fellow-servant, who is for you a faithful minister of Christ; who also declared unto us your love in the Spirit. For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual under-

standing; that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might, according to his glorious power, unto all patience and long-suffering with joyfulness; giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light.

THE GOSPEL. St. Matt.
ix. 18.

WHILE Jesus spake these things unto John's disciples, behold, there came a certain ruler, and worshipped him, saying, My daughter is even now dead: but come and lay thy hand upon her, and she shall live. And Jesus arose, and followed him, and so did his disciples. (And behold, a woman which was diseased with an issue of blood twelve years, came behind him, and touched the hem of his garment. For she said within herself, If I may but touch his garment, I shall be whole. But Jesus turned him about, and when he saw her, he said, Daughter, be of good comfort; thy faith hath made thee whole. And the woman was made whole from

that hour.) And when Jesus came into the ruler's house, and saw the minstrels and the people making a noise, he said unto them, Give place; for the maid is not dead, but sleepeth. And they laughed him to scorn. But when the people were put forth, he went in, and took her by the hand, and the maid arose. And the fame hereof went abroad into all that land.

Twenty-fifth Sunday after
Trinity.

THE COLLECT.

STIR up, we beseech thee, O Lord, the wills of thy faithful people; that they, plenteously bringing forth the fruit of good works, may by thee be plenteously rewarded; through Jesus Christ our Lord. *Amen.*

FOR THE EPISTLE.

Jer. xxiii. 5.

BEHOLD, the days come, saith the LORD, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this is his Name whereby he shall be called, **THE LORD OUR RIGHTEOUSNESS.** Therefore, behold, the days come, saith the LORD, that

they shall no more say, The LORD liveth, which brought up the children of Israel out of the land of Egypt; but, The LORD liveth, which brought up and which led the seed of the house of Israel out of the north-country, and from all countries whither I had driven them; and they shall dwell in their own land.

THE GOSPEL. St. John
vi. 5.

WHEN Jesus then lifted up his eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread, that these may eat? (And this he said to prove him: for he himself knew what he would do.) Philip answered him, Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little. One of his disciples, Andrew, Simon Peter's brother, saith unto him, There is a lad here, which hath five barley-loaves, and two small fishes; but what are they among so many? And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand. And Jesus took the loaves; and when he had given thanks, he distribut-

ed to the disciples, and the disciples to them that were set down; and likewise of the fishes, as much as they would. When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost. Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley-loaves, which remained over and above unto them that had eaten. Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that Prophet that should come into the world.

¶ *If there be any more Sundays before Advent Sunday, the service of some of those Sundays that were omitted after the Epiphany, shall be taken in to supply so many as are here wanting. And if there be fewer, the overplus may be omitted: Provided that this last Collect, Epistle, and Gospel, shall always be used upon the Sunday next before Advent.*

Saint Andrew's Day.

THE COLLECT.

ALMIGHTY God, who didst give such grace unto thy holy Apostle Saint Andrew, that he readily obeyed the calling of thy Son Jesus Christ, and followed him without delay;

Grant unto us all, that we, being called by thy holy Word, may forthwith give up ourselves obediently to fulfil thy holy commandments; through the same Jesus Christ our Lord. *Amen.*

THE EPISTLE. Rom. x. 9.

IF thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. For the Scripture saith, Whosoever believeth on him shall not be ashamed. For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the Gospel of peace, and bring glad tidings of good things! But

they have not all obeyed the Gospel. For Esaias saith, Lord, who hath believed our report? So then faith cometh by hearing, and hearing by the Word of God. But I say, Have they not heard? Yes verily, their sound went into all the earth, and their words unto the ends of the world. But I say, Did not Israel know? First Moses saith, I will provoke you to jealousy by them that are no people, and by a foolish nation I will anger you. But Esaias is very bold, and saith, I was found of them that sought me not; I was made manifest unto them that asked not after me. But to Israel he saith, All day long I have stretched forth my hands unto a disobedient and gainsaying people.

THE GOSPEL. St. Matt. iv. 18.

JESUS, walking by the Sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea; for they were fishers. And he saith unto them, Follow me, and I will make you fishers of men. And they straightway left their nets, and followed him. And going on from thence, he saw other two brethren, James the son of Zebedee,

and John his brother, in a ship with Zebedee their father, mending their nets; and he called them. And they immediately left the ship and their father, and followed him.

Saint Thomas the Apostle.

THE COLLECT.

ALMIGHTY and ever-living God, who, for the greater confirmation of the faith, didst suffer thy holy Apostle Thomas to be doubtful in thy Son's resurrection; Grant us so perfectly, and without all doubt, to believe in thy Son Jesus Christ, that our faith in thy sight may never be reprov'd. Hear us, O Lord, through the same Jesus Christ, to whom, with thee and the Holy Ghost, be all honour and glory, now and for evermore. *Amen.*

THE EPISTLE. Ephes.
ii. 19.

NOW therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; and are built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner-stone; in whom all the building, fitly framed together, groweth unto an holy temple in the Lord; in

whom ye also are builded together for an habitation of God through the Spirit.

THE GOSPEL. St. John
xx. 24.

THOMAS, one of the twelve, called Didymus, was not with them when Jesus came. The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe. And after eight days again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you! Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side; and be not faithless, but believing. And Thomas answered and said unto him, My Lord and my God! Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed; blessed are they that have not seen, and yet have believed. And many other signs truly did Jesus in the presence of his disciples, which are not written in this book. But

these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his Name.

Saint Stephen's Day.

THE COLLECT.

GRANT, O Lord, that, in all our sufferings here upon earth for the testimony of thy truth, we may steadfastly look up to heaven, and by faith behold the glory that shall be revealed; and, being filled with the Holy Ghost, may learn to love and bless our persecutors by the example of thy first Martyr Saint Stephen, who prayed for his murderers to thee, O blessed Jesus, who standest at the right hand of God to succour all those who suffer for thee, our only Mediator and Advocate. *Amen.*

¶ *Then shall follow the Collect of the Nativity, which shall be said continually until New-Year's Eve.*

FOR THE EPISTLE.

Acts vii. 55.

STEPHEN, being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, and said, Behold, I see the

heavens opened, and the Son of Man standing on the right hand of God! Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord, and cast him out of the city, and stoned him: and the witnesses laid down their clothes at a young man's feet, whose name was Saul. And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit! And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge! And when he had said this, he fell asleep.

THE GOSPEL. St. Matt. xxiii. 34.

BEHOLD, I send unto you prophets, and wise men, and scribes: and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city: that upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias, son of Barachias, whom ye slew between the temple and the altar. Verily I say unto you, All these things shall come upon this generation. O Jerusalem, Jerusalem, thou

that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate! For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the Name of the Lord!

Saint John the Evangelist's Day.

THE COLLECT.

MERCIFUL Lord, we beseech thee to cast thy bright beams of light upon thy Church, that it being instructed by the doctrine of thy blessed Apostle and Evangelist Saint John, may so walk in the light of thy truth, that it may at length attain to everlasting life; through Jesus Christ our Lord. *Amen.*

THE EPISTLE. 1 St. John i. 1.

THAT which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; (for the life was manifested, and we have seen

it, and bear witness, and show unto you that eternal life, which was with the Father, and was manifested unto us;) that which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ. And these things write we unto you, that your joy may be full. This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all. If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth; but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his word is not in us.

THE GOSPEL. St. John xxi. 19.

JESUS said unto Peter, Follow me. Then Pe-

ter, turning about, seeth the disciple whom Jesus loved following; (which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee?) Peter seeing him saith to Jesus, Lord, and what shall this man do? Jesus saith unto him, If I will that he tarry till I come, what is that to thee? Follow thou me. Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come, what is that to thee? This is the disciple which testifieth of these things, and wrote these things; and we know that his testimony is true. And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written.

The Innocents' Day.

THE COLLECT.

O ALMIGHTY God, who out of the mouths of babes and sucklings hast ordained strength, and madest infants to glorify thee by their deaths; Mortify and kill all vices in us,

and so strengthen us by thy grace, that by the innocency of our lives, and constancy of our faith even unto death, we may glorify thy holy Name; through Jesus Christ our Lord. *Amen.*

FOR THE EPISTLE.

Rev. xiv. 1.

I LOOKED, and lo, a Lamb stood on the Mount Sion, and with him an hundred forty and four thousand, having his Father's Name written in their foreheads. And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps: and they sung as it were a new song before the throne, and before the four beasts, and the elders; and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth. These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the first-fruits unto God and to the Lamb. And in their mouth was found no

guile; for they are without fault before the throne of God.

THE GOSPEL. St. Matt.
ii. 13.

THE Angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word; for Herod will seek the young child to destroy him. When he arose, he took the young child and his mother by night, and departed into Egypt, and was there until the death of Herod; that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my Son. Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently inquired of the wise men. Then was fulfilled that which was spoken by Jeremy the prophet, saying, In Rama was there a voice heard, lamentation, and weeping, and great mourning, Ra-

chel weeping for her children, and would not be comforted, because they are not.

The Conversion of Saint
Paul.

THE COLLECT.

O GOD, who, through the preaching of the blessed Apostle Saint Paul, hast caused the light of the Gospel to shine throughout the world; Grant, we beseech thee, that we, having his wonderful conversion in remembrance, may show forth our thankfulness unto thee for the same, by following the holy doctrine which he taught; through Jesus Christ our Lord. *Amen.*

FOR THE EPISTLE.

Acts ix. 1.

AND Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest, and desired of him letters to Damascus, to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem. And as he journeyed, he came near Damascus: and suddenly there shined round about him a light

from heaven. And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks. And he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do. And the men which journeyed with him stood speechless, hearing a voice, but seeing no man. And Saul arose from the earth, and when his eyes were opened, he saw no man; but they led him by the hand, and brought him into Damascus. And he was three days without sight, and neither did eat nor drink. And there was a certain disciple at Damascus, named Ananias: and to him said the Lord in a vision, Ananias. And he said, Behold, I am here, Lord. And the Lord said unto him, Arise, and go into the street which is called Straight, and inquire in the house of Judas for one called Saul, of Tarsus: for behold, he prayeth, and hath seen in a vision a man named

Ananias, coming in, and putting his hand on him, that he might receive his sight. Then Ananias answered, Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem: and here he hath authority from the chief priests to bind all that call on thy Name. But the Lord said unto him, Go thy way; for he is a chosen vessel unto me, to bear my Name before the Gentiles, and kings, and the children of Israel: for I will show him how great things he must suffer for my Name's sake. And Ananias went his way, and entered into the house; and putting his hands on him said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost. And immediately there fell from his eyes as it had been scales; and he received sight forthwith, and arose, and was baptized. And when he had received meat, he was strengthened. Then was Saul certain days with the disciples which were at Damascus. And straightway he preached Christ in the synagogues, that he is

the Son of God. But all that heard him were amazed, and said, Is not this he that destroyed them which called on this Name in Jerusalem, and came hither for that intent, that he might bring them bound unto the chief priests? But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is very Christ.

THE GOSPEL. St. Matt.
xix. 27.

PETER answered and said unto Jesus, Behold, we have forsaken all, and followed thee; what shall we have therefore? And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of Man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my Name's sake, shall receive an hundred fold, and shall inherit everlasting life. But many that are first shall be last, and the last shall be first.

The Presentation of Christ in the Temple, commonly called,

The Purification of Saint Mary the Virgin.

THE COLLECT.

ALMIGHTY and ever-living God, we humbly beseech thy Majesty, that as thy only-begotten Son was this day presented in the temple in substance of our flesh, so we may be presented unto thee with pure and clean hearts, by the same thy Son Jesus Christ our Lord.
Amen.

FOR THE EPISTLE.

Mal. iii. 1.

BEHOLD, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the Messenger of the covenant, whom ye delight in; behold, he shall come, saith the LORD of Hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap. And he shall sit as a refiner and purifier of silver; and he shall purify the sons of Levi, and purge them as gold and silver, that they

may offer unto the LORD an offering in righteousness. Then shall the offering of Judah and Jerusalem be pleasant unto the LORD, as in the days of old, and as in former years. And I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the LORD of Hosts.

THE GOSPEL. St. Luke
ii. 22.

AND when the days of her purification according to the Law of Moses were accomplished, they brought him to Jerusalem, to present him to the Lord; (as it is written in the Law of the Lord, Every male that openeth the womb shall be called holy to the Lord;) and to offer a sacrifice according to that which is said in the Law of the Lord, A pair of turtle-doves, or two young pigeons. And behold, there was a man in Jerusalem, whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel: and

the Holy Ghost was upon him. And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ. And he came by the Spirit into the temple; and when the parents brought in the child Jesus, to do for him after the custom of the Law, then took he him up in his arms, and blessed God, and said, Lord, now lettest thou thy servant depart in peace, according to thy word: for mine eyes have seen thy salvation, which thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of thy people Israel. And Joseph and his mother marvelled at those things which were spoken of him. And Simeon blessed them, and said unto Mary his mother, Behold, this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against; (yea, a sword shall pierce through thy own soul also;) that the thoughts of many hearts may be revealed. And there was one Anna, a prophetess, the daughter of Phannuel, of the tribe of Aser: she was of a great age, and had lived with an husband seven years from her virginity; and she was a wi-

dow of about fourscore and four years, which departed not from the temple, but served God with fastings and prayers night and day. And she coming in that instant gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem. And when they had performed all things according to the Law of the Lord, they returned into Galilee, to their own city Nazareth. And the child grew, and waxed strong in spirit, filled with wisdom; and the grace of God was upon him.

Saint Matthias's Day.

THE COLLECT.

O ALMIGHTY God, who into the place of the traitor Judas didst choose thy faithful servant Matthias to be of the number of the twelve Apostles; Grant that thy Church, being always preserved from false Apostles, may be ordered and guided by faithful and true pastors; through Jesus Christ our Lord. *Amen.*

FOR THE EPISTLE.

Acts i. 15.

IN those days Peter stood up in the midst of the disciples, and said, (the number of the names to-

gether were about an hundred and twenty,) Men and brethren, this Scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, who was guide to them that took Jesus. For he was numbered with us, and had obtained part of this ministry. Now this man purchased a field with the reward of iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out. And it was known unto all the dwellers at Jerusalem; insomuch as that field is called in their proper tongue, *Aceldama*, that is to say, *The field of blood*. For it is written in the book of Psalms, Let his habitation be desolate, and let no man dwell therein; and, His bishopric let another take. Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us, beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection. And they appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias. And they

prayed, and said, Thou, Lord, which knowest the hearts of all men, show whether of these two thou hast chosen; that he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place. And they gave forth their lots; and the lot fell upon Matthias; and he was numbered with the eleven Apostles.

THE GOSPEL. St. Matt.
xi. 25.

AT that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father, for so it seemed good in thy sight. All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him. Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.

The Annunciation of the Blessed Virgin Mary.

THE COLLECT.

WE beseech thee, O Lord, pour thy grace into our hearts; that as we have known the incarnation of thy Son Jesus Christ by the message of an Angel, so by his cross and passion we may be brought unto the glory of his resurrection; through the same Jesus Christ our Lord. *Amen.*

FOR THE EPISTLE.

Isaiah vii. 10.

MOREOVER the LORD spake again unto Ahaz, saying, Ask thee a sign of the LORD thy God; ask it either in the depth, or in the height above. But Ahaz said, I will not ask, neither will I tempt the LORD. And he said, Hear ye now, O house of David; Is it a small thing for you to weary men, but will ye weary my God also? Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Emmanuel. Butter and honey shall he eat, that he may know to refuse the evil, and choose the good.

THE GOSPEL. St. Luke
i. 26.

AND in the sixth month the Angel Gabriel was

sent from God unto a city of Galilee, named Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. And the Angel came in unto her, and said, Hail, thou that art highly favoured, the Lord is with thee; blessed art thou among women! And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be. And the Angel said unto her, Fear not, Mary; for thou hast found favour with God. And behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David. And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end. Then said Mary unto the Angel, How shall this be, seeing I know not a man? And the Angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God.

And behold, thy cousin Elisabeth, she hath also conceived a son in her old age; and this is the sixth month with her, who was called barren. For with God nothing shall be impossible. And Mary said, Behold the handmaid of the Lord; be it unto me according to thy word. And the Angel departed from her.

Saint Mark's Day.

THE COLLECT.

O ALMIGHTY God, who hast instructed thy holy Church with the heavenly doctrine of thy Evangelist Saint Mark; Give us grace that, being not like children carried away with every blast of vain doctrine, we may be established in the truth of thy holy Gospel; through Jesus Christ our Lord. *Amen.*

THE EPISTLE. Ephes. iv. 7.

UNTO every one of us is given grace according to the measure of the gift of Christ. Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended

is the same also that ascended up far above all heavens, that he might fill all things.) And he gave some Apostles, and some Prophets, and some Evangelists, and some Pastors and Teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ; that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the head, even Christ: from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.

THE GOSPEL. St. John
xv. 1.

I AM the true vine, and my Father is the husbandman. Every branch

in me that beareth not fruit he taketh away; and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. Now ye are clean through the word which I have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches: he that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples. As the Father hath loved me, so have I loved you: continue ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full.

Saint Philip and Saint James's Day.

THE COLLECT.

O ALMIGHTY God, whom truly to know is everlasting life; Grant us perfectly to know thy Son Jesus Christ to be the way, the truth, and the life; that, following the steps of thy holy Apostles, Saint Philip and Saint James, we may steadfastly walk in the way that leadeth to eternal life; through the same thy Son Jesus Christ our Lord. *Amen.*

THE EPISTLE. St. James
i. 1.

JAMES, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting. My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing. If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not, and it shall be given him. But let him ask in faith, nothing wavering; for he that wavereth is like a wave of the

sea driven with the wind and tossed. For let not that man think that he shall receive any thing of the Lord. A double-minded man is unstable in all his ways. Let the brother of low degree rejoice in that he is exalted; but the rich, in that he is made low; because as the flower of the grass he shall pass away. For the sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth: so also shall the rich man fade away in his ways. Blessed is the man that endureth temptation; for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him.

THE GOSPEL. St. John
xiv. 1.

AND Jesus said unto his disciples, Let not your heart be troubled; ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you: and if I go and prepare a place for you, I will come again, and receive you unto myself, that where I am, there ye may be also. And whither

I go ye know, and the way ye know. Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way? Jesus saith unto him, I am the way, the truth, and the life; no man cometh unto the Father, but by me. If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him. Philip saith unto him, Lord, show us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me hath seen the Father; and how sayest thou then, Show us the Father? Believest thou not that I am in the Father, and the Father in me? The words that I speak unto you I speak not of myself; but the Father, that dwelleth in me, he doeth the works. Believe me that I am in the Father, and the Father in me; or else believe me for the very works' sake. Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father. And whatsoever ye shall ask in my Name, that will I do,

that the Father may be glorified in the Son. If ye shall ask any thing in my Name, I will do it.

Saint Barnabas the
Apostle.

THE COLLECT.

O LORD God Almighty, who didst endue thy holy Apostle Barnabas with singular gifts of the Holy Ghost; Leave us not, we beseech thee, destitute of thy manifold gifts, nor yet of grace to use them alway to thy honour and glory; through Jesus Christ our Lord. *Amen.*

FOR THE EPISTLE

Acts xi. 22.

TIDINGS of these things came unto the ears of the Church which was in Jerusalem; and they sent forth Barnabas, that he should go as far as Antioch. Who, when he came, and had seen the grace of God, was glad; and exhorted them all, that with purpose of heart they would cleave unto the Lord. For he was a good man, and full of the Holy Ghost, and of faith: and much people was added unto the Lord. Then departed Barnabas to Tarsus, for to seek Saul. And when he had found him, he brought him unto Antioch. And it came to

pass, that a whole year they assembled themselves with the Church, and taught much people: and the disciples were called Christians first in Antioch. And in these days came prophets from Jerusalem unto Antioch. And there stood up one of them, named Agabus, and signified by the Spirit that there should be great dearth throughout all the world; which came to pass in the days of Claudius Cæsar. Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judea. Which also they did, and sent it to the elders by the hands of Barnabas and Saul.

THE GOSPEL. St. John
xv. 12.

THIS is my commandment, That ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you. Henceforth I call you not servants, for the servant knoweth not what his Lord doeth; but I have called you friends, for all things that I have heard of my Father I have made known unto you. Ye

have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my Name, he may give it you.

Saint John Baptist's Day.

THE COLLECT.

ALMIGHTY God, by whose providence thy servant John Baptist was wonderfully born, and sent to prepare the way of thy Son our Saviour, by preaching repentance; Make us so to follow his doctrine and holy life, that we may truly repent according to his preaching; and after his example constantly speak the truth, boldly rebuke vice, and patiently suffer for the truth's sake; through Jesus Christ our Lord. *Amen.*

FOR THE EPISTLE.

Isa. xl. 1.

COMFORT ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished; that her iniquity is pardoned: for she hath received of the LORD's hand double for all her sins. The voice

of him that crieth in the wilderness. Prepare ye the way of the LORD, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low, and the crooked shall be made straight, and the rough places plain. And the glory of the LORD shall be revealed, and all flesh shall see it together: for the mouth of the LORD hath spoken it. The voice said, Cry. And he said, What shall I cry? All flesh is grass, and all the goodliness thereof is as the flower of the field. The grass withereth, the flower fadeth, because the Spirit of the LORD bloweth upon it: surely the people is grass. The grass withereth, the flower fadeth; but the word of our God shall stand for ever. O Zion, that bringest good tidings, get thee up into the high mountain: O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid: say unto the cities of Judah, Behold your God! Behold, the Lord GOD will come with strong hand, and his arm shall rule for him: behold, his reward is with him, and his work before him. He shall feed his flock like a

shepherd; he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young.

THE GOSPEL. St. Luke
i. 57.

ELISABETH's full time came that she should be delivered; and she brought forth a son. And her neighbours and her cousins heard how the Lord had showed great mercy upon her; and they rejoiced with her. And it came to pass that on the eighth day, they came to circumcise the child; and they called him Zacharias, after the name of his father. And his mother answered and said, Not so; but he shall be called John. And they said unto her, There is none of thy kindred that is called by this name. And they made signs to his father, how he would have him called. And he asked for a writing-table, and wrote, saying, His name is John. And they marvelled all. And his mouth was opened immediately, and his tongue loosed, and he spake, and praised God. And fear came on all that dwelt round about them; and all these sayings were noised abroad throughout all the

hill-country of Judea. And all they that heard them laid them up in their hearts, saying, What manner of child shall this be! And the hand of the Lord was with him. And his father Zacharias was filled with the Holy Ghost, and prophesied, saying, Blessed be the Lord God of Israel: for he hath visited and redeemed his people, and hath raised up an horn of salvation for us, in the house of his servant David; as he spake by the mouth of his holy Prophets, which have been since the world began; that we should be saved from our enemies, and from the hand of all that hate us; to perform the mercy promised to our fathers, and to remember his holy covenant; the oath which he sware to our father Abraham, that he would grant unto us, that we, being delivered out of the hand of our enemies, might serve him without fear, in holiness and righteousness before him, all the days of our life. And thou, child, shalt be called the Prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways; to give knowledge of salvation unto his people by the

remission of their sins, through the tender mercy of our God, whereby the day-spring from on high hath visited us; to give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace. And the child grew, and waxed strong in spirit; and was in the deserts till the day of his showing unto Israel.

Saint Peter's Day.

THE COLLECT.

O ALMIGHTY God, who by thy Son Jesus Christ didst give to thy Apostle Saint Peter many excellent gifts, and commandedst him earnestly to feed thy flock; Make, we beseech thee, all Bishops and Pastors diligently to preach thy holy Word, and the people obediently to follow the same, that they may receive the crown of everlasting glory; through Jesus Christ our Lord. *Amen.*

FOR THE EPISTLE.

Acts xii. 1.

ABOUT that time Herod the king stretched forth his hands to vex certain of the Church. And he killed James the brother of John with the sword. And,

because he saw it pleased the Jews, he proceeded further to take Peter also. (Then were the days of unleavened bread.) And when he had apprehended him, he put him in prison, and delivered him to four quaternions of soldiers to keep him, intending after Easter to bring him forth to the people. Peter therefore was kept in prison; but prayer was made without ceasing of the Church unto God for him. And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains; and the keepers before the door kept the prison. And behold, the Angel of the Lord came upon him, and a light shined in the prison; and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from his hands. And the Angel said unto him, Gird thyself, and bind on thy sandals: and so he did. And he saith unto him, Cast thy garment about thee, and follow me. And he went out, and followed him; and wist not that it was true which was done by the Angel; but thought he saw a vision. When they were past the first

and the second ward, they came unto the iron gate that leadeth unto the city, which opened to them of his own accord; and they went out, and passed on through one street, and forthwith the Angel departed from him. And when Peter was come to himself, he said, Now I know of a surety, that the Lord hath sent his Angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews.

THE GOSPEL. St. Matt.
xvi. 13.

WHEN Jesus came into the coasts of Cæsarea Philippi, he asked his disciples, saying, Whom do men say that I, the Son of Man, am? And they said, Some say that thou art John the Baptist, some Elias, and others Jeremias, or one of the Prophets. He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also

unto thee, That thou art Peter, and upon this rock I will build my Church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the Kingdom of Heaven: and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven.

Saint James the Apostle.

THE COLLECT.

GRANT, O merciful God, that as thine holy Apostle Saint James, leaving his father and all that he had, without delay was obedient unto the calling of thy Son Jesus Christ, and followed him; so we, forsaking all worldly and carnal affections, may be evermore ready to follow thy holy commandments; through Jesus Christ our Lord. *Amen.*

FOR THE EPISTLE.

Acts xi. 27, and part of Chap. xii.

IN those days came prophets from Jerusalem unto Antioch. And there stood up one of them named Agabus, and signified by the Spirit that there should be great dearth throughout all the

world; which came to pass in the days of Claudius Cæsar. Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judea. Which also they did, and sent it to the elders by the hands of Barnabas and Saul. Now about that time Herod the king stretched forth his hands to vex certain of the Church. And he killed James the brother of John with the sword. And, because he saw it pleased the Jews, he proceeded further to take Peter also.

THE GOSPEL. St. Matt.
xx. 20.

THEN came to him the mother of Zebedee's children with her sons, worshipping him, and desiring a certain thing of him. And he said unto her, What wilt thou? She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom. But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, We

are able. And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to give; but it shall be given to them for whom it is prepared of my Father. And when the ten heard it, they were moved with indignation against the two brethren. But Jesus called them unto him, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you: but whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant: even as the Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many.

Saint Bartholomew the Apostle.

THE COLLECT.

O ALMIGHTY and everlasting God, who didst give to thine Apostle Bartholomew grace truly to believe and to preach thy Word; Grant, we beseech thee, unto thy Church, to

love that Word which he believed, and both to preach and receive the same; through Jesus Christ our Lord. *Amen.*

FOR THE EPISTLE.

Acts v. 12.

BY the hands of the Apostles were many signs and wonders wrought among the people; (and they were all with one accord in Solomon's porch; and of the rest durst no man join himself to them: but the people magnified them; and believers were the more added to the Lord, multitudes both of men and women;) inso-much that they brought forth the sick into the streets, and laid them on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them. There came also a multitude out of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits; and they were healed every one.

THE GOSPEL. *St. Luke*
xxii. 24.

AND there was also a strife among them, which of them should be accounted the greatest. And he said unto them, The kings of the Gen-

tiles exercise lordship over them; and they that exercise authority upon them are called benefactors. But ye shall not be so; but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve. For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am among you as he that serveth. Ye are they which have continued with me in my temptations. And I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones, judging the twelve tribes of Israel.

*Saint Matthew the
Apostle.*

THE COLLECT.

O ALMIGHTY God, who by thy blessed Son didst call Matthew from the receipt of custom to be an Apostle and Evangelist; Grant us grace to forsake all covetous desires, and inordinate love of riches, and to follow the same thy Son Jesus Christ, who liveth and reigneth with thee and the Holy Ghost, one God, world without end. *Amen.*

THE EPISTLE. 2 Cor. iv. 1.

THEREFORE seeing we have this ministry, as we have received mercy, we faint not; but have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the Word of God deceitfully, but by manifestation of the truth commending ourselves to every man's conscience in the sight of God. But if our Gospel be hid, it is hid to them that are lost: in whom the God of this world hath blinded the minds of them which believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them. For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake. For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.

THE GOSPEL. St. Matt. ix. 9.

AND as Jesus passed forth from thence, he saw a man, named Matthew, sitting at the receipt of custom: and he saith unto him, Follow

me. And he arose, and followed him. And it came to pass, as Jesus sat at meat in the house, behold, many Publicans and sinners came and sat down with him and his disciples. And when the Pharisees saw it, they said unto his disciples, Why eateth your Master with Publicans and sinners? But when Jesus heard that, he said unto them, They that be whole need not a physician, but they that are sick. But go ye and learn what that meaneth, I will have mercy, and not sacrifice; for I am not come to call the righteous, but sinners to repentance.

Saint Michael and all
Angels.

THE COLLECT.

O EVERLASTING God, who hast ordained and constituted the services of Angels and men in a wonderful order; Mercifully grant, that as thy holy Angels always do thee service in heaven, so, by thy appointment, they may succour and defend us on earth; through Jesus Christ our Lord. *Amen.*

FOR THE EPISTLE.

Rev. xii. 7.

THERE was war in heaven: Michael and his

angels fought against the dragon; and the dragon fought and his angels; and prevailed not, neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world; he was cast out into the earth, and his angels were cast out with him. And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night. And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death. Therefore rejoice, ye heavens, and ye that dwell in them! Wo to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.

THE GOSPEL. St. Matt.
xviii. 1.

AT the same time came the disciples unto Jesus, saying, Who is the greatest in the Kingdom

of Heaven? And Jesus called a little child unto him, and set him in the midst of them, and said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the Kingdom of Heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the Kingdom of Heaven. And whoso shall receive one such little child in my Name, receiveth me. But whoso shall offend one of these little ones which believe in me, it were better for him that a milstone were hanged about his neck, and that he were drowned in the depth of the sea. Wo unto the world because of offences! for it must needs be that offences come; but wo to that man by whom the offence cometh! Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire. And if thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather than having

two eyes to be cast into hell-fire. Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven.

Saint Luke the Evangelist.

THE COLLECT.

ALMIGHTY God, who calledst Luke the Physician, whose praise is in the Gospel, to be an Evangelist, and Physician of the soul; May it please thee, that, by the wholesome medicines of the doctrine delivered by him, all the diseases of our souls may be healed; through the merits of thy Son Jesus Christ our Lord. *Amen.*

THE EPISTLE. 2 Tim.
iv. 5.

WATCH thou in all things, endure afflictions, do the work of an Evangelist, make full proof of thy ministry. For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me

at that day: and not to me only, but unto all them also that love his appearing. Do thy diligence to come shortly unto me: for Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica; Crescens to Galatia, Titus unto Dalmatia. Only Luke is with me. Take Mark, and bring him with thee: for he is profitable to me for the ministry. And Tychicus have I sent to Ephesus. The cloak that I left at Troas with Carpus, when thou comest, bring with thee; and the books, but especially the parchments. Alexander the copper-smith did me much evil: the Lord reward him according to his works. Of whom be thou ware also; for he hath greatly withstood our words.

THE GOSPEL. St. Luke
x. 1.

THE Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come. Therefore said he unto them, The harvest truly is great, but the labourers are few; pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest. Go your

ways; behold, I send you forth as lambs among wolves. Carry neither purse, nor scrip, nor shoes, and salute no man by the way. And into whatsoever house ye enter, first say, Peace be to this house! And if the son of peace be there, your peace shall rest upon it: if not, it shall turn to you again. And in the same house remain, eating and drinking such things as they give: for the labourer is worthy of his hire.

Saint Simon and Saint
Jude, Apostles.

THE COLLECT.

O ALMIGHTY God, who hast built thy Church upon the foundation of the Apostles and Prophets, Jesus Christ himself being the head corner-stone; Grant us so to be joined together in unity of spirit by their doctrine, that we may be made an holy temple acceptable unto thee; through Jesus Christ our Lord. *Amen.*

THE EPISTLE. St.
Jude 1.

JUDE, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved

in Jesus Christ, and called : Mercy unto you, and peace, and love be multiplied. Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints. For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God and our Lord Jesus Christ. I will therefore put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not. And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day. Even as Sodom and Gomorrah, and the cities about them, in like manner giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire. Likewise also these filthy dreamers defile

the flesh, despise dominion, and speak evil of dignities.

THE GOSPEL. St. John
xv. 17.

THESE things I command you, that ye love one another. If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own : but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you ; if they have kept my saying, they will keep yours also. But all these things will they do unto you for my Name's sake, because they know not Him that sent me. If I had not come and spoken unto them, they had not had sin : but now they have no cloak for their sin. He that hateth me hateth my Father also. If I had not done among them the works which none other man did, they had not had sin ; but now have they both seen and hated both me and my Father. But this cometh to pass, that the word might be fulfilled

that is written in their law, They hated me without a cause. But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of Truth, which proceedeth from the Father, he shall testify of me. And ye also shall bear witness, because ye have been with me from the beginning.

All Saints' Day.

THE COLLECT.

O ALMIGHTY God, who hast knit together thine elect in one communion and fellowship, in the mystical body of thy Son Christ our Lord; Grant us grace so to follow thy blessed Saints in all virtuous and godly living, that we may come to those unspeakable joys, which thou hast prepared for those who unfeignedly love thee; through Jesus Christ our Lord. *Amen.*

FOR THE EPISTLE.

Rev. vii. 2.

AND I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till we

have sealed the servants of our God in their foreheads. And I heard the number of them which were sealed; and there were sealed an hundred and forty and four thousand, of all the tribes of the children of Israel.

Of the tribe of Judah were sealed twelve thousand.

Of the tribe of Reuben were sealed twelve thousand.

Of the tribe of Gad were sealed twelve thousand.

Of the tribe of Aser were sealed twelve thousand.

Of the tribe of Nephthali were sealed twelve thousand.

Of the tribe of Manasse were sealed twelve thousand.

Of the tribe of Simeon were sealed twelve thousand.

Of the tribe of Levi were sealed twelve thousand.

Of the tribe of Issachar were sealed twelve thousand.

Of the tribe of Zabulon were sealed twelve thousand.

Of the tribe of Joseph were sealed twelve thousand.

Of the tribe of Benjamin were sealed twelve thousand.

After this I beheld, and lo, a great multitude, which

no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb! And all the angels stood round about the throne, and about the elders, and the four beasts, and fell before the throne on their faces, and worshipped God, saying, Amen; Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever! Amen.

THE GOSPEL. St. Matt.
v. 1.

JESUS seeing the multitudes, went up into a mountain: and when he was set, his disciples came unto him. And he opened his mouth, and taught

them, saying, Blessed are the poor in spirit: for theirs is the Kingdom of Heaven. Blessed are they that mourn: for they shall be comforted. Blessed are the meek: for they shall inherit the earth. Blessed are they which do hunger and thirst after righteousness: for they shall be filled. Blessed are the merciful: for they shall obtain mercy. Blessed are the pure in heart: for they shall see God. Blessed are the peace-makers: for they shall be called the children of God. Blessed are they which are persecuted for righteousness' sake: for theirs is the Kingdom of Heaven. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad; for great is your reward in heaven: for so persecuted they the prophets which were before you.

THE ORDER FOR THE ADMINISTRATION OF THE LORD'S SUPPER, OR HOLY COMMUNION.

¶ *If among those who come to be partakers of the Holy Communion, the Minister shall know any to be an open and notorious evil liver, or to have done any wrong to his neighbours by words or deed, so that the Congregation be thereby offended; he shall advertise him, that he presume not to come to the Lord's Table, until he have openly declared himself to have truly repented and amended his former evil life, that the Congregation may thereby be satisfied; and that he hath recompensed the parties to whom he hath done wrong; or at least declare himself to be in full purpose so to do, as soon as he conveniently may.*

¶ *The same order shall the Minister use with those, betwixt whom he perceiveth malice and hatred to reign; not suffering them to be partakers of the Lord's Table, until he know them to be reconciled. And if one of the parties, so at variance, be content to forgive from the bottom of his heart all that the other hath trespassed against him, and to make amends for that wherein he himself hath offended; and the other party will not be persuaded to a godly unity, but remain still in his frowardness and malice; the Minister in that case ought to admit the penitent person to the Holy Communion, and not him that is obstinate. Provided, that every Minister so repelling any, as is herein specified, shall be obliged to give an account of the same to the Ordinary, as soon as conveniently may be.*

¶ *The Table, at the Communion-time having a fair white linen cloth upon it, shall stand in the body of the Church, or in the Chancel. And the Minister, standing at the right side of the Table, or where Morning and Evening Prayer are appointed to be said, shall say the Lord's Prayer and the Collect following the People kneeling; but the Lord's Prayer may be omitted, if Morning Prayer hath been said immediately before.*

OUR Father, who art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done on earth, As it is in heaven.

Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into

temptation; But deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

THE COLLECT.

ALMIGHTY God, unto whom all hearts are open, all desires known, and from whom no secrets are hid; Cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love thee, and worthily magnify thy holy Name; through Christ our Lord. Amen.

¶ Then shall the Minister, turning to the People, rehearse distinctly the TEN COMMANDMENTS; and the People, still kneeling, shall, after every commandment, ask God mercy for their transgressions for the time past, and grace to keep the law for the time to come, as followeth.

Minister.

GOD spake these words, and said; I am the Lord thy God: Thou shalt have none other gods but me.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not make to thyself any graven image, nor the likeness of any thing that is in heaven

above, or in the earth beneath, or in the water under the earth. Thou shalt not bow down to them, nor worship them: for I the Lord thy God am a jealous God, and visit the sins of the fathers upon the children, unto the third and fourth generation of them that hate me; and show mercy unto thousands in them that love me, and keep my commandments.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not take the Name of the Lord thy God in vain: for the Lord will not hold him guiltless, that taketh his Name in vain.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Remember that thou keep holy the Sabbath-day. Six days shalt thou labour, and do all that thou hast to do; but the seventh day is the Sabbath of the Lord thy God. In it thou shalt do no manner of work; thou, and thy son, and thy daughter, thy manservant, and thy maid-servant, thy cattle, and the stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the

Lord blessed the seventh day, and hallowed it.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Honour thy father and thy mother; that thy days may be long in the land which the Lord thy God giveth thee.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt do no murder.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not commit adultery.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not steal.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not bear false witness against thy neighbour.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is his.

People. Lord, have mercy upon us, and write all

these thy laws in our hearts, we beseech thee.

¶ Then the Minister may say,

Hear also what our Lord Jesus Christ saith.

THOU shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it. Thou shalt love thy neighbour as thyself. On these two commandments hang all the Law and the Prophets.

Let us pray.

O ALMIGHTY Lord, and everlasting God, our vouchsafe, we beseech thee, to direct, sanctify, and govern, both our hearts and bodies, in the ways of thy laws, and in the works of thy commandments; that, through thy most mighty protection, both here and ever, we may be preserved in body and soul; through our Lord and Saviour Jesus Christ. *Amen.*

¶ Then shall be said the Collect of the Day. And immediately after the Collect the Minister shall read the Epistle, saying, The Epistle [or, The portion of Scripture appointed for the Epistle] written in the — Chapter —, beginning at the — Verse. And the Epistle end

ed, he shall say, Here endeth the Epistle. Then shall he read the Gospel (the People all standing up) saying, The Holy Gospel is written in the — Chapter of —, beginning at the — Verse.

¶ Here the People shall say,
Glory be to thee, O Lord.

¶ Then shall be read the Apostles', or Nicene Creed; unless one of them hath been read immediately before in the Morning Service.

¶ Then the Minister shall declare unto the People what Holy-days, or Fasting-days, are in the week following to be observed; and (if occasion be) shall Notice be given of the Communion, and of the Bans of Matrimony, and other matters to be published.

¶ Then shall follow the Sermon. After which, the Minister, when there is a Communion, shall return to the Lord's Table, and begin the Offertory, saying one or more of these Sentences following, as he thinketh most convenient.

LET your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. *St. Matt. v. 16.*

Lay not up for yourselves treasures upon earth; where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven;

where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. *St. Matt. vi. 19, 20.*

Whatsoever ye would that men should do to you, even so do to them: for this is the Law and the Prophets. *St. Matt. vii. 12.*

Not every one that saith unto me, Lord, Lord, shall enter into the Kingdom of Heaven; but he that doeth the will of my Father which is in heaven. *St. Matt. vii. 21.*

Zaccheus stood forth, and said unto the Lord, Behold, Lord, the half of my goods I give to the poor; and if I have done any wrong to any man, I restore fourfold. *St. Luke xix. 8.*

Who goeth a warfare at any time of his own cost? Who planteth a vineyard, and eateth not of the fruit thereof? Or who feedeth a flock, and eateth not of the milk of the flock? *1 Cor. ix. 7.*

If we have sown unto you spiritual things, is it a great matter if we shall reap your worldly things? *1 Cor. ix. 11.*

Do ye not know, that they who minister about holy things live of the sacrifice; and they who wait at the altar are partakers

with the altar? Even so hath the Lord also ordained, that they who preach the Gospel should live of the Gospel. *1 Cor. ix. 13, 14.*

He that soweth little shall reap little; and he that soweth plenteously shall reap plenteously. Let every man do according as he is disposed in his heart, not grudgingly, or of necessity; for God loveth a cheerful giver. *2 Cor. ix. 6, 7.*

Let him that is taught in the Word minister unto him that teacheth, in all good things. Be not deceived, God is not mocked: for whatsoever a man soweth that shall he reap. *Gal. vi. 6, 7.*

While we have time, let us do good unto all men; and especially unto them that are of the household of faith. *Gal. vi. 10.*

Godliness is great riches, if a man be content with that he hath: for we brought nothing into this world, neither may we carry anything out. *1 Tim. vi. 6, 7.*

Charge them who are rich in this world, that they be ready to give, and glad to distribute; laying up in store for themselves a good foundation against the time to come, that they may attain eternal life. *1 Tim. vi. 17, 18, 19.*

God is not unrighteous, that he will forget your works, and labour that proceedeth of love; which love ye have showed for his Name's sake, who have ministered unto the saints, and yet do minister. *Heb. vi. 10.*

To do good, and to distribute, forget not; for with such sacrifices God is well pleased. *Heb. xiii. 16.*

Whoso hath this world's good, and seeth his brother have need, and shutteth up his compassion from him, how dwelleth the love of God in him? *1 St. John iii. 17.*

Give alms of thy goods, and never turn thy face from any poor man; and then the face of the Lord shall not be turned away from thee. *Tobit iv. 7.*

Be merciful after thy power. If thou hast much, give plenteously; if thou hast little, do thy diligence gladly to give of that little; for so gatherest thou thyself a good reward in the day of necessity. *Tobit iv. 8, 9.*

He that hath pity upon the poor lendeth unto the Lord: and look, what he layeth out, it shall be paid him again. *Prov. xix. 17.*

Blessed be the man that provideth for the sick and needy: the Lord shall de-

liver him in the time of trouble. *Psalm xli. 1.*

¶ *Whilst these Sentences are in reading, the Deacons, Church-wardens, or other fit persons appointed for that purpose, shall receive the Alms for the Poor, and other Devotions of the People, in a decent Basin to be provided by the Parish for that purpose; and reverently bring it to the Priest, who shall humbly present and place it upon the Holy Table.*

¶ *And the Priest shall then place upon the Table so much Bread and Wine as he shall think sufficient. After which done, he shall say,*

Let us pray for the whole state of Christ's Church militant.

ALMIGHTY and ever-living God, who by thy holy Apostle hast taught us to make prayers, and supplications, and to give thanks for all men: We humbly beseech thee most mercifully [** to accept our alms and oblations, and*] to receive these our prayers, which we offer unto thy Divine Majesty; beseeching thee to inspire continually the Universal Church with the spirit of truth, unity, and concord: And grant that all those who do confess thy holy Name

** If there be no alms or oblations, then shall the words to accept our alms and oblations, and be left unsaid.*

may agree in the truth of thy holy Word, and live in unity, and godly love. We beseech thee also, so to direct and dispose the hearts of all Christian Rulers, that they may truly and impartially administer justice, to the punishment of wickedness and vice, and to the maintenance of thy true religion, and virtue. Give grace, O heavenly Father, to all Bishops and other Ministers, that they may, both by their life and doctrine, set forth thy true and lively Word, and rightly and duly administer thy holy Sacraments. And to all thy people give thy heavenly grace; and especially to this congregation here present; that, with meek heart and due reverence, they may hear and receive thy holy Word; truly serving thee in holiness and righteousness all the days of their life. And we most humbly beseech thee, of thy goodness, O Lord, to comfort and succour all those who, in this transitory life, are in trouble, sorrow, need, sickness, or any other adversity. And we also bless thy holy Name for all thy servants departed this life in thy faith and fear; beseeching thee to give us grace so to follow their good examples, that with them we may be

partakers of thy heavenly Kingdom. Grant this, O Father, for Jesus Christ's sake, our only Mediator and Advocate. Amen.

¶ *When the Minister giveth warning for the Celebration of the Holy Communion, (which he shall always do upon the Sunday, or some Holy Day, immediately preceding,) he shall read this Exhortation following; or so much thereof as, in his discretion, he may think convenient.*

DEARLY beloved, on — day next I purpose, through God's assistance, to administer to all such as shall be religiously and devoutly disposed the most comfortable Sacrament of the Body and Blood of Christ; to be by them received in remembrance of his meritorious Cross and Passion; whereby alone we obtain remission of our sins, and are made partakers of the Kingdom of Heaven. Wherefore it is our duty to render most humble and hearty thanks to Almighty God, our heavenly Father, for that he hath given his Son our Saviour Jesus Christ, not only to die for us, but also to be our spiritual food and sustenance in that holy Sacrament. Which being so divine and comfortable a thing to them who receive it wor-

thily, and so dangerous to those who will presume to receive it unworthily; my duty is to exhort you, in the mean season, to consider the dignity of that holy mystery, and the great peril of the unworthy receiving thereof; and so to search and examine your own consciences, (and that not lightly, and after the manner of dissemblers with God; but so) that ye may come holy and clean to such a heavenly Feast, in the marriage-garments required by God in holy Scripture, and be received as worthy partakers of that holy Table.

The way and means thereto is; First, to examine your lives and conversations by the rule of God's commandments, and whereinsoever ye shall perceive yourselves to have offended, either by will or word, or deed, there to bewail your own sinfulness, and to confess yourselves to Almighty God, with full purpose of amendment of life. And if ye shall perceive your offences to be such as are not only against God, but also against your neighbours; then ye shall reconcile yourselves unto them; being ready to make restitution and satisfaction, according to the utmost of your power

for all injuries and wrongs done by you to any other; and being likewise ready to forgive others who have offended you, as ye would have forgiveness of your offences at God's hand: for otherwise the receiving of the holy Communion doth nothing else but increase your condemnation. Therefore, if any of you be a blasphemer of God, an hinderer or slanderer of his Word, an adulterer, or be in malice, or envy, or in any other grievous crime; repent ye of your sins, or else come not to that holy Table.

And because it is requisite that no man should come to the holy Communion, but with a full trust in God's mercy, and with a quiet conscience; therefore, if there be any of you, who by this means cannot quiet his own conscience herein, but requir-eth further comfort or counsel, let him come to me, or to some other Minister of God's Word, and open his grief; that he may receive such godly counsel and advice, as may tend to the quieting of his conscience, and the removing of all scruple and doubtfulness.

¶ *Or, in case he shall see the People negligent to come to the Holy Communion, instead of*

the former, he shall use this Exhortation.

DEARLY beloved brethren, on ——— I intend, by God's grace, to celebrate the Lord's Supper: unto which, in God's behalf, I bid you all who are here present; and beseech you, for the Lord Jesus Christ's sake, that ye will not refuse to come thereto, being so lovingly called and bidden by God himself. Ye know how grievous and unkind a thing it is, when a man hath prepared a rich feast, decked his table with all kind of provision, so that there lacketh nothing but the guests to sit down; and yet they who are called (without any cause) most unthankfully refuse to come. Which of you in such a case would not be moved? Who would not think a great injury and wrong done unto him? Wherefore, most dearly beloved in Christ, take ye good heed, lest ye, withdrawing yourselves from this holy Supper, provoke God's indignation against you. It is an easy matter for a man to say, I will not communicate, because I am otherwise hindered with worldly business. But such excuses are not so easily accepted and allowed before God. If any man

say, I am a grievous sinner, and therefore am afraid to come: wherefore then do ye not repent and amend? When God calleth you, are ye not ashamed to say ye will not come? When ye should return to God, will ye excuse yourselves, and say ye are not ready? Consider earnestly with yourselves how little such feigned excuses will avail before God. Those who refused the feast in the Gospel, because they had bought a farm, or would try their yokes of oxen, or because they were married, were not so excused, but counted unworthy of the heavenly feast. Wherefore, according to mine Office, I bid you in the Name of God. I call you in Christ's behalf, I exhort you, as ye love your own salvation, that ye will be partakers of this holy Communion. And as the Son of God did vouchsafe to yield up his soul by death upon the Cross for your salvation; so it is your duty to receive the Communion in remembrance of the sacrifice of his death, as he himself hath commanded: which if ye shall neglect to do, consider with yourselves how great is your ingratitude to God, and how sore punishment hangeth over

your heads for the same; when ye wilfully abstain from the Lord's Table, and separate from your brethren, who come to feed on the banquet of that most heavenly food. These things if ye earnestly consider, ye will by God's grace return to a better mind: for the obtaining whereof we shall not cease to make our humble petitions unto Almighty God, our heavenly Father.

¶ *At the time of the Celebration of the Communion, the Priest shall say this Exhortation.*

DEARLY beloved in the Lord, ye who mind to come to the holy Communion of the Body and Blood of our Saviour Christ, must consider how Saint Paul exhorteth all persons diligently to try and examine themselves, before they presume to eat of that Bread, and drink of that Cup. For as the benefit is great, if with a true penitent heart and lively faith we receive that holy Sacrament; so is the danger great, if we receive the same unworthily. Judge therefore yourselves, brethren, that ye be not judged of the Lord; repent ye truly for your sins past; have a lively and steadfast faith in Christ our Saviour; amend your lives, and be

in perfect charity with all men; so shall ye be meet partakers of those holy mysteries. And above all things ye must give most humble and hearty thanks to God, the Father, the Son, and the Holy Ghost, for the redemption of the world by the death and passion of our Saviour Christ, both God and man; who did humble himself, even to the death upon the Cross, for us, miserable sinners, who lay in darkness and the shadow of death; that he might make us the children of God, and exalt us to everlasting life. And to the end that we should always remember the exceeding great love of our Master, and only Saviour, Jesus Christ, thus dying for us, and the innumerable benefits which by his precious blood-shedding he hath obtained for us; he hath instituted and ordained holy mysteries, as pledges of his love, and for a continual remembrance of his death, to our great and endless comfort. To him therefore, with the Father and the Holy Ghost, let us give (as we are most bounden) continual thanks; submitting ourselves wholly to his holy will and pleasure, and studying to serve him in true holiness and right-

eousness all the days of our life. *Amen.*

¶ *Then shall the Priest say to those who come to receive the Holy Communion,*

YE who do truly and earnestly repent you of your sins, and are in love and charity with your neighbours, and intend to lead a new life, following the commandments of God, and walking from henceforth in his holy ways; Draw near with faith, and take this holy Sacrament to your comfort; and make your humble confession to Almighty God, devoutly kneeling.

¶ *Then shall this general Confession be made, by the Priest and all those who are minded to receive the Holy Communion, humbly kneeling.*

ALMIGHTY God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men; We acknowledge and bewail our manifold sins and wickedness, Which we, from time to time, most grievously have committed, By thought, word, and deed, Against thy Divine Majesty, Provoking most justly thy wrath and indignation against us. We do earnestly repent, And are heartily sorry for these our misdoings; The remembrance of them is grievous

unto us; The burden of them is intolerable. Have mercy upon us, Have mercy upon us, most merciful Father; For thy Son our Lord Jesus Christ's sake, Forgive us all that is past; And grant that we may ever hereafter Serve and please thee In newness of life, To the honour and glory of thy Name; Through Jesus Christ our Lord. Amen.

¶ *Then shall the Priest (the Bishop if he be present) stand up, and turning to the People, say,*

ALMIGHTY God, our heavenly Father, who of his great mercy hath promised forgiveness of sins to all those who with hearty repentance and true faith turn unto him; Have mercy upon you; pardon and deliver you from all your sins; confirm and strengthen you in all goodness; and bring you to everlasting life; through Jesus Christ our Lord. Amen.

¶ *Then shall the Priest say,*

Hear what comfortable words our Saviour Christ saith unto all who truly turn to him.

COME unto me, all ye that travail and are heavy laden, and I will refresh you. *St. Matt. xi. 28.*

So God loved the world, that he gave his only-begotten Son, to the end that all that believe in him should not perish, but have everlasting life. *St. John iii. 16.*

Hear also what Saint Paul saith.

This is a true saying, and worthy of all men to be received, That Christ Jesus came into the world to save sinners. *1 Tim. i. 15.*

Hear also what Saint John saith.

If any man sin, we have an Advocate with the Father, Jesus Christ the righteous; and he is the Propitiation for our sins. *1 St. John ii. 1, 2.*

¶ *After which the Priest shall proceed, saying,*

Lift up your hearts.

Answer. We lift them up unto the Lord.

Priest. Let us give thanks unto our Lord God.

Answer. It is meet and right so to do.

¶ *Then shall the Priest turn to the Lord's Table, and say,*

IT is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, [*Holy Father,] Almighty, Everlasting God.

* *These words [Holy Father] must be omitted on Trinity Sunday.*

¶ *Here shall follow the Proper Preface, according to the time, if there be any specially appointed; or else immediately shall be said or sung by the Priest and People,*

THEREFORE with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name; evermore praising thee, and saying, Holy, holy, holy, Lord God of hosts, heaven and earth are full of thy glory: Glory be to thee, O Lord Most High. Amen.

PROPER PREFACES.

Upon Christmas-day, and seven days after.

BECAUSE thou didst give Jesus Christ, thine only Son, to be born as at this time for us; who, by the operation of the Holy Ghost, was made very man, of the substance of the Virgin Mary his mother; and that without spot of sin, to make us clean from all sin. Therefore with Angels, &c.

Upon Easter-day, and seven days after.

BUT chiefly are we bound to praise thee for the glorious Resurrection of thy Son Jesus Christ our Lord: for he is the very Paschal Lamb, which was offered for us, and hath

taken away the sin of the world; who by his death hath destroyed death, and, by his rising to life again, hath restored to us everlasting life. Therefore with Angels, &c.

Upon Ascension-day, and seven days after.

THROUGH thy most dearly beloved Son Jesus Christ our Lord; who, after his most glorious Resurrection, manifestly appeared to all his Apostles, and in their sight ascended up into heaven, to prepare a place for us; that where he is, thither we might also ascend, and reign with him in glory. Therefore with Angels, &c.

Upon Whit-Sunday, and six days after.

THROUGH Jesus Christ our Lord; according to whose most true promise, the Holy Ghost came down as at this time from heaven, with a sudden great sound, as it had been a mighty wind, in the likeness of fiery tongues, lighting upon the Apostles, to teach them, and to lead them to all truth; giving them both the gift of divers languages, and also boldness with fervent zeal constantly to preach the Gospel unto all nations; whereby we have been brought out of darkness

and error into the clear light and true knowledge of thee, and of thy Son Jesus Christ. Therefore with Angels, &c.

Upon the Feast of Trinity only, may be said,

WHO art one God, one Lord; not one only Person, but three Persons in one Substance. For that which we believe of the glory of the Father, the same we believe of the Son, and of the Holy Ghost, without any difference or inequality. Therefore with Angels, &c.

¶ *Or else this may be said, the words [Holy Father] being retained in the introductory Address.*

FOR the precious death and merits of thy Son Jesus Christ our Lord, and for the sending to us of the Holy Ghost, the Comforter; who are one with thee in thy Eternal Godhead. Therefore with Angels, &c.

¶ *Then shall the Priest, kneeling down at the Lord's Table, say, in the name of all those who shall receive the Communion, this Prayer following.*

WE do not presume to come to this thy Table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies. We are not worthy so much as to

gather up the crumbs under thy Table. But thou art the same Lord, whose property is always to have mercy: Grant us therefore, gracious Lord, so to eat the flesh of thy dear Son Jesus Christ, and to drink his blood, that our sinful bodies may be made clean by his body, and our souls washed through his most precious blood, and that we may evermore dwell in him, and he in us. *Amen.*

¶ *When the Priest, standing before the Table, hath so ordered the Bread and Wine, that he may with the more readiness and decency break the Bread before the People, and take the Cup into his hands, he shall say the Prayer of Consecration, as followeth.*

ALL glory be to thee Almighty God, our heavenly Father, for that thou, of thy tender mercy, didst give thine only Son Jesus Christ to suffer death upon the Cross for our redemption; who made there (by his one oblation of himself once offered) a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world; and did institute, and in his holy Gospel command us to continue, a perpetual memory of that his precious death and sacrifice, until his coming again: For in the night in which

he was betray-
ed, (a) he took *(a) Here the*
Bread; and *Priest is to*
when he had *take the Pa-*
given thanks, *ten into his*
(b) he brake it, *hands.*

and gave it to *(b) And here*
his disciples, *to break the*
saying, Take, *Bread.*

eat, (c) this is my *(c) And*
Body, which is *here to lay*
given for you; *his hand up-*
do this in re- *on all the*
membrance of *Bread.*
me. Likewise,

after supper, *(d) Here he*
(d) he took the *is to take the*
Cup; and when *Cup into his*
he had given *hand.*
thanks, he gave

it to them, saying, Drink ye
all of this; for

(e) this is my *(e) And*
Blood of the *here he is to*
New Testa- *lay his hand*
ment, which is *upon every*
shed for you, *vessel, in*
and for many, *which there*
for the remis- *is any Wine*
sion of sins; do *to be conse-*
this, as oft as ye shall *crated.*

drink it, in remembrance
of me.

WHEREFORE, O Lord
and hea-
venly Father, *The Obla-*
according to *tion.*
the institution of thy dear-
ly beloved Son our Saviour
Jesus Christ, we, thy hum-
ble servants, do celebrate
and make here before thy
Divine Majesty, with these

thy holy gifts, which we
now offer unto thee, the
memorial thy Son hath
commanded us to make;
having in remembrance
his blessed passion and
precious death, his mighty
resurrection and glorious
ascension; rendering unto
thee most hearty thanks
for the innumerable bene-
fits procured unto us by the
same. And we
most humbly *The Invo-*
beseech thee, O *cation.*

merciful Father, to hear us;
and, of thy almighty good-
ness, vouchsafe to bless and
sanctify, with thy Word and
Holy Spirit, these thy gifts
and creatures of bread and
wine; that we, receiving
them according to thy Son
our Saviour Jesus Christ's
holy institution, in remem-
brance of his death and
passion, may be partakers
of his most blessed Body
and Blood. And we ear-
nestly desire thy fatherly
goodness, mercifully to ac-
cept this our sacrifice of
praise and thanksgiving;
most humbly beseeching
thee to grant, that by the
merits and death of thy
Son Jesus Christ, and
through faith in his blood,
we, and all thy whole
Church, may obtain re-
mission of our sins, and
all other benefits of his
passion. And here we offer
and present unto thee, O

Lord, ourselves, our souls and bodies, to be a reasonable, holy, and living sacrifice unto thee; humbly beseeching thee, that we, and all others who shall be partakers of this Holy Communion, may worthily receive the most precious Body and Blood of thy Son Jesus Christ, be filled with thy grace and heavenly benediction, and made one body with him, that he may dwell in them, and they in him. And although we are unworthy, through our manifold sins, to offer unto thee any sacrifice; yet we beseech thee to accept this our bounden duty and service; not weighing our merits, but pardoning our offences, through Jesus Christ our Lord; by whom, and with whom, in the unity of the Holy Ghost, all honour and glory be unto thee, O Father Almighty, world without end. Amen.

¶ Here shall be sung a Hymn, or part of a Hymn, from the Selection for the Feasts and Fasts, &c.

¶ Then shall the Priest first receive the Communion in both kinds himself, and proceed to deliver the same to the Bishops, Priests, and Deacons, in like manner, (if any be present) and, after that, to the People also in order, into their hands, all devoutly

kneeling. And when he delivereth the Bread, he shall say,

THE Body of our Lord Jesus Christ, which was given for thee, preserve thy body and soul unto everlasting life. Take and eat this in remembrance that Christ died for thee, and feed on him in thy heart by faith, with thanksgiving.

¶ And the Minister who delivereth the Cup shall say,

THE Blood of our Lord Jesus Christ, which was shed for thee, preserve thy body and soul unto everlasting life. Drink this in remembrance that Christ's Blood was shed for thee, and be thankful.

¶ If the consecrated Bread or Wine be spent before all have communicated, the Priest is to consecrate more according to the Form before prescribed, beginning at—All glory be to thee, Almighty God—and ending with these words—partakers of his most blessed Body and Blood.

¶ When all have communicated, the Minister shall return to the Lord's Table, and reverently place upon it what remaineth of the consecrated Elements, covering the same with a fair linen cloth.

¶ Then shall the Minister say the Lord's Prayer, the People repeating after him every Petition.

OUR Father, who art in heaven, Hallowed be

thy Name. Thy kingdom come. Thy will be done on earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation; But deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

¶ *After shall be said as followeth.*

ALMIGHTY and ever-living God, we most heartily thank thee, for that thou dost vouchsafe to feed us who have duly received these holy mysteries, with the spiritual food of the most precious Body and Blood of thy Son our Saviour Jesus Christ; and dost assure us thereby of thy favour and goodness towards us; and that we are very members incorporate in the mystical body of thy Son, which is the blessed company of all faithful people; and are also heirs through hope of thy everlasting kingdom, by the merits of the most precious death and passion of thy dear Son. And we most humbly beseech thee, O heavenly Father, so to assist us with thy grace, that we may continue in that holy fellowship, and

do all such good works as thou hast prepared for us to walk in; through Jesus Christ our Lord, to whom, with thee and the Holy Ghost, be all honour and glory, world without end. Amen.

¶ *Then shall be said or sung, all standing, Gloria in excelsis; or some proper Hymn from the Selection.*

GLORY be to God on high, and on earth peace, good will towards men. We praise thee, we bless thee, we worship thee, we glorify thee, we give thanks to thee for thy great glory, O Lord God, heavenly King, God the Father Almighty.

O Lord, the only-begotten Son, Jesus Christ; O Lord God, Lamb of God, Son of the Father, that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, receive our prayer. Thou that sittest at the right hand of God the Father, have mercy upon us.

For thou only art holy; thou only art the Lord; thou only, O Christ, with the Holy Ghost, art most high in the glory of God the Father. Amen.

¶ *Then the Priest (the Bishop if he be present) shall let them depart with this Blessing.*

THE peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord: And the Blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always. *Amen.*

¶ *Collects that may be said after the Collects of Morning or Evening Prayer, or Communion, at the discretion of the Minister.*

ASSIST us mercifully, O Lord, in these our supplications and prayers, and dispose the way of thy servants towards the attainment of everlasting salvation; that, among all the changes and chances of this mortal life, they may ever be defended by thy most gracious and ready help; through Jesus Christ our Lord. *Amen.*

GRANT, we beseech thee, Almighty God, that the words which we have heard this day with our outward ears, may, through thy grace, be so grafted inwardly in our hearts, that they may bring forth in us the fruit of good living, to the honour and praise of

thy Name; through Jesus Christ our Lord. *Amen.*

DIRECT us, O Lord, in all our doings, with thy most gracious favour, and further us with thy continual help; that in all our works begun, continued, and ended in thee, we may glorify thy holy Name, and finally, by thy mercy, obtain everlasting life; through Jesus Christ our Lord. *Amen.*

ALMIGHTY God, the fountain of all wisdom, who knowest our necessities before we ask, and our ignorance in asking; We beseech thee to have compassion upon our infirmities; and those things, which for our unworthiness we dare not, and for our blindness we cannot ask, vouchsafe to give us, for the worthiness of thy Son Jesus Christ our Lord. *Amen.*

ALMIGHTY God, who hast promised to hear the petitions of those who ask in thy Son's Name; We beseech thee mercifully to incline thine ears to us who have now made our prayers and supplications unto thee; and grant, that those things which we have faithfully asked according to thy will, may effectually be obtained, to the relief of our necessity,

and to the setting forth
of thy glory; through
Jesus Christ our Lord.
Amen.

¶ *Upon the Sundays and other
Holy Days (if there be no
Sermon or Communion) shall
be said all that is appointed
at the Communion, unto the*

*end of the Gospel, concluding
with the Blessing.*

¶ *And if any of the consecrated
Bread and Wine remain after
the Communion, it shall not be
carried out of the Church: but
the Minister and other Com-
municants shall, immediately
after the Blessing, reverently
eat and drink the same.*

THE MINISTRATION OF PUBLIC BAPTISM OF INFANTS, TO BE USED IN THE CHURCH.

¶ *The People are to be admonished, that it is most convenient that Baptism should not be administered but upon Sundays and other Holy Days, or Prayer Days. Nevertheless (if necessity so require) Baptism may be administered upon any other day.*

¶ *There shall be for every Male-child to be baptized, when they can be had, two Godfathers and one Godmother; and for every Female, one Godfather and two Godmothers; and Parents shall be admitted as Sponsors, if it be desired.*

¶ *When there are children to be baptized, the Parents or Sponsors shall give knowledge thereof, before the beginning of Morning Prayer, to the Minister. And then the Godfathers and Godmothers, and the People with the Children, must be ready at the Font, either immediately after the last Lesson at Morning Prayer, or else immediately after the last Lesson at Evening Prayer, as the Minister by his discretion shall appoint. And the Minister coming to the Font, (which is then to be filled with pure Water,) and standing there, shall say,*

HATH this Child been already baptized, or no?

¶ *If they answer, No: then shall the Minister proceed as followeth.*

DEARLY beloved, forasmuch as all men are conceived and born in sin; and our Saviour Christ saith, None can enter into the Kingdom of God, except he be regenerate and born anew of Water and of the Holy Ghost; I beseech you to call upon God the Father, through our Lord Jesus Christ, that of his bounteous mercy, he will grant to *this Child* that which by nature he cannot have; that he may be baptized with Water and the Holy Ghost, and received into Christ's holy Church, and be made a *living member* of the same.

¶ *Then shall the Minister say,
Let us pray.*

ALMIGHTY and everlasting God, who of thy great mercy didst save Noah and his family in the ark from perishing by water; and also did safely lead the children of Israel thy people through the Red Sea, figuring thereby thy holy Baptism; and by the Baptism of thy well-beloved Son Jesus Christ in the river Jordan, didst sanctify Water to the mystical washing away of sin; We beseech thee, for thine infinite mercies, that thou wilt mercifully look upon *this Child*; wash him and sanctify him with the Holy Ghost; that he, being delivered from thy wrath, may be received into the ark of Christ's Church; and

being steadfast in faith, joyful through hope, and rooted in charity, may so pass the waves of this troublesome world, that finally *he* may come to the land of everlasting life, there to reign with thee, world without end; through Jesus Christ our Lord. *Amen.*

¶ *Or this.*

ALMIGHTY and immortal God, the aid of all who need, the helper of all who flee to thee for succour, the life of those who believe, and the resurrection of the dead; We call upon thee for *this Infant*, that *he*, coming to thy holy Baptism, may receive remission of sin, by spiritual regeneration. Receive *him*, O Lord, as thou hast promised by thy well-beloved Son, saying, Ask, and ye shall have; seek, and ye shall find; knock, and it shall be opened unto you. So give now unto us who ask; let us who seek, find; open the gate unto us who knock; that *this Infant* may enjoy the everlasting benediction of thy heavenly washing, and may come to the eternal Kingdom which thou hast promised by Christ our Lord. *Amen.*

¶ *Then the Minister shall say as follows: or else shall pass on to the questions addressed to the Sponsors; and from thence to the Prayer immediately before the Immersion, or the pouring of water on the infant. But note: that in every church the intermediate parts of the Service shall be used, once at least in every month, (if there be a baptism,) for the better instructing of the People in the Grounds of Infant Baptism.*

Hear the words of the Gospel, written by St. Mark, in the

tenth Chapter, at the thirteenth Verse.

THEY brought young children to Christ, that he should touch them; and his disciples rebuked those that brought them. But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not; for of such is the Kingdom of God. Verily I say unto you, Whosoever shall not receive the Kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put his hands upon them, and blessed them.

¶ *After the Gospel is read, the Minister shall make this brief Exhortation upon the words of the Gospel*

BELOVED, ye hear in this Gospel the words of our Saviour Christ, that he commanded the children to be brought unto him; how he blamed those who would have kept them from him; how he exhorteth all men to follow their innocence. Ye perceive how, by his outward gesture and deed, he declared his good will toward them; for he embraced them in his arms, he laid his hands upon them, and blessed them. Doubt ye not therefore, but earnestly believe, that he will likewise favourably receive *this present Infant*; that he will embrace *him* with the arms of his mercy; that he will give unto *him* the blessing of eternal life, and make *him* partaker of his everlasting kingdom.

Wherefore, we being thus persuaded of the good will of our heavenly Father towards *this Infant*, declared by his Son Je-

sus Christ; and nothing doubting but that he favourably alloweth this charitable work of ours in bringing *this Infant* to his holy Baptism; let us faithfully and devoutly give thanks unto him, and say,

ALMIGHTY and everlasting God, heavenly Father, we give thee humble thanks, that thou hast vouchsafed to call us to the knowledge of thy grace, and faith in thee: Increase this knowledge, and confirm this faith in us evermore. Give thy Holy Spirit to *this Infant*, that *he* may be born again, and be made *an heir* of everlasting salvation; through our Lord Jesus Christ, who liveth and reigneth with thee and the Holy Spirit, now and for ever. Amen.

¶ *Then shall the Minister speak unto the Godfathers and Godmothers on this wise.*

DEARLY beloved, ye have brought *this Child* here to be baptized; ye have prayed that our Lord Jesus Christ would vouchsafe to receive *him*, to release *him* from sin, to sanctify *him* with the Holy Ghost, to give *him* the Kingdom of Heaven, and everlasting life. Ye have heard also that our Lord Jesus Christ hath promised in his Gospel to grant all these things that ye have prayed for: which promise he, for his part, will most surely keep and perform.

Wherefore, after this promise made by Christ, *this Infant* must also faithfully, for *his* part, promise by you that are *his* sureties (until *he* come of age to take it upon *himself*) that *he* will renounce the devil and all his works, and constantly believe God's holy Word, and

obediently keep his commandments.

¶ *The Minister shall then demand of the Sponsors as follows: the questions being considered as addressed to them severally, and the answers to be made accordingly.*

I demand therefore,

DOST thou, in the name of this Child, renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the sinful desires of the flesh, so that thou wilt not follow, nor be led by them?

Answer. I renounce them all; and, by God's help, will endeavour not to follow, nor be led by them.

Minister. Dost thou believe all the Articles of the Christian Faith, as contained in the Apostles' Creed?

Answer. I do.

Minister. Wilt thou be baptized in this Faith?

Answer. That is my desire.

Minister. Wilt thou then obediently keep God's holy will and commandments, and walk in the same all the days of thy life?

Answer. I will, by God's help.

¶ *Then shall the Minister say,*

O MERCIFUL God, grant that the old Adam in *this Child* may be so buried, that the new man may be raised up in *him*. Amen.

Grant that all sinful affections may die in *him*, and that all things belonging to the Spirit may live and grow in *him*. Amen.

Grant that *he* may have power and strength to have victory, and to triumph, against the

devil, the world, and the flesh.
Amen.

Grant that whosoever is here dedicated to thee by our office and ministry, may also be endowed with heavenly virtues, and everlastingly rewarded, through thy mercy, O blessed Lord God, who dost live, and govern all things, world without end. *Amen.*

ALMIGHTY, everliving God, whose most dearly beloved Son Jesus Christ, for the forgiveness of our sins, did shed out of his most precious side both water and blood; and gave commandment to his disciples, that they should go teach all nations, and baptize them In the Name of the Father, and of the Son, and of the Holy Ghost; Regard, we beseech thee, the supplications of thy congregation; sanctify this Water to the mystical washing away of sin; and grant that *this Child*, now to be baptized therein, may receive the fulness of thy grace, and ever remain in the number of thy faithful children; through Jesus Christ our Lord. *Amen.*

¶ *Then the Minister shall take the Child into his hands, and shall say to the Godfathers and Godmothers,*

Name this Child.

¶ *And then, naming it after them, he shall dip it in the Water discreetly, or shall pour Water upon it, saying,*

N. I baptize thee In the Name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

¶ *Then the Minister shall say,*

WE receive this Child into the congregation of Christ's

flock; and do * sign him with the sign of the Cross, in token that hereafter he shall not be ashamed to confess the faith of Christ crucified, and manfully to fight under his banner, against sin, the world, and the devil; and to continue Christ's faithful soldier and servant unto his life's end. *Amen.*

* *Here the Minister shall make a Cross upon the Child's forehead.*

¶ *If those who present the Infant shall desire the sign of the Cross to be omitted, although the Church knows no worthy cause of scruple concerning the same, yet, in that case, the Minister may omit that part of the above which follows the Immersion, or the pouring of Water on the Infant.*

¶ *Then shall the Minister say,*

SEEING now, dearly beloved brethren, that *this Child* is regenerate, and grafted into the body of Christ's Church, let us give thanks unto Almighty God for these benefits; and with one accord make our prayers unto him, that *this Child* may lead the rest of his life according to this beginning.

¶ *Then shall be said, all kneeling.*

OUR Father, who art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done on earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation; But deliver us from evil. *Amen.*

¶ *Then shall the Minister say,*

WE yield thee hearty thanks, most merciful Father, that it hath pleased thee to regenerate *this Infant* with thy Holy

Spirit, to receive *him* for thine own *Child* by adoption, and to incorporate *him* into thy holy Church. And humbly we beseech thee to grant, that *he*, being dead unto sin, and living unto righteousness, and being buried with Christ in his death, may crucify the old man, and utterly abolish the whole body of sin; and that, as *he is* made *partaker* of the death of thy Son, *he* may also be *partaker* of his resurrection; so that finally, with the residue of thy holy Church, *he* may be an *inheritor* of thine everlasting kingdom; through Christ our Lord. *Amen.*

¶ *Then, all standing up, the Minister shall say to the Godfathers and Godmothers this Exhortation following.*

FORASMUCH as *this Child* hath promised by you his sureties to renounce the devil and all his works, to believe in God, and to serve him; ye must remember, that it is your parts and duties to see that *this Infant* be taught, so soon as *he* shall be able to learn, what a solemn vow, promise, and profession, *he hath* here made by you. And that *he* may know

these things the better, ye shall call upon *him* to hear Sermons; and chiefly ye shall provide, that *he* may learn the Creed, the Lord's Prayer, and the Ten Commandments, and all other things which a Christian ought to know and believe to his soul's health; and that *this Child* may be virtuously brought up to lead a godly and a Christian life; remembering always, that Baptism doth represent unto us our profession; which is, to follow the example of our Saviour Christ, and to be made like unto him; that, as *he* died, and rose again for us, so should we, who are baptized, die from sin, and rise again unto righteousness; continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godliness of living.

¶ *Then shall he add, and say,*

YE are to take care that *this Child* be brought to the Bishop to be confirmed by him, so soon as *he* can say the Creed, the Lord's Prayer, and the Ten Commandments, and is sufficiently instructed in the other parts of the Church-Catechism set forth for that purpose.

THE MINISTRATION OF PRIVATE BAPTISM OF CHILDREN, IN HOUSES.

¶ *The Minister of every Parish shall often admonish the People, that they defer not the Baptism of their Children longer than the first or second Sunday next after their birth, or other Holy Day falling between, unless upon a great and reasonable cause.*

¶ *And also they shall warn them, that without like great cause and necessity, they procure not their Children to be baptized at home in their*

houses. But when need shall compel them so to do, then Baptism shall be administered as followeth.

¶ First, let the Minister of the Parish (or, in his absence, any other lawful Minister that can be procured) with those who are present, call upon God, and say the Lord's Prayer, and so many of the Collects appointed to be said before in the Form of Public Baptism, as the time and present exigence will suffer. And then, the Child being named by some one who is present, the Minister shall pour Water upon it, saying these words :

N. I baptize thee In the
Name of the Father, and
of the Son, and of the Holy
Ghost. Amen.

¶ Then the Minister shall give thanks unto God, and say,

WE yield thee hearty thanks,
most merciful Father, that
it hath pleased thee to regenerate
this Infant with thy Holy Spirit,
to receive him for thine own Child
by adoption, and to incorporate him
into thy holy Church. And humbly we
beseech thee to grant, that he,
being dead unto sin, and living
unto righteousness, and being
buried with Christ in his death,
may crucify the old man, and
utterly abolish the whole body
of sin ; and that, as he is made
partaker of the death of thy Son,
he may also be partaker of his
resurrection ; so that finally,
with the residue of thy holy Church,
he may be an inheritor of thine
everlasting kingdom ; through Christ
our Lord. Amen.

¶ And let them not doubt, but that
the Child so baptized is lawfully
and sufficiently baptized, and
ought not to be baptized again.
Yet nevertheless, if the Child,
which is after this sort baptized,
do afterwards live, it is expedient
that it be brought into the Church,
to the intent that if the Minister
of the same Parish did himself
baptize that Child, the Congregation
may be certified of the true

Form of Baptism, by him privately
before used : In which case
he shall say thus :

I CERTIFY you, that according
to the due and prescribed Order
of the Church, at such a time and
at such a place, before divers witnesses,
I baptized this Child.

¶ But if the Child were baptized by
any other lawful Minister, then
the Minister of the Parish where
the Child was born or christened,
shall examine whether the same
hath been lawfully done. And
if the Minister shall find, by the
answers of such as bring the Child,
that all things were done as they
ought to be ; then shall he not
christen the Child again, but shall
receive him as one of the flock
of true Christian People, saying
thus :

I CERTIFY you, that in this
case all is well done, and according
unto due order, concerning the
baptizing of this Child ; who is
now by Baptism incorporated into
the Christian Church : for our Lord
Jesus Christ doth not deny his grace
and mercy unto such Infants,
but most lovingly doth call them
unto him, as the holy Gospel doth
witness to our comfort on this wise.

¶ Then the Minister shall say as
follows : or else shall pass on to the
questions addressed to the Sponsors.

Hear the words of the Gospel, written by St. *Mark*, in the tenth Chapter, at the thirteenth Verse.

THEY brought young children to Christ, that he should touch them; and his disciples rebuked those that brought them. But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not; for of such is the Kingdom of God. Verily I say unto you, Whosoever shall not receive the Kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put his hands upon them, and blessed them.

¶ *After the Gospel is read, the Minister shall make this brief Exhortation upon the words of the Gospel.*

BELOVED, ye hear in this Gospel the words of our Saviour Christ, that he commanded the children to be brought unto him; how he blamed those who would have kept them from him; how he exhorteth all men to follow their innocence. Ye perceive how, by his outward gesture and deed, he declared his good will toward them; for he embraced them in his arms, he laid his hands upon them, and blessed them. Doubt ye not therefore, but earnestly believe, that he hath likewise favourably received *this present Infant*; that he hath embraced *him* with the arms of his mercy; and, as he hath promised in his holy Word, will give unto *him* the blessing of eternal life, and make *him* partaker of his everlasting kingdom.

Wherefore, we being thus persuaded of the good will of our heavenly Father, declared by his Son Jesus Christ, towards *this Infant*, let us faithfully and devoutly give thanks unto him, and say the Prayer which the Lord himself taught us.

OUR Father, who art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done on earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

¶ *Then shall the Minister demand the name of the Child; which being by the Godfathers and Godmothers pronounced, the Minister shall say as follows.*

DOST thou, in the name of this Child, renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the sinful desires of the flesh, so that thou wilt not follow, nor be led by them?

Answer. I renounce them all; and, by God's help, will endeavour not to follow, nor be led by them.

Minister. Dost thou believe all the Articles of the Christian Faith, as contained in the Apostles' Creed?

Answer. I do.

Minister. Wilt thou then obediently keep God's holy will and commandments, and walk in the same all the days of thy life?

Answer. I will, by God's help.

¶ *Then the Minister shall say,*

WE receive this Child into the congregation of

Christ's flock; and do * sign
 * Here the Minister shall make a Cross upon the Child's forehead.

him with the sign of the Cross, in token that hereafter he shall not be ashamed to confess the faith of Christ crucified, and manfully to fight under his banner, against sin, the world, and the devil; and to continue Christ's faithful soldier and servant unto his life's end. Amen.

¶ The same Rule is to be observed here, as to the Omission of the sign of the Cross, as in the Public Baptism of Infants.

¶ Then shall the Minister say,

SEEING now, dearly beloved brethren, that *this Child* is regenerate, and grafted into the body of Christ's Church, let us give thanks unto Almighty God for these benefits; and with one accord make our prayers unto him, that *this Child* may lead the rest of his life according to this beginning.

¶ Then shall be said, all kneeling,

WE yield thee hearty thanks, most merciful Father, that it hath pleased thee to regenerate *this Infant* with thy Holy Spirit, to receive him for thine own Child by adoption, and to incorporate him into thy holy Church. And humbly we beseech thee to grant, that he being dead unto sin, and living unto righteousness, and being buried with Christ in his death, may crucify the old man, and utterly abolish the whole body of sin; and that, as he is made partaker of the death of thy Son, he may also be partaker of his resurrection; so that finally, with the residue of thy holy Church, he may be an

inheritor of thine everlasting kingdom; through Christ our Lord. Amen.

¶ Then, all standing up, the Minister shall say to the Godfathers and Godmothers this Exhortation following.

FORASMUCH as *this Child* hath promised by you his sureties to renounce the devil and all his works, to believe in God, and to serve him; ye must remember, that it is your parts and duties to see that *this Infant* be taught, so soon as he shall be able to learn, what a solemn vow, promise, and profession, he hath here made by you. And that he may know these things the better, ye shall call upon him to hear Sermons; and chiefly ye shall provide, that he may learn the Creed, the Lord's Prayer, and the Ten Commandments, and all other things which a Christian ought to know and believe to his soul's health; and that *this Child* may be virtuously brought up to lead a godly and a Christian life; remembering always, that Baptism doth represent unto us our profession; which is, to follow the example of our Saviour Christ, and to be made like unto him; that, as he died, and rose again for us, so should we, who are baptized, die from sin, and rise again unto righteousness; continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godliness of living.

¶ Then shall he add, and say,

YE are to take care that *this Child* be brought to the Bishop to be confirmed by him, so soon as he can say the Creed, the Lord's Prayer,

and the Ten Commandments, and is sufficiently instructed in the other parts of the Church-Catechism set forth for that purpose.

¶ *But if they who bring the Infant to the Church do make such uncertain answers to the Minister's Questions, as that it cannot appear that the Child was baptized with Water, In the Name of the Father, and of the Son, and of the Holy Ghost, (which are essential parts of Baptism,) then let the Minister baptize it in the Form before appointed for Public Baptism of Infants; saving that at the dip-*

ping of the Child in the Font, he shall use this Form of words :

IF thou art not already baptized, N. I baptize thee In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

¶ *If Infant Baptism, and the receiving of Infants baptized in private, are to be at the same time, the Minister may make the Questions to the Sponsors, and the succeeding Prayers, serve for both. And again, after the Immersion, or the pouring of Water, and the receiving into the Church, the Minister may use the remainder of the Service for both.*

THE MINISTRATION OF BAPTISM TO SUCH AS ARE OF RIPER YEARS, AND ABLE TO ANSWER FOR THEMSELVES.

¶ *When any such Persons as are of riper years are to be baptized, timely notice shall be given to the Minister ; that so due care may be taken for their examination, whether they be sufficiently instructed in the Principles of the Christian Religion ; and that they may be exhorted to prepare themselves, with Prayers and Fasting, for the receiving of this holy Sacrament.*

¶ *And if they shall be found fit, then the Godfathers and Godmothers (the People being assembled upon the Sunday, Holy Day, or Prayer Day appointed) shall be ready to present them at the Font, immediately after the second Lesson, either at Morning or Evening Prayer, as the Minister, in his discretion, shall think fit.*

¶ *And standing there, the Minister shall ask, whether any of the Persons here presented be baptized, or no : If they shall answer, No ; then shall the Minister say thus :*

DEARLY beloved, forasmuch as all men are conceived and born in sin, (and that which is born of the flesh is flesh,) and they who are in the flesh cannot

please God, but live in sin, committing many actual transgressions ; and our Saviour Christ saith, None can enter into the Kingdom of God, except he be

regenerate and born anew of Water and of the Holy Ghost ; I beseech you to call upon God the Father, through our Lord Jesus Christ, that of his bounteous goodness he will grant to *these Persons* that which by nature *they* cannot have ; that *they* may be baptized with Water and the Holy Ghost, and received into Christ's holy Church, and be made lively *members* of the same.

¶ *Then shall the Minister say,*
Let us pray.

ALMIGHTY and everlasting God, who of thy great mercy didst save Noah and his family in the ark from perishing by water ; and also didst safely lead the children of Israel thy people through the Red Sea, figuring thereby thy holy Baptism ; and by the Baptism of thy well-beloved Son Jesus Christ, in the river Jordan, didst sanctify the element of Water to the mystical washing away of sin ; We beseech thee, for thine infinite mercies, that thou wilt mercifully look upon *these thy Servants* ; wash *them* and sanctify *them* with the Holy Ghost ; that *they*, being delivered from thy wrath, may be received into the ark of Christ's Church ; and being steadfast in faith, joyful through hope, and rooted in charity, may so pass the waves of this troublesome world, that finally *they* may come to the land of everlasting life, there to reign with thee, world without end ; through Jesus Christ our Lord. *Amen.*

¶ *Or this.*

ALMIGHTY and immortal God, the aid of all who need, the helper of all who flee

to thee for succour, the life of those who believe, and the resurrection of the dead ; We call upon thee for *these Persons*, that *they*, coming to thy holy Baptism, may receive remission of *their* sins, by spiritual regeneration. Receive *them*, O Lord, as thou hast promised by thy well-beloved Son, saying, Ask, and ye shall receive ; seek, and ye shall find ; knock, and it shall be opened unto you. So give now unto us who ask ; let us who seek, find ; open the gate unto us who knock ; that *these Persons* may enjoy the everlasting benediction of thy heavenly washing, and may come to the eternal kingdom which thou hast promised by Christ our Lord. *Amen.*

¶ *Then the Minister shall say,*

Hear the words of the Gospel, written by St. John, in the third Chapter, beginning at the first Verse.

THERE was a man of the Pharisees, named Nicodemus, a ruler of the Jews. The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God ; for no man can do these miracles that thou doest, except God be with him. Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the Kingdom of God. Nicodemus saith unto him, How can a man be born when he is old ? can he enter the second time into his mother's womb, and be born ? Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the Kingdom of God. That which

is born of the flesh is flesh ; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof ; but canst not tell whence it cometh, and whither it goeth : so is every one that is born of the Spirit.

¶ *After which he shall say this Exhortation following.*

BELOVED, ye hear in this Gospel the express words of our Saviour Christ, that except a man be born of Water and of the Spirit, he cannot enter into the Kingdom of God. Whereby ye may perceive the great necessity of this Sacrament, where it may be had. Likewise, immediately before his ascension into heaven, (as we read in the last Chapter of Saint Mark's Gospel,) he gave command to his disciples, saying, Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved ; but he that believeth not shall be damned. Which also sheweth us the great benefit we reap thereby. For which cause Saint Peter the Apostle, when upon his first preaching of the Gospel many were pricked at the heart, and said to him and the rest of the Apostles, Men and brethren, what shall we do ? replied and said unto them, Repent, and be baptized every one of you for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is to you and your children, and to all that are afar off, even as many as the Lord our God shall call. And with many other words exhorted he them, saying, Save your-

selves from this untoward generation. For (as the same Apostle testifieth in another place) even Baptism doth also now save us, (not the putting away of the filth of the flesh, but the answer of a good conscience towards God,) by the resurrection of Jesus Christ. Doubt ye not therefore, but earnestly believe, that he will favourably receive *these* present *Persons*, truly repenting, and coming unto him by faith ; that he will grant *them* remission of *their* sins, and bestow upon *them* the Holy Ghost ; that he will give *them* the blessing of eternal life, and make *them* partakers of his everlasting kingdom.

Wherefore we being thus persuaded of the good will of our heavenly Father towards *these Persons*, declared by his Son Jesus Christ ; let us faithfully and devoutly give thanks to him, and say,

ALmighty and everlasting God, heavenly Father, we give thee humble thanks, for that thou hast vouchsafed to call us to the knowledge of thy grace, and faith in thee : Increase this knowledge, and confirm this faith in us evermore. Give thy Holy Spirit to *these Persons*, that *they* may be born again, and be made *heirs* of everlasting salvation ; through our Lord Jesus Christ, who liveth and reigneth with thee and the Holy Spirit, now and for ever. Amen.

¶ *Then the Minister shall speak to the Persons to be baptized on this wise :*

WELL-BELOVED, who are come hither desiring to receive holy Baptism, ye have heard how the congregation

hath prayed, that our Lord Jesus Christ would vouchsafe to receive you and bless you, to release you of your sins, to give you the Kingdom of Heaven, and everlasting life. *Ye* have heard also, that our Lord Jesus Christ hath promised in his holy Word to grant all those things that we have prayed for ; which promise he, for his part, will most surely keep and perform.

Wherefore, after this promise made by Christ, *ye* must also faithfully, for your part, in the presence of these your Witnesses, and this whole congregation, promise and answer to the following Questions.

¶ *The Minister shall then demand of the Persons to be baptized as follows : the Questions being considered as addressed to them severally, and the answers to be made accordingly.*

Question.

DOST thou renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the sinful desires of the flesh, so that thou wilt not follow, nor be led by them ?

Answer. I renounce them all ; and, by God's help, will endeavour not to follow, nor be led by them.

Question. Dost thou believe all the Articles of the Christian Faith, as contained in the Apostles' Creed ?

Answer. I do.

Question. Wilt thou be baptized in this Faith ?

Answer. That is my desire.

Question. Wilt thou then obediently keep God's holy will and commandments, and walk in the same all the days of thy life ?

Answer. I will, by God's help.

¶ *Then shall the Minister say,*

O MERCIFUL God, grant that the old Adam in *these Persons* may be so buried, that the new man may be raised up in *them*. *Amen.*

Grant that all sinful affections may die in *them*, and that all things belonging to the Spirit may live and grow in *them*. *Amen.*

Grant that *they* may have power and strength to have victory, and to triumph, against the devil, the world, and the flesh. *Amen.*

Grant that *they*, being here dedicated to thee by our office and ministry, may also be endowed with heavenly virtues, and everlastingly rewarded, through thy mercy, O blessed Lord God, who dost live, and govern all things, world without end. *Amen.*

ALMIGHTY, everliving God, whose most dearly beloved Son Jesus Christ, for the forgiveness of our sins, did shed out of his most precious side both water and blood ; and gave commandment to his disciples, that they should go teach all nations, and baptize them In the Name of the Father, and of the Son, and of the Holy Ghost ; Regard, we beseech thee, the supplications of thy congregation ; sanctify this Water to the mystical washing away of sin ; and grant that the *Persons* now to be baptized therein, may receive the fulness of thy grace, and ever remain in the number of thy faithful children ; through Jesus Christ our Lord. *Amen.*

¶ *Then shall the Minister take each Person to be baptized by the right hand ; and placing him conveniently by the Font, according to*

his discretion, shall ask the God-fathers and Godmothers the Name; and then shall dip him in the water, or pour water upon him, saying,

N I baptize thee In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

¶ Then shall the Minister say,

WE receive this Person into the congregation of Christ's flock; and do sign him with the sign of the Cross, in token that hereafter he shall not be ashamed to confess the faith of Christ

** Here the Minister shall make a Cross upon the Person's forehead.*

crucified, and manfully to fight under his banner, against sin, the world, and the devil; and to continue Christ's faithful soldier and servant unto his life's end. Amen.

¶ The same Rule, as to the Omission of the sign of the Cross, is to be observed here, as in the Baptism of Infants.

¶ Then shall the Minister say,

SEEING now, dearly beloved Brethren, that these Persons are regenerate, and grafted into the body of Christ's Church, let us give thanks unto Almighty God for these benefits; and with one accord make our prayers unto him, that they may lead the rest of their life according to this beginning.

¶ Then shall be said the Lord's Prayer, all kneeling.

OUR Father, who art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done on earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And

lead us not into temptation; But deliver us from evil. Amen.

WE yield thee humble thanks, O heavenly Father, that thou hast vouchsafed to call us to the knowledge of thy grace, and faith in thee: Increase this knowledge, and confirm this faith in us evermore. Give thy Holy Spirit to these Persons; that, being now born again, and made heirs of everlasting salvation, through our Lord Jesus Christ, they may continue thy Servants, and attain thy promises; through the same Lord Jesus Christ thy Son, who liveth and reigneth with thee, in the unity of the same Holy Spirit, everlastingly. Amen.

¶ Then, all standing up, the Minister shall use this Exhortation following; speaking to the Godfathers and Godmothers first.

FORASMUCH as these Persons have promised, in your presence, to renounce the devil and all his works, to believe in God, and to serve him; ye must remember, that it is your part and duty to put them in mind, what a solemn vow, promise, and profession, they have now made before this congregation, and especially before you their chosen witnesses. And ye are also to call upon them to use all diligence to be rightly instructed in God's holy Word; that so they may grow in grace, and in the knowledge of our Lord Jesus Christ, and live godly, righteously, and soberly, in this present world.

¶ And then, speaking to the baptized Persons, he shall proceed and say,

AND as for you, who have now by Baptism put on Christ, it is your part and duty also,

being made the *children* of God and of the light, by faith in Jesus Christ, to walk answerably to your Christian calling, and as becometh the children of light; remembering always that Baptism representeth unto us our profession; which is, to follow the example of our Saviour

Christ, and to be made like unto him; that as he died, and rose again for us, so should we, who are baptized, die from sin, and rise again unto righteousness; continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godliness of living.

¶ *It is expedient that every Person, thus baptized, should be confirmed by the Bishop, so soon after his Baptism as conveniently may be; that so he may be admitted to the Holy Communion.*

¶ *Whereas necessity may require the baptizing of Adults in private houses, in consideration of extreme sickness; the same is hereby allowed in that case. And a convenient number of persons shall be assembled in the house where the Sacrament is to be performed. And in the exhortation, Well-beloved, &c., instead of these words, come hither desiring, shall be inserted this word, desirous.*

¶ *If there be occasion for the Office of Infant Baptism and that of Adults at the same time, the Minister shall use the exhortation and one of the prayers next following in the Office for Adults; only, in the exhortation and prayer, after the words, these Persons, and these thy Servants, adding, and these Infants. Then the Minister shall proceed to the questions to be demanded in the cases respectively. After the Immersion, or the pouring of water, the prayer shall be as in this service; only, after the words, these Persons, shall be added, and these Infants. After which the remaining part of each service shall be used; first that for Adults, and lastly that for Infants.*

¶ *If any persons, not baptized in their infancy, shall be brought to be baptized before they come to years of discretion to answer for themselves, it may suffice to use the Office for Public Baptism of Infants; or, in case of extreme danger, the Office for Private Baptism; only changing the word Infant, for Child, or Person, as occasion requireth.*

A CATECHISM;

That is to say,

An Instruction, to be Learned by every Person before he be brought to be confirmed by the Bishop.

Question.

WHAT is your Name?

Answer. N. or M.

Question. Who gave you this Name?

Answer. My Sponsors in Baptism; wherein I was made a member of Christ, the child of God, and an inheritor of the Kingdom of Heaven.

Question. What did your Sponsors then for you?

Answer. They did promise and vow three things in my name. First, that I should renounce the devil and all his works, the pomps and vanity of this wicked world, and all the sinful lusts of the flesh. Secondly, that I should believe all the Articles of the Christian Faith. And Thirdly, that I should keep God's holy will and commandments, and walk in the same all the days of my life.

Question. Dost thou not think that thou art bound to believe, and to do, as they have promised for thee?

Answer. Yes, verily; and by God's help so I will. And I heartily thank our heavenly Father, that he hath called me to this state of salvation, through Jesus Christ our Saviour. And I pray unto God to give me his grace, that I may continue in the same unto my life's end.

Catechist. Rehearse the Articles of thy Belief.

Answer.

I BELIEVE in God the Father Almighty, Maker of heaven and earth: And in Jesus Christ his only Son our Lord; Who was conceived by the Holy Ghost, Born of the Virgin Mary; Suffered under Pontius Pilate, Was crucified, dead, and buried; He descended into hell, The third day he rose from the dead: He ascended into heaven, And sitteth on the right hand of God the Father Almighty; From thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost; The holy Catholic Church, The Communion of Saints; The

Forgiveness of sins; The Resurrection of the body; And the Life everlasting. Amen.

Question. What dost thou chiefly learn in these Articles of thy Belief?

Answer. First, I learn to believe in God the Father, who hath made me, and all the world.

Secondly, in God the Son, who hath redeemed me, and all mankind.

Thirdly, in God the Holy Ghost, who sanctifieth me, and all the people of God.

Question. You said that your Sponsors did promise for you, that you should keep God's Commandments. Tell me how many there are?

Answer. Ten.

Question. Which are they?

Answer.

THE same which God spake in the twentieth Chapter of Exodus, saying, I am the Lord thy God, who brought thee out of the land of Egypt, out of the house of bondage.

I. Thou shalt have none other gods but me.

II. Thou shalt not make to thyself any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow down to them, nor worship them: for I the Lord thy God am a jealous God, and visit the sins of the fathers upou the children, unto the third and fourth generation of them that hate me; and show mercy unto thousands in them that love me, and keep my commandments.

III. Thou shalt not take the Name of the Lord thy God in vain: for the Lord will not hold

him guiltless, that taketh his Name in vain.

IV. Remember that thou keep holy the Sabbath-day. Six days shalt thou labour, and do all that thou hast to do; but the seventh day is the Sabbath of the Lord thy God. In it thou shalt do no manner of work; thou, and thy son, and thy daughter, thy man-servant, and thy maid-servant, thy cattle, and the stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the seventh day, and hallowed it.

V. Honour thy father and thy mother; that thy days may be long in the land which the Lord thy God giveth thee.

VI. Thou shalt do no murder.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

IX. Thou shalt not bear false witness against thy neighbour.

X. Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is his.

Question. What dost thou chiefly learn by these Commandments?

Answer. I learn two things; my duty towards God, and my duty towards my Neighbour.

Question. What is thy duty towards God?

Answer. My duty towards God, is to believe in him, to fear him, and to love him with all my heart, with all my mind, with all my soul, and with all my strength; to worship him, to give him thanks, to put my

whole trust in him, to call upon him, to honour his holy Name and his Word, and to serve him truly all the days of my life.

Question. What is thy duty towards thy Neighbour?

Answer. My duty towards my Neighbour, is to love him as myself, and to do to all men, as I would they should do unto me: To love, honour, and succour my father and mother: To honour and obey the civil authority: To submit myself to all my governors, teachers, spiritual pastors and masters: To order myself lowly and reverently to all my betters: To hurt nobody by word or deed: To be true and just in all my dealings: To bear no malice nor hatred in my heart: To keep my hands from picking and stealing, and my tongue from evil speaking, lying, and slandering: To keep my body in temperance, soberness, and chastity: Not to covet nor desire other men's goods; but to learn and labour truly to get mine own living, and to do my duty in that state of life unto which it shall please God to call me.

Catechist. My good Child, know this; that thou art not able to do these things of thyself, nor to walk in the Commandments of God, and to serve him, without his special grace; which thou must learn at all times to call for by diligent prayer. Let me hear, therefore, if thou canst say the Lord's Prayer.

Answer.

OUR Father, who art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done on earth, As it is in

heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

Question. What desirest thou of God in this Prayer?

Answer. I desire my Lord God, our heavenly Father, who is the giver of all goodness, to send his grace unto me, and to all people; that we may worship him, serve him, and obey him, as we ought to do. And I pray unto God, that he will send us all things that are needful both for our souls and bodies; and that he will be merciful unto us, and forgive us our sins; and that it will please him to save and defend us in all dangers both of soul and body; and that he will keep us from all sin and wickedness, and from our spiritual enemy, and from everlasting death. And this I trust he will do of his mercy and goodness, through our Lord Jesus Christ. And therefore I say, Amen, So be it.

Question.

HOW many Sacraments hath Christ ordained in his Church?

Answer. Two only, as generally necessary to salvation; that is to say, Baptism, and the Supper of the Lord.

Question. What meanest thou by this word *Sacrament*?

Answer. I mean an outward and visible sign of an inward and spiritual grace given unto us; ordained by Christ himself, as a means whereby we receive the same, and a pledge to assure us thereof.

Question. How many parts are there in a Sacrament?

Answer. Two; the outward visible sign, and the inward spiritual grace.

Question. What is the outward visible sign, or form in Baptism?

Answer. Water; wherein the person is baptized, *In the Name of the Father, and of the Son, and of the Holy Ghost.*

Question. What is the inward and spiritual grace?

Answer. A death unto sin, and a new birth unto righteousness: for being by nature born in sin, and the children of wrath, we are hereby made the children of grace.

Question. What is required of persons to be baptized?

Answer. Repentance, whereby they forsake sin; and Faith, whereby they steadfastly believe the promises of God made to them in that Sacrament.

Question. Why then are Infants baptized, when by reason of their tender age they cannot perform them?

Answer. Because they promise them both by their Sureties; which promise, when they come to age, themselves are bound to perform.

Question. Why was the Sacrament of the Lord's Supper ordained?

Answer. For the continual remembrance of the sacrifice of the death of Christ, and of the benefits which we receive thereby.

Question. What is the outward part or sign of the Lord's Supper?

Answer. Bread and Wine, which the Lord hath commanded to be received.

Question. What is the inward part, or thing signified?

Answer. The Body and Blood of Christ, which are spiritually

taken and received by the faithful in the Lord's Supper.

Question. What are the benefits whereof we are partakers thereby?

Answer. The strengthening and refreshing of our souls by the Body and Blood of Christ, as our bodies are by the Bread and Wine.

Question. What is required

of those who come to the Lord's Supper?

Answer. To examine themselves, whether they repent them truly of their former sins, steadfastly purposing to lead a new life; have a lively faith in God's mercy through Christ, with a thankful remembrance of his death; and be in charity with all men.

¶ *The Minister of every Parish shall diligently, upon Sundays and Holy Days, or on some other convenient occasions, openly in the Church, instruct or examine so many Children of his Parish, sent unto him, as he shall think convenient, in some part of this Catechism.*

¶ *And all Fathers, Mothers, Masters, and Mistresses, shall cause their Children, Servants, and Apprentices, who have not learned their Catechism, to come to the Church at the time appointed, and obediently to hear and to be ordered by the Minister, until such time as they have learned all that is here appointed for them to learn.*

¶ *So soon as Children are come to a competent age, and can say the Creed, the Lord's Prayer, and the Ten Commandments, and can answer to the other questions of this short Catechism, they shall be brought to the Bishop.*

¶ *And whensoever the Bishop shall give knowledge for Children to be brought unto him for their Confirmation, the Minister of every Parish shall either bring, or send in writing, with his hand subscribed thereunto, the Names of all such Persons within his Parish, as he shall think fit to be presented to the Bishop to be confirmed.*

THE ORDER OF CONFIRMATION,

Or laying on of Hands upon those who are baptized, and come to Years of Discretion.

¶ *Upon the day appointed, all that are to be then confirmed, being placed and standing in order before the Bishop; he, or some other Minister appointed by him, shall read this Preface following.*

TO the end that Confirmation may be ministered to the more edifying of such as shall receive it, the Church hath thought good to order, That none shall be confirmed, but such as can say the Creed, the Lord's Prayer, and the Ten Commandments; and can also answer to such other Questions,

as in the short Catechism are contained : which order is very convenient to be observed ; to the end that children, being now come to the years of discretion, and having learned what their Godfathers and Godmothers promised for them in Baptism, may themselves, with their own mouth and consent, openly before the Church, ratify and confirm the same ; and also promise, that, by the grace of God, they will evermore endeavour themselves faithfully to observe such things, as they, by their own confession, have assented unto.

¶ *Then shall the Bishop say,*

DOYE here, in the presence of God, and of this congregation, renew the solemn promise and vow that ye made, or that was made in your name, at your Baptism ; ratifying and confirming the same ; and acknowledging yourselves bound to believe and to do all those things which ye then undertook, or your Sponsors then undertook, for you ?

¶ *And every one shall audibly answer,*

I do.

Bishop.

OUR help is in the Name of the Lord ;

Answer. Who hath made heaven and earth.

Bishop. Blessed be the Name of the Lord ;

Answer. Henceforth, world without end.

Bishop. Lord, hear our prayer.

Answer. And let our cry come unto thee.

Bishop. Let us pray.

ALMIGHTY and everliving God, who hast vouchsafed to regenerate these thy servants

by Water and the Holy Ghost, and hast given unto them forgiveness of all their sins ; Strengthen them, we beseech thee, O Lord, with the Holy Ghost, the Comforter, and daily increase in them thy manifold gifts of grace ; the spirit of wisdom and understanding, the spirit of counsel and ghostly strength, the spirit of knowledge and true godliness ; and fill them, O Lord, with the spirit of thy holy fear, now and for ever. Amen.

¶ *Then all of them in order kneeling before the Bishop, he shall lay his hands upon the head of every one severally, saying.*

DEFEND, O Lord, this thy Child [or, *this thy Servant*] with thy heavenly grace ; that he may continue thine for ever ; and daily increase in thy Holy Spirit more and more, until he come unto thy everlasting kingdom. Amen.

¶ *Then shall the Bishop say,*

The Lord be with you.

Answer. And with thy spirit.

¶ *And all kneeling down, the Bishop shall add,*

Let us pray.

OUR Father, who art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done on earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation ; But deliver us from evil. Amen.

¶ *And these Collects.*

ALMIGHTY and everliving God, who makest us both to will and to do those things which are good, and accepta-

ble unto thy Divine Majesty; We make our humble supplications unto thee for these thy servants, upon whom, after the example of thy holy Apostles, we have now laid our hands, to certify them, by this sign, of thy favour and gracious goodness towards them. Let thy fatherly hand, we beseech thee, ever be over them; let thy Holy Spirit ever be with them; and so lead them in the knowledge and obedience of thy Word, that in the end they may obtain everlasting life; through our Lord Jesus Christ, who with thee and the Holy Ghost liveth and reigneth, ever one God, world without end. *Amen.*

O ALMIGHTY Lord, and everlasting God, vouchsafe,

we beseech thee, to direct, sanctify, and govern, both our hearts and bodies, in the ways of thy laws, and in the works of thy commandments; that, through thy most mighty protection, both here and ever, we may be preserved in body and soul; through our Lord and Saviour Jesus Christ. *Amen.*

¶ *Then the Bishop shall bless them, saying thus,*

THE Blessing of God Almighty, the Father, the Son, and the Holy Ghost, be upon you, and remain with you for ever. *Amen.*

¶ *And there shall none be admitted to the Holy Communion, until such time as he be confirmed, or be ready and desirous to be confirmed.*

THE FORM OF

SOLEMNIZATION OF MATRIMONY.

¶ *The laws respecting Matrimony, whether by publishing the Bans in churches, or by License, being different in the several States, every Minister is left to the direction of those laws, in every thing that regards the civil contract between the parties.*

¶ *And when the Bans are published, it shall be in the following form: I publish the Bans of Marriage between W. of —, and N. of —. If any of you know cause, or just impediment, why these two persons should not be joined together in holy Matrimony, ye are to declare it. This is the first [second or third] time of asking.*

¶ *At the day and time appointed for Solemnization of Matrimony, the Persons to be married shall come into the body of the Church, or shall be ready in some proper house, with their friends and neighbours; and there standing together, the Man on the right hand, and the Woman on the left, the Minister shall say,*

DEARLY beloved, we are gathered together here in the sight of God, and in the face of this company, to join together this Man and this Woman in holy Matrimony; which is com-

mended of Saint Paul to be honourable among all men: and therefore is not by any to be entered into unadvisedly or lightly; but reverently, discreetly, advisedly, soberly, and

in the fear of God. Into this holy estate these two persons present come now to be joined. If any man can show just cause, why they may not lawfully be joined together, let him now speak, or else hereafter for ever hold his peace.

¶ *And also speaking unto the Persons who are to be married, he shall say,*

I REQUIRE and charge you both, as ye will answer at the dreadful day of judgment when the secrets of all hearts shall be disclosed, that if either of you know any impediment, why ye may not be lawfully joined together in Matrimony, ye do now confess it. For be ye well assured, that if any persons are joined together otherwise than as God's Word doth allow, their marriage is not lawful.

¶ *The Minister, if he shall have reason to doubt of the lawfulness of the proposed Marriage, may demand sufficient surety for his indemnification: but if no impediment shall be alleged, or suspected, the Minister shall say to the Man,*

M. WILT thou have this Woman to thy wedded wife, to live together after God's ordinance in the holy estate of Matrimony? Wilt thou love her, comfort her, honour, and keep her in sickness and in health; and, forsaking all others, keep thee only unto her, so long as ye both shall live?

¶ *The Man shall answer,*
I will.

¶ *Then shall the Minister say unto the Woman,*

N. WILT thou have this Man to thy wedded husband,

to live together after God's ordinance in the holy estate of Matrimony? Wilt thou obey him, and serve him, love, honour, and keep him in sickness and in health; and, forsaking all others, keep thee only unto him, so long as ye both shall live?

¶ *The Woman shall answer,*
I will.

¶ *Then shall the Minister say,*
Who giveth this Woman to be married to this Man?

¶ *Then shall they give their Troth to each other in this manner. The Minister, receiving the Woman at her father's or friend's hands, shall cause the Man with his right hand to take the Woman by her right hand, and to say after him as followeth.*

I M. take thee N. to my wedded wife, to have and to hold from this day forward, for better for worse, for richer for poorer, in sickness and in health, to love and to cherish, till death us do part, according to God's holy ordinance; and thereto I plight thee my troth.

¶ *Then shall they loose their hands; and the Woman with her right hand taking the Man by his right hand, shall likewise say after the Minister:*

I N. take thee M. to my wedded husband, to have and to hold from this day forward, for better for worse, for richer for poorer, in sickness and in health, to love, cherish, and to obey, till death us do part, according to God's holy ordinance; and thereto I give thee my troth.

¶ *Then shall they again loose their hands; and the Man shall give unto the Woman a Ring. And*

the Minister taking the Ring shall deliver it unto the Man, to put it upon the fourth finger of the Woman's left hand. And the Man holding the Ring there, and taught by the Minister, shall say,

WITH this Ring I thee wed, and with all my worldly goods I thee endow: In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

¶ *Then the Man, leaving the Ring upon the fourth finger of the Woman's left hand, the Minister shall say,*

Let us pray.

OUR Father, who art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done on earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

O ETERNAL God, Creator and Preserver of all mankind, Giver of all spiritual grace, the Author of everlasting life; Send thy blessing upon these thy servants, this man and this woman, whom we bless in thy Name; that, as Isaac and Rebecca lived faithfully together, so these persons may surely perform and keep the vow and covenant betwixt them made,

(whereof this Ring given and received is a token and pledge,) and may ever remain in perfect love and peace together, and live according to thy laws; through Jesus Christ our Lord. Amen.

¶ *Then shall the Minister join their right hands together, and say,*

Those whom God hath joined together let no man put asunder.

¶ *Then shall the Minister speak unto the company:*

FORASMUCH as M. and N. have consented together in holy wedlock, and have witnessed the same before God and this company, and thereto have given and pledged their troth, each to the other, and have declared the same by giving and receiving a Ring, and by joining hands; I pronounce that they are Man and Wife, In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

¶ *And the Minister shall add this Blessing:*

GOD the Father, God the Son, God the Holy Ghost, bless, preserve, and keep you; the Lord mercifully with his favour look upon you, and fill you with all spiritual benediction and grace; that ye may so live together in this life, that in the world to come ye may have life everlasting. Amen.

THE ORDER FOR THE VISITATION OF THE SICK.

¶ *When any person is sick, notice shall be given thereof to the Minister of the Parish; who, coming into the sick person's house, shall say,*

PEACE be to this house, and to all that dwell in it.

¶ *When he cometh into the sick man's presence, he shall say, kneeling down,*

REMEMBER not, Lord, our iniquities, nor the iniquities of our forefathers; Spare us, good Lord, spare thy people, whom thou hast redeemed with thy most precious blood, and be not angry with us for ever.

Answer. Spare us, good Lord.

¶ *Then the Minister shall say,*
Let us pray.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

OUR Father, who art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done on earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses. As we forgive those who trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

Minister. O Lord, save thy servant;

Answer. Who putteth his trust in thee.

Minister. Send him help from thy holy place;

Answer. And evermore mightily defend him.

Minister. Let the enemy have no advantage of him;

Answer. Nor the wicked approach to hurt him.

Minister. Be unto him, O Lord, a strong tower,

Answer. From the face of his enemy.

Minister. O Lord, hear our prayer.

Answer. And let our cry come unto thee.

Minister.

O LORD, look down from heaven, behold, visit, and relieve this thy servant. Look upon him with the eyes of thy mercy, give him comfort and sure confidence in thee, defend him from the danger of the enemy, and keep him in perpetual peace and safety; through Jesus Christ our Lord. *Amen.*

HEAR us, Almighty and most merciful God and Saviour; extend thy accustomed goodness to this thy servant, who is grieved with sickness. Sanctify, we beseech thee, this thy fatherly correction to him; that the sense of his weakness may add strength to his faith, and seriousness to his repentance: That, if it shall be thy good pleasure to restore him to his former health, he may lead the residue of his life in thy fear, and to thy glory: or else, give him grace so to take thy visitation, that, after this painful life ended, he may dwell with thee

in life everlasting ; through Jesus Christ our Lord. *Amen.*

¶ *Then shall the Minister exhort the sick Person after this form, or other like.*

DEARLY beloved, know this, that Almighty God is the Lord of life and death, and of all things to them pertaining ; as youth, strength, health, age, weakness, and sickness. Wherefore, whatsoever your sickness be, know you certainly that it is God's visitation. And for what cause soever this sickness be sent unto you ; whether it be to try your patience for the example of others, and that your faith may be found, in the day of the Lord, laudable, glorious, and honourable, to the increase of glory and endless felicity ; or else it be sent unto you to correct and amend in you whatsoever doth offend the eyes of your heavenly Father ; know you certainly, that if you truly repent you of your sins, and bear your sickness patiently, trusting in God's mercy for his dear Son Jesus Christ's sake, and render unto him humble thanks for his fatherly visitation, submitting yourself wholly unto his will, it shall turn to your profit, and help you forward in the right way that leadeth unto everlasting life.

¶ *If the Person visited be very sick, then the Minister may end his Exhortation in this place, or else proceed.*

TAKE therefore in good part the chastisement of the Lord ; For (as Saint Paul saith in the twelfth Chapter to the Hebrews) whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening,

God dealeth with you as with sons ; for what son is he whom the Father chasteneth not ? But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons. Furthermore, we have had fathers of our flesh, which corrected us, and we gave them reverence : shall we not much rather be in subjection unto the Father of spirits, and live ? For they verily for a few days chastened us after their own pleasure ; but he for our profit, that we might be partakers of his holiness. These words, good *brother*, are written in holy Scripture for our comfort and instruction : that we should patiently, and with thanksgiving, bear our heavenly Father's correction, whensoever, by any manner of adversity, it shall please his gracious goodness to visit us. And there should be no greater comfort to Christian persons, than to be made like unto Christ, by suffering patiently adversities, troubles, and sicknesses. For he himself went not up to joy, but first he suffered pain ; he entered not into his glory before he was crucified. So truly our way to eternal joy is to suffer here with Christ ; and our door to enter into eternal life is gladly to die with Christ ; that we may rise again from death, and dwell with him in everlasting life. Now therefore, taking your sickness, which is thus profitable for you, patiently, I exhort you, in the Name of God, to remember the profession which you made unto God in your Baptism. And forasmuch as after this life there is an account to be given unto the righteous Judge, by whom

all must be judged, without respect of persons, I require you to examine yourself and your estate, both toward God and man; so that, accusing and condemning yourself for your own faults, you may find mercy at our heavenly Father's hand for Christ's sake, and not be accused and condemned in that fearful judgment. Therefore I shall rehearse to you the Articles of our Faith; that you may know whether you do believe as a Christian man should, or no.

¶ *Here the Minister shall rehearse the Articles of the Faith, saying thus,*

DOST thou believe in God the Father Almighty, Maker of heaven and earth?

And in Jesus Christ his only-begotten Son our Lord? And that he was conceived by the Holy Ghost, born of the Virgin Mary; that he suffered under Pontius Pilate, was crucified, dead, and buried; that he went down into hell, and also did rise again the third day; that he ascended into heaven, and sitteth on the right hand of God the Father Almighty; and from thence shall come again, at the end of the world, to judge the quick and the dead?

And dost thou believe in the Holy Ghost; the holy Catholic Church; the Communion of Saints; the Remission of sins; the Resurrection of the flesh; and everlasting Life after death?

¶ *The sick person shall answer,*
All this I steadfastly believe.

¶ *Then shall the Minister examine whether he repent him truly of his sins, and be in charity with all the world; exhorting him to forgive, from the bottom of his heart, all persons that have offended him; and if he hath offended*

any other, to ask them forgiveness; and where he hath done injury or wrong to any man, that he make amends to the uttermost of his power. And if he hath not before disposed of his goods, let him then be admonished to make his Will, and to declare his Debts, what he oweth, and what is owing unto him, for the better discharging of his conscience, and the quietness of his Executors. But men should often be put in remembrance to take order for the settling of their temporal estates, whilst they are in health.

¶ *The Exhortation before rehearsed, may be said before the Minister begin his Prayer, as he shall see cause.*

¶ *The Minister shall not omit earnestly to move such sick persons as are of ability, to be liberal to the poor.*

¶ *And then the Minister shall say the Collect following.*

Let us pray.

O MOST merciful God, who, according to the multitude of thy mercies, dost so put away the sins of those who truly repent, that thou rememberest them no more; Open thine eye of mercy upon this thy servant, who most earnestly desireth pardon and forgiveness. Renew in him, most loving Father, whatsoever hath been decayed by the fraud and malice of the devil, or by his own carnal will and frailness; preserve and continue this sick member in the unity of the Church; consider his contrition, accept his tears, assuage his pain, as shall seem to thee most expedient for him. And forasmuch as he putteth his full trust only in thy mercy, impute not unto him his former sins, but strengthen him with thy blessed Spirit; and, when thou art pleased to take him

hence, take *him* unto thy favour; through the merits of thy most dearly beloved Son Jesus Christ our Lord. *Amen.*

¶ *Then shall the Minister say this Psalm.*

Psalm cxxx. *De profundis.*

OUT of the deep have I called unto thee, O LORD; Lord, hear my voice.

O let thine ears consider well the voice of my complaint.

If thou, LORD, wilt be extreme to mark what is done amiss; O Lord, who may abide it?

For there is mercy with thee; therefore shalt thou be feared.

I look for the LORD; my soul doth wait for him; in his word is my trust.

My soul fleeth unto the Lord, before the morning watch; I say, before the morning watch.

O Israel, trust in the LORD; for with the LORD there is mercy, and with him is plenteous redemption.

And he shall redeem Israel from all his sins.

¶ *Adding this.*

O SAVIOUR of the world, who by thy Cross and precious Blood hast redeemed us; Save us, and help us, we humbly beseech thee, O Lord.

¶ *Then shall the Minister say,*

THE Almighty Lord, who is a most strong tower to all those who put their trust in him, to whom all things in heaven, in earth, and under the earth, do bow and obey, Be now and evermore thy defence; and make thee know and feel, that there is none other Name under heaven given to man, in whom, and through whom, thou mayest receive health and salvation,

but only the Name of our Lord Jesus Christ. *Amen.*

¶ *Here the Minister may use any part of the service of this book, which, in his discretion, he shall think convenient to the occasion; and after that shall say,*

UNTO God's gracious mercy and protection we commit thee. The Lord bless thee, and keep thee. The Lord make his face to shine upon thee, and be gracious unto thee. The Lord lift up his countenance upon thee, and give thee peace, both now and evermore. *Amen.*

¶ *Prayers which may be said with the foregoing service, or any part thereof, at the discretion of the Minister.*

A Prayer for a sick Child.

O ALMIGHTY God, and merciful Father, to whom alone belong the issues of life and death; Look down from heaven, we humbly beseech thee, with the eyes of mercy upon this child, now lying upon the bed of sickness: Visit *him*, O Lord, with thy salvation; deliver *him* in thy good appointed time from *his* bodily pain, and save *his* soul for thy mercies' sake: That, if it shall be thy pleasure to prolong *his* days here on earth, *he* may live to thee, and be an instrument of thy glory, by serving thee faithfully, and doing good in *his* generation; or else receive *him* into those heavenly habitations, where the souls of those who sleep in the Lord Jesus enjoy perpetual rest and felicity. Grant this, O Lord, for thy mercies' sake, in the same thy Son our Lord Jesus Christ, who liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. *Amen.*

A Prayer for a sick Person, when there appeareth but small hope of recovery.

O FATHER of mercies, and God of all comfort, our only help in time of need ; We fly unto thee for succour in behalf of this thy servant, here lying under thy hand in great weakness of body. Look graciously upon *him*, O Lord ; and the more the outward man decayeth, strengthen *him*, we beseech thee, so much the more continually with thy grace and Holy Spirit in the inner man. Give *him* unfeigned repentance for all the errors of *his* life past, and steadfast faith in thy Son Jesus ; that *his* sins may be done away by thy mercy, and *his* pardon sealed in heaven, before *he* go hence, and be no more seen. We know, O Lord, that there is no word impossible with thee ; and that, if thou wilt, thou canst even yet raise *him* up, and grant *him* a longer continuance amongst us : Yet, forasmuch as in all appearance the time of *his* dissolution draweth near, so fit and prepare *him*, we beseech thee, against the hour of death, that after *his* departure hence in peace, and in thy favour, *his* soul may be received into thine everlasting kingdom ; through the merits and mediation of Jesus Christ thine only Son, our Lord and Saviour. *Amen.*

A commendatory Prayer for a sick Person at the point of departure.

O ALMIGHTY God, with whom do live the spirits of just men made perfect, after they are delivered from their earthly prisons ; We humbly commend the soul of this thy

servant, our dear brother, into thy hands, as into the hands of a faithful Creator, and most merciful Saviour ; most humbly beseeching thee, that it may be precious in thy sight. Wash it, we pray thee, in the blood of that immaculate Lamb, that was slain to take away the sins of the world ; that whatsoever defilements it may have contracted in the midst of this miserable and naughty world, through the lusts of the flesh, or the wiles of Satan, being purged and done away, it may be presented pure and without spot before thee. And teach us who survive, in this, and other like daily spectacles of mortality, to see how frail and uncertain our own condition is ; and so to number our days, that we may seriously apply our hearts to that holy and heavenly wisdom, whilst we live here, which may in the end bring us to life everlasting ; through the merits of Jesus Christ thine only Son, our Lord. *Amen.*

A Prayer for Persons troubled in mind or in conscience.

O BLESSED Lord, the Father of mercies, and thou God of all comfort, We beseech thee, look down in pity and compassion upon this thy afflicted servant. Thou writest bitter things against *him*, and makest *him* to possess *his* former iniquities ; thy wrath lieth hard upon *him*, and *his* soul is full of trouble. But, O merciful God, who hast written thy holy Word for our learning, that we, through patience and comfort of thy holy Scriptures might have hope ; give *him* right understanding of *himself*, and of thy threats and promises.

that *he* may neither cast away *his* confidence in thee, nor place it any where but in thee. Give *him* strength against all *his* temptations, and heal all *his* distempers. Break not the bruised reed, nor quench the smoking flax. Shut not up thy tender mercies in displeasure; but make *him* to hear of joy and gladness, that the bones which thou hast broken may rejoice. Deliver *him* from fear of the enemy, and lift up the light of thy countenance upon *him*, and give *him* peace, through the merits and mediation of Jesus Christ our Lord. *Amen.*

A Prayer which may be said by the Minister in behalf of all present at the visitation.

O GOD, whose days are without end, and whose mercies cannot be numbered; Make us, we beseech thee, deeply sensible of the shortness and uncertainty of human life; and let thy Holy Spirit lead us through this vale of misery, in holiness and righteousness, all the days of our lives: That, when we shall have served thee in our generation, we may be gathered unto our fathers, having the testimony of a good conscience; in the communion of the catholic Church; in the confidence of a certain faith; in the comfort of a reasonable, religious, and holy hope; in favour with thee our God, and in perfect charity with the world. All which we ask through Jesus Christ our Lord. *Amen.*

A Prayer which may be said in case of sudden surprise and immediate danger.

O MOST gracious Father, we fly unto thee for mercy in

behalf of this thy servant, here lying under the sudden visitation of thine hand. If it be thy will, preserve *his* life, that there may be place for repentance; but if thou hast otherwise appointed, let thy mercy supply to *him* the want of the usual opportunity for the trimming of *his* lamp. Stir up in *him* such sorrow for sin, and such fervent love to thee, as may in a short time do the work of many days: That among the praises which thy saints and holy angels shall sing to the honour of thy mercy through eternal ages, it may be to thy unspeakable glory, that thou hast redeemed the soul of this thy servant from eternal death, and made *him* partaker of the everlasting life, which is through Jesus Christ our Lord. *Amen.*

A Thanksgiving for the beginning of a recovery.

GREAT and mighty God, who bringest down to the grave, and bringest up again; We bless thy wonderful goodness, for having turned our heaviness into joy and our mourning into gladness, by restoring this our brother to some degree of *his* former health. Blessed be thy Name that thou didst not forsake *him* in *his* sickness; but didst visit *him* with comforts from above; didst support *him* in patience and submission to thy will; and, at last, didst send *him* seasonable relief. Perfect, we beseech thee, this thy mercy towards *him*; and prosper the means which shall be made use of for *his* cure: That being restored to health of body, vigour of mind, and cheerfulness of spirit, *he* may be able to go to thine

house, to offer thee an oblation with great gladness; and to bless thy holy Name for all thy goodness towards *him*; through

Jesus Christ our Saviour, to whom, with thee and the Holy Spirit, be all honour and glory, world without end. *Amen.*

THE COMMUNION OF THE SICK.

¶ *Forasmuch as all mortal men are subject to many sudden perils, diseases, and sicknesses, and ever uncertain what time they shall depart out of this life; therefore, to the intent they may be always in readiness to die, whensoever it shall please Almighty God to call them, the Ministers shall diligently from time to time (but especially in the time of pestilence, or other infectious sickness) exhort their parishioners to the often receiving of the Holy Communion of the Body and Blood of our Saviour Christ, when it shall be publicly administered in the Church; that so doing, they may, in case of sudden visitation, have the less cause to be disquieted for lack of the same. But if the sick person be not able to come to the Church, and yet is desirous to receive the Communion in his house; then he must give timely notice to the Minister, signifying also how many there are to communicate with him, (which shall be two at the least;) and all things necessary being prepared, the Minister shall there celebrate the Holy Communion, beginning with the Collect, Epistle, and Gospel, here following.*

The Collect.

ALMIGHTY, everliving God, Maker of mankind, who dost correct those whom thou dost love, and chastise every one whom thou dost receive; We beseech thee to have mercy upon this thy servant visited with thine hand, and to grant that he may take his sickness patiently, and recover his bodily health, if it be thy gracious will; and that whensoever his soul shall depart from the body, it may be without spot presented unto thee; through Jesus Christ our Lord. *Amen.*

The Epistle. Heb. xii. 5.

MY son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him. For whom the Lord loveth he chasteneth; and scourgeth every son whom he receiveth.

The Gospel. St. John v. 24.

VERILY, verily, I say unto you, He that heareth my word, and believeth on Him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

¶ *After which the Minister shall proceed according to the form before prescribed for the Holy Communion, beginning at these words, Ye who do truly, &c.*

- ¶ *At the time of the distribution of the holy Sacrament, the Minister shall first receive the Communion himself, and after minister unto those who are appointed to communicate with the sick, and last of all to the sick person.*
- ¶ *But if a man, either by reason of extremity of sickness, or for want of warning in due time to the Minister, or for lack of company to receive with him, or by any other just impediment, do not receive the Sacrament of Christ's Body and Blood, the Minister shall instruct him, that if he do truly repent him of his sins, and steadfastly believe that Jesus Christ hath suffered death upon the Cross for him, and shed his Blood for his redemption, earnestly remembering the benefits he hath thereby, and giving him hearty thanks therefore, he doth eat and drink the Body and Blood of our Saviour Christ profitably to his Soul's health, although he do not receive the Sacrament with his mouth.*
- ¶ *When the sick person is visited, and receiveth the Holy Communion all at one time, then the Minister, for more expedition, shall cut off the form of the Visitation at the Psalm, and go straight to the Communion.*
- ¶ *In the times of contagious sickness or disease, when none of the Parish or neighbours can be gotten to communicate with the sick in their houses, for fear of the infection, upon special request of the diseased, the Minister alone may communicate with him.*

THE ORDER FOR THE BURIAL OF THE DEAD.

- ¶ *Here is to be noted, that the Office ensuing is not to be used for any unbaptized adults, any who die excommunicate, or who have laid violent hands upon themselves.*
- ¶ *The Minister, meeting the Corpse at the entrance of the Churchyard, and going before it, either into the Church, or towards the Grave, shall say, or sing,*

I AM the resurrection and the life, saith the Lord : he that believeth in me, though he were dead, yet shall he live : and whosoever liveth and believeth in me, shall never die. *St. John xi. 25, 26.*

I KNOW that my Redeemer liveth, and that he shall stand at the latter day upon the earth. And though after my skin worms destroy this body, yet in my flesh shall I see God : whom I shall see for myself, and

mine eyes shall behold, and not another. *Job xix. 25, 26, 27.*

WE brought nothing into this world, and it is certain we can carry nothing out. The Lord gave, and the Lord hath taken away ; blessed be the Name of the Lord. *1 Tim. vi. 7. Job i. 21.*

- ¶ *After they are come into the Church, shall be said or sung the following Anthem, taken from the 89th and 90th Psalms.*

LORD, let me know my end, and the number of my days; that I may be certified how long I have to live.

Behold, thou hast made my days as it were a span long, and mine age is even as nothing in respect of thee; and verily every man living is altogether vanity.

For man walketh in a vain shadow, and disquieteth himself in vain; he heapeth up riches, and cannot tell who shall gather them.

And now, Lord, what is my hope? Truly my hope is even in thee.

Deliver me from all mine offences; and make me not a rebuke unto the foolish.

When thou with rebukes dost chasten man for sin, thou makest his beauty to consume away, like as it were a moth fretting a garment: every man therefore is but vanity.

Hear my prayer, O LORD, and with thine ears consider my calling; hold not thy peace at my tears:

For I am a stranger with thee, and a sojourner, as all my fathers were.

O spare me a little, that I may recover my strength, before I go hence, and be no more seen.

LORD, thou hast been our refuge, from one generation to another.

Before the mountains were brought forth, or ever the earth and the world were made, thou art God from everlasting, and world without end.

Thou turnest man to destruction; again thou sayest, Come again, ye children of men.

For a thousand years in thy sight are but as yesterday; see-

ing that is past as a watch in the night.

As soon as thou scatterest them they are even as a sleep; and fade away suddenly like the grass.

In the morning it is green, and groweth up; but in the evening it is cut down, dried up, and withered.

For we consume away in thy displeasure; and are afraid at thy wrathful indignation.

Thou hast set our misdeeds before thee; and our secret sins in the light of thy countenance.

For when thou art angry, all our days are gone: we bring our years to an end, as it were a tale that is told.

The days of our age are three-score years and ten; and though men be so strong that they come to fourscore years, yet is their strength then but labour and sorrow; so soon passeth it away, and we are gone.

So teach us to number our days, that we may apply our hearts unto wisdom.

Glory be to the Father, and to the Son, and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be, world without end. Amen.

¶ Then shall follow the Lesson, taken out of the fifteenth Chapter of the first Epistle of St. Paul to the Corinthians.

1 Cor. xv. 20.

NOW is Christ risen from the dead, and become the first-fruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But

every man in his own order : Christ the first-fruits ; afterward they that are Christ's, at his coming. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father ; when he shall have put down all rule, and all authority, and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. For he hath put all things under his feet. But when he saith, all things are put under him, it is manifest that he is excepted, which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto Him that put all things under him, that God may be all in all. Else what shall they do which are baptized for the dead, if the dead rise not at all ? Why are they then baptized for the dead ? and why stand we in jeopardy every hour ? I protest by your rejoicing, which I have in Christ Jesus our Lord, I die daily. If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not ? let us eat and drink, for to-morrow we die. Be not deceived : evil communications corrupt good manners. Awake to righteousness, and sin not ; for some have not the knowledge of God. I speak this to your shame. But some man will say, How are the dead raised up ? and with what body do they come ? Thou fool ! that which thou sowest is not quickened, except it die. And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat,

or of some other grain. But God giveth it a body as it hath pleased him, and to every seed his own body. All flesh is not the same flesh ; but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds. There are also celestial bodies, and bodies terrestrial ; but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars ; for one star differeth from another star in glory. So also is the resurrection of the dead. It is sown in corruption ; it is raised in incorruption : it is sown in dishonour ; it is raised in glory : it is sown in weakness ; it is raised in power : it is sown a natural body ; it is raised a spiritual body. There is a natural body, and there is a spiritual body. And so it is written, The first man Adam was made a living soul ; the last Adam was made a quickening spirit. Howbeit, that was not first which is spiritual, but that which is natural ; and afterward that which is spiritual. The first man is of the earth, earthy : the second man is the Lord from heaven. As is the earthy, such are they that are earthy : and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly. Now this I say, brethren, that flesh and blood cannot inherit the Kingdom of God ; neither doth corruption inherit incorruption. Behold, I show you a mystery ; we shall not all sleep, but we shall all be changed, in a mo-

ment, in the twinkling of an eye, at the last trump : for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality ; then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting ? O grave, where is thy victory ? The sting of death is sin ; and the strength of sin is the Law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ. Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.

¶ *When they come to the Grave, while the Corpse is made ready to be laid into the earth, shall be sung or said,*

MAN, that is born of a woman, hath but a short time to live, and is full of misery. He cometh up, and is cut down, like a flower ; he fleeth as it were a shadow, and never continueth in one stay.

In the midst of life we are in death : of whom may we seek for succour, but of thee, O Lord, who for our sins art justly displeased ?

Yet, O Lord God most holy, O Lord most mighty, O holy and most merciful Saviour, deliver us not into the bitter pains of eternal death.

Thou knowest, Lord, the secrets of our hearts ; shut not

thy merciful ears to our prayer ; but spare us, Lord most holy, O God most mighty, O holy and merciful Saviour, thou most worthy Judge eternal, suffer us not, at our last hour, for any pains of death, to fall from thee.

¶ *Then, while the earth shall be cast upon the Body by some standing by, the Minister shall say,*

FORASMUCH as it hath pleased Almighty God, in his wise providence, to take out of this world the soul of our deceased brother, we therefore commit his body to the ground ; earth to earth, ashes to ashes, dust to dust ; looking for the general Resurrection in the last day, and the life of the world to come, through our Lord Jesus Christ ; at whose second coming in glorious majesty to judge the world, the earth and the sea shall give up their dead ; and the corruptible bodies of those who sleep in him shall be changed, and made like unto his own glorious body ; according to the mighty working whereby he is able to subdue all things unto himself.

¶ *Then shall be said, or sung,*

I HEARD a voice from heaven, saying unto me, Write, From henceforth blessed are the dead who die in the Lord : even so saith the Spirit ; for they rest from their labours. *Rev. xiv. 13.*

¶ *Then the Minister shall say the Lord's Prayer.*

OUR Father, who art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done on earth, As it is in heaven. Give us this day our daily bread. And forgive us our

trespasses, As we forgive those who trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

¶ *Then the Minister shall say one or both of the following Prayers, at his discretion.*

ALMIGHTY God, with whom do live the spirits of those who depart hence in the Lord, and with whom the souls of the faithful, after they are delivered from the burden of the flesh, are in joy and felicity; We give thee hearty thanks for the good examples of all those thy servants, who, having finished their course in faith, do now rest from their labours. And we beseech thee, that we, with all those who are departed in the true faith of thy holy Name, may have our perfect consummation and bliss, both in body and soul, in thy eternal and everlasting glory; through Jesus Christ our Lord. *Amen.*

O MERCIFUL God, the Father of our Lord Jesus Christ, who is the resurrection and the life; in whom whosoever believeth, shall live,

though he die; and whosoever liveth, and believeth in him, shall not die eternally; who also hath taught us, by his holy Apostle Saint Paul, not to be sorry, as men without hope, for those who sleep in him; We humbly beseech thee, O Father, to raise us from the death of sin unto the life of righteousness; that, when we shall depart this life, we may rest in him; and that, at the general Resurrection in the last day, we may be found acceptable in thy sight; and receive that blessing, which thy well-beloved Son shall then pronounce to all who love and fear thee, saying, Come, ye blessed children of my Father, receive the kingdom prepared for you from the beginning of the world. Grant this, we beseech thee, O merciful Father, through Jesus Christ, our Mediator and Redeemer. *Amen.*

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

THE

THANKSGIVING OF WOMEN AFTER CHILD-BIRTH;

COMMONLY CALLED,

THE CHURCHING OF WOMEN.

¶ *This Service, or the concluding prayer alone, as it stands among the Occasional Prayers and Thanksgivings, may be used at the discretion of the Minister.*

¶ *The Woman, at the usual time after her delivery, shall come into the church decently apparelled, and there shall kneel down in some convenient place, as hath been accustomed, or as the Ordinary shall direct: And then the Minister shall say unto her,*

FORASMUCH as it hath pleased Almighty God, of his goodness, to give you safe deliverance, and to preserve you in the great danger of Child-birth; you shall therefore give hearty thanks unto God, and say,

¶ *Then shall the Minister say the following Hymn, taken from the 116th Psalm.*

Dilexi quoniam.

I AM well pleased that the LORD hath heard the voice of my prayer;

That he hath inclined his ear unto me; therefore will I call upon him as long as I live.

I found trouble and heaviness, and I called upon the Name of the LORD; O LORD, I beseech thee, deliver my soul.

Gracious is the LORD, and righteous; yea, our God is merciful.

What reward shall I give unto the LORD, for all the benefits that he hath done unto me?

I will receive the cup of salvation, and call upon the Name of the LORD.

I will pay my vows now in the presence of all his people; in the courts of the LORD's house, even in the midst of thee, O Jerusalem. Praise the LORD.

Glory be to the Father, and to the Son, and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be, world without end. Amen.

¶ *The Woman, that cometh to give her Thanks, must offer accustomed offerings, which shall be applied by the Minister and the Church-wardens to the relief of distressed women in Child-bed; and if there be a Communion, it is convenient that she receive the Holy Communion.*

¶ *Then shall the Minister say the Lord's Prayer, with what follows; but the Lord's Prayer may be omitted, if this be used with the Morning or Evening Prayer.*

OUR Father, who art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done on earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

Minister. O Lord, save this woman thy servant;

Answer. Who putteth her trust in thee.

Minister. Be thou to her a strong tower;

Answer. From the face of her enemy.

Minister. Lord, hear our prayer.

Answer. And let our cry come unto thee.

Minister. Let us pray.

O ALMIGHTY God, we give thee humble thanks for that thou hast been graciously pleased to preserve, through the great pain and peril of Child-birth, this woman thy servant, who desires now to offer her praises and thanksgivings unto thee. Grant, we beseech thee, most merciful Father, that she, through thy help, may both faithfully live, and walk according to thy will, in this life present; and also may be partaker of everlasting glory in the life to come; through Jesus Christ our Lord. Amen.

FORMS OF PRAYER TO BE USED AT SEA.

¶ *The Morning and Evening Service to be used daily at Sea, shall be the same which is appointed in the Book of Common Prayer.*

¶ *These two following Prayers may be also used in ships of war.*

O ETERNAL Lord God, who alone spreadest out the heavens, and rulest the raging of the sea; who hast compassed the waters with bounds, until day and night come to an end; Be pleased to receive into thy Almighty and most gracious protection, the persons of us thy servants, and the Fleet [or Ship] in which we serve. Preserve us from the dangers of the sea, and from the violence of the enemy; that we may be a safeguard unto the United States of America, and a security for such as pass on the seas upon their lawful occasions; that the inhabitants of our land may in peace and quietness serve thee our God; and that we may return in safety to enjoy the blessings of the land, with the fruits of our labour; and, with a thankful remembrance of thy mercies, to praise and glorify thy holy Name; through Jesus Christ our Lord. *Amen.*

The Collect.

DIRECT us, O Lord, in all our doings, with thy most gracious favour, and further us with thy continual help; that in all our works begun, continued, and ended in thee, we may glorify thy holy Name;

and finally by thy mercy obtain everlasting life; through Jesus Christ our Lord. *Amen.*

¶ *Prayers to be used in Storms at Sea.*

O MOST powerful and glorious Lord God, at whose command the winds blow, and lift up the waves of the sea, and who stillest the rage thereof; We, thy creatures, but miserable sinners, do in this our great distress cry unto thee for help: Save, Lord, or else we perish. We confess, when we have been safe, and seen all things quiet about us, we have forgotten thee our God, and refused to hearken to the still voice of thy word, and to obey thy commandments: But now we see how terrible thou art in all thy works of wonder; the great God to be feared above all: And therefore we adore thy Divine Majesty, acknowledging thy power, and imploring thy goodness. Help, Lord, and save us for thy mercy's sake, in Jesus Christ, thy Son our Lord. *Amen.*

¶ *Or this.*

O MOST glorious and gracious Lord God, who dwellest in heaven, but beholdest all things below; Look down, we beseech thee, and hear us, calling out of the depth of misery,

and out of the jaws of this death, which is now ready to swallow us up: Save, Lord, or else we perish. The living, the living shall praise thee. O send thy word of command to rebuke the raging winds and the roaring sea; that we, being delivered from this distress, may live to serve thee, and to glorify thy Name all the days of our life. Hear, Lord, and save us, for the infinite merits of our blessed Saviour, thy Son, our Lord Jesus Christ. *Amen.*

The Prayer to be said before a Fight at Sea against any enemy.

O MOST powerful and glorious Lord God, the Lord of Hosts, that rulest and commandest all things; Thou sittest in the throne judging right, and therefore we make our address to thy Divine Majesty in this our necessity, that thou wouldest take the cause into thine own hand, and judge between us and our enemies. Stir up thy strength, O Lord, and come and help us; for thou givest not alway the battle to the strong, but canst save by many or by few. O let not our sins now cry against us for vengeance; but hear us thy poor servants begging mercy, and imploring thy help, and that thou wouldest be a defence unto us against the face of the enemy. Make it appear that thou art our Saviour and mighty Deliverer, through Jesus Christ our Lord. *Amen.*

¶ *Short Prayers for single persons, who cannot meet to join in Prayer with others, by reason of the Fight, or Storm.*

General Prayers.

LORD be merciful to us sinners, and save us for thy mercy's sake.

Thou art the great God, who hast made and rulest all things: O deliver us for thy Name's sake.

Thou art the great God to be feared above all: O save us, that we may praise thee.

Special Prayers with respect to the enemy.

THOU, O Lord, art just and powerful: O defend our cause against the face of the enemy.

O God, thou art a strong tower of defence to all who fly unto thee: O save us from the violence of the enemy.

O Lord of Hosts, fight for us, that we may glorify thee.

O suffer us not to sink under the weight of our sins, or the violence of the enemy.

O Lord, arise, help us, and deliver us, for thy Name's sake.

Short Prayers in respect of a storm.

THOU, O Lord, who stillest the raging of the sea, hear, hear us, and save us, that we perish not.

O blessed Saviour, who didst save thy disciples ready to perish in a storm, hear us, and save us, we beseech thee.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

O Lord, hear us.

O Christ, hear us.

God the Father, God the Son, God the Holy Ghost, have mercy upon us, save us now and evermore. *Amen.*

OUR Father, who art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done on earth, As it is in heaven. Give us this day our daily bread. And forgive us our

trespasses, As we forgive those who trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

¶ *When there shall be imminent danger, as many as can be spared from necessary service in the Ship shall be called together, and make an humble Confession of their sin to God: In which, every one ought seriously to reflect upon those particular sins of which his conscience shall accuse him; saying as followeth.*

The Confession.

ALMIGHTY God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men; We acknowledge and bewail our manifold sins and wickedness, Which we from time to time most grievously have committed, By thought, word, and deed, Against thy Divine Majesty, Provoking most justly thy wrath and indignation against us. We do earnestly repent, And are heartily sorry for these our misdoings; The remembrance of them is grievous unto us; The burden of them is intolerable. Have mercy upon us, Have mercy upon us, most merciful Father; For thy Son our Lord Jesus Christ's sake, Forgive us all that is past; And grant that we may ever hereafter Serve and please thee In newness of life, To the honour and glory of thy Name; Through Jesus Christ our Lord. Amen.

¶ *Then shall the Priest, if there be any in the Ship, say,*

ALMIGHTY God, our heavenly Father, who of his great mercy hath promised forgiveness of sins to all those who with hearty repentance and true faith turn unto him; Have

mercy upon you; pardon and deliver you from all your sins; confirm and strengthen you in all goodness, and bring you to everlasting life; through Jesus Christ our Lord. Amen.

Thanksgiving after a Storm.

Jubilate Deo. Psalm lxi.

O BE joyful in God, all ye lands; sing praises unto the honour of his Name; make his praise to be glorious.

Say unto God, O how wonderful art thou in thy works; through the greatness of thy power shall thine enemies be found liars unto thee.

For all the world shall worship thee, sing of thee, and praise thy Name.

O come hither, and behold the works of God; how wonderful he is in his doing toward the children of men.

He ruleth with his power for ever: his eyes behold the people: and such as will not believe shall not be able to exalt themselves.

O praise our God, ye people, and make the voice of his praise to be heard;

Who holdeth our soul in life; and suffereth not our feet to slip.

For thou, O God, hast proved us; thou also hast tried us, like as silver is tried.

Thou broughtest us into the snare; and laidest trouble upon our loins.

I will go into thine house with burnt-offerings; and will pay thee my vows, which I promised with my lips, and spake with my mouth, when I was in trouble.

O come hither, and hearken, all ye that fear God; and I will

tell you what he hath done for my soul.

I called unto him with my mouth, and gave him praises with my tongue.

If I incline unto wickedness with mine heart, the Lord will not hear me.

But God hath heard me; and considered the voice of my prayer.

Praised be God, who hath not cast out my prayer, nor turned his mercy from me.

Glory be to the Father, and to the Son, and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be, world without end. Amen.

Confitemini Domino.

Psalm cvii.

O THAT men would praise the LORD for his goodness; and declare the wonders that he doeth for the children of men!

That they would offer unto him the sacrifice of thanksgiving, and tell out his works with gladness!

They that go down to the sea in ships, and occupy their business in great waters;

These men see the works of the LORD, and his wonders in the deep.

For at his word the stormy wind ariseth, which lifteth up the waves thereof.

They are carried up to the heaven, and down again to the deep; their soul melteth away because of the trouble.

They reel to and fro, and stagger like a drunken man, and are at their wit's end.

So when they cry unto the LORD in their trouble, he delivereth them out of their distress.

For he maketh the storm to cease, so that the waves thereof are still.

Then are they glad, because they are at rest; and so he bringeth them unto the haven where they would be.

O that men would therefore praise the LORD for his goodness; and declare the wonders that he doeth for the children of men!

That they would exalt him also in the congregation of the people, and praise him in the seat of the elders!

Glory be to the Father, and to the Son, and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be, world without end. Amen.

Collects of Thanksgiving.

O MOST blessed and glorious Lord God, who art of infinite goodness and mercy; We, thy poor creatures, whom thou hast made and preserved, holding our souls in life, and now rescuing us out of the jaws of death, humbly present ourselves again before thy Divine Majesty, to offer a sacrifice of praise and thanksgiving, for that thou heardest us when we called in our trouble, and didst not cast out our prayer, which we made before thee in our great distress: Even when we gave all for lost, our ship, our goods, our lives, then didst thou mercifully look upon us, and wonderfully command a deliverance; for which we, now being in safety, do give all praise and glory to thy holy Name; through Jesus Christ our Lord. *Amen.*

¶ *Or this.*

O MOST mighty and gracious good God, thy mercy is over

all thy works, but in special manner hath been extended towards us, whom thou hast so powerfully and wonderfully defended. Thou hast showed us terrible things, and wonders in the deep, that we might see how powerful and gracious a God thou art; how able and ready to help those who trust in thee. Thou hast showed us how both winds and seas obey thy command; that we may learn, even from them, hereafter to obey thy voice, and to do thy will. We therefore bless and glorify thy Name, for this thy mercy in saving us, when we were ready to perish. And, we beseech thee, make us as truly sensible now of thy mercy, as we were then of danger; And give us hearts always ready to express our thankfulness, not only by words, but also by our lives, in being more obedient to thy holy commandments. Continue, we beseech thee, this thy goodness to us; that we, whom thou hast saved, may serve thee in holiness and righteousness all the days of our life; through Jesus Christ our Lord and Saviour. Amen.

A Hymn of Praise and Thanksgiving after a dangerous Tempest.

O COME, let us give thanks unto the Lord, for he is gracious; and his mercy endureth for ever.

Great is the Lord, and greatly to be praised; let the redeemed of the Lord say so, whom he hath delivered from the merciless rage of the sea.

The Lord is gracious, and full of compassion; slow to anger, and of great mercy.

He hath not dealt with us

according to our sins; neither rewarded us according to our iniquities.

But as the heaven is high above the earth; so great hath been his mercy towards us.

We found trouble and heaviness; we were even at death's door.

The waters of the sea had well-nigh covered us; the proud waters had well-nigh gone over our soul.

The sea roared; and the stormy wind lifted up the waves thereof.

We were carried up as it were to heaven, and then down again into the deep; our soul melted within us, because of trouble.

Then cried we unto thee, O Lord; and thou didst deliver us out of our distress.

Blessed be thy Name, who didst not despise the prayer of thy servants; but didst hear our cry, and hast saved us.

Thou didst send forth thy commandment; and the windy storm ceased, and was turned into a calm.

O let us therefore praise the Lord for his goodness; and declare the wonders that he hath done, and still doeth for the children of men!

Praised be the Lord daily; even the Lord that helpeth us, and poureth his benefits upon us.

He is our God, even the God of whom cometh salvation; God is the Lord, by whom we have escaped death.

Thou, Lord, hast made us glad through the operation of thy hands; and we will triumph in thy praise.

Blessed be the Lord God; even the Lord God, who only doeth wondrous things;

And blessed be the Name of his Majesty for ever; and let every one of us say, Amen, Amen.

Glory be to the Father, and to the Son, and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be, world without end. Amen.

A Psalm or Hymn of Praise and Thanksgiving after Victory.

IF the Lord had not been on our side, now may we say; if the Lord himself had not been on our side, when men rose up against us;

They had swallowed us up quick, when they were so wrathfully displeased at us.

Yea, the waters had drowned us, and the stream had gone over our soul; the deep waters of the proud had gone over our soul.

But praised be the Lord, who hath not given us over as a prey unto them.

The Lord hath wrought a mighty salvation for us.

We got not this by our own sword, neither was it our own arm that saved us; but thy right hand, and thine arm, and the light of thy countenance, because thou hadst a favour unto us.

The Lord hath appeared for us; the Lord hath covered our heads, and made us to stand in the day of battle.

The Lord hath appeared for us; the Lord hath overthrown our enemies, and dashed in pieces those that rose up against us.

Therefore not unto us, O Lord, not unto us; but unto thy Name be given the glory.

The Lord hath done great things for us; the Lord hath done great things for us, for which we rejoice.

Our help standeth in the Name of the Lord, who hath made heaven and earth.

Blessed be the Name of the Lord, from this time forth for evermore.

Glory be to the Father, and to the Son, and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be, world without end. Amen.

¶ *After this Hymn may be said the Te Deum.*

¶ *Then this Collect.*

O ALMIGHTY God, the Sovereign Commander of all the world, in whose hand is power and might, which none is able to withstand; We bless and magnify thy great and glorious Name for this happy Victory, the whole glory whereof we do ascribe to thee, who art the only giver of Victory. And, we beseech thee, give us grace to improve this great mercy to thy glory, the advancement of thy Gospel, the honour of our country, and, as much as in us lieth, to the good of all mankind. And, we beseech thee, give us such a sense of this great mercy, as may engage us to a true thankfulness, such as may appear in our lives by an humble, holy, and obedient walking before thee all our days; through Jesus Christ our Lord; to whom, with thee and the Holy Spirit, as for all thy mercies, so in particular for this Victory and Deliverance, be all glory and honour, world without end. Amen.

2 Cor. xiii. 14.

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

At the Burial of the Dead at Sea.

¶ *The Office in the Common Prayer Book may be used; only instead of these words [We therefore commit his body to the ground, earth to earth, &c.] say,*

WE therefore commit *his* body to the deep, to be turned into corruption, looking for the resurrection of the body, (when the sea shall give up her dead,) and the life of the world to come, through our Lord Jesus Christ; who at his coming shall change our vile body, that it may be like his glorious body, according to the mighty working whereby he is able to subdue all things unto himself.

A FORM OF PRAYER FOR THE VISITATION OF PRISONERS.

¶ *When Morning or Evening Prayer shall be read in any Prison, instead of the Psalm, O come, let us sing, &c., shall be read the 130th Psalm: and the Minister shall insert, after the Collect for the day, the Collect in the following Service, O God, who sparest, &c., and at such times as the Litany is not read, he shall add the prayer, O God, merciful Father, who despisest not, &c.*

¶ *And when notice is given to the Minister, that a Prisoner is confined for some great or capital crime, he shall visit him; and when he cometh into the place where the Prisoner is, he shall say, kneeling down,*

REMEMBER not, Lord, our iniquities, nor the iniquities of our forefathers; neither take thou vengeance of our sins: spare us, good Lord, spare thy people, whom thou hast redeemed with thy most precious blood, and be not angry with us for ever.

Answer. Spare us, good Lord.

Let us pray.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

OUR Father, who art in heaven, &c.

Minister. O Lord, show thy mercy upon us;

Answer. And grant us thy salvation.

Minister. Turn thy face from our sins;

Answer. And blot out all our iniquities.

Minister. Send us help from thy holy place;

Answer. For thine indignation lieth hard upon us.

Minister. O Lord, hear our prayer;

Answer. And let the sighing of the prisoners come before thee.

The Collect.

GRANT, we beseech thee, Almighty God, that we, who

for our evil deeds do worthily deserve to be punished, by the comfort of thy grace may mercifully be relieved; through our Lord and Saviour Jesus Christ. *Amen.*

O GOD, who sparest when we deserve punishment, and in thy wrath rememberest mercy; We humbly beseech thee, of thy goodness to comfort and succour all those who are under reproach and misery in the house of bondage; correct them not in thine anger, neither chasten them in thy sore displeasure. Give them a right understanding of themselves, and of thy threats and promises; that they may neither cast away their confidence in thee, nor place it any where but in thee. Relieve the distressed, protect the innocent, and awaken the guilty: and forasmuch as thou alone bringest light out of darkness, and good out of evil, grant that the pains and punishments which these thy servants endure, through their bodily confinement, may tend to setting free their souls from the chains of sin; through Jesus Christ our Lord. *Amen.*

¶ *Here the Minister, as he shall see convenient, may read the Prayer for All Conditions of Men, the Collect for Ash-Wednesday, and the Collect beginning Almighty God, the fountain of all wisdom, &c. or any other prayer of the Liturgy, which he shall judge proper.*

¶ *Then shall the Minister exhort the prisoner or prisoners after this form, or other like.*

DEARLY beloved, know this, that Almighty God, whose never-failing providence go-

verneth all things both in heaven and earth, hath so wisely and mercifully ordered the course of this world, that his judgments are often sent as fatherly corrections to us; and if with due submission and resignation to his holy will we receive the same, they will work together for our good.

It is your part and duty, therefore, to humble *yourself* under the mighty hand of God, to acknowledge the righteousness of his judgments, and to endeavour that, by his grace, this present visitation may lead you to a sincere and hearty repentance.

The way and means thereto is, to examine your life and conversation by the rule of God's commandments; and whereinsoever you shall perceive *yourself* to have offended either by will, word, or deed, there to bewail your own sinfulness, and to confess *yourself* to Almighty God, with full purpose of amendment of life. And if you shall perceive your offences to be such as are not only against God, but also against your neighbours; then to reconcile *yourself* to them, being ready to make restitution and satisfaction, according to the uttermost of your power, for all injuries and wrongs done by you to any other: and being likewise ready to forgive others who have offended you, as you would have forgiveness of your offences at God's hand. And to this true repentance and change of mind you must add a lively and steadfast faith, and dependence upon the merits of the death of Christ, with an entire resignation of *yourself* to the will of God. Except you repent,

and believe, we can give you no hope of salvation. But if you do sincerely repent and believe, God hath declared, though your sins be as red as scarlet, they shall be made white as snow; though your wickednesses have gone over your head, yet shall they not be your destruction.

We exhort you therefore in the Name of God, and of his dear Son Jesus Christ our Saviour, and as you tender your own salvation, to take good heed of these things in time, while the day of salvation lasteth; for the night cometh, when no man can work. While you have the light, believe in the light, and walk as children of the light, that you be not cast into outer darkness; that you may not knock, when the door shall be shut; and cry for mercy, when it is the time of justice. Now, you are the object of God's mercy, if by repentance and true faith you turn unto him; but if you neglect these things, you will be the object of his justice and vengeance. Now, you may claim the merits of Christ; but if you die in your sins, his sufferings will tend to your greater condemnation. O beloved, consider in this your day, how fearful a thing it will be to fall into the hands of the living God, when you can neither fly to his mercy to protect you, nor to the merits of Christ to cover you in that terrible day.

¶ *Here the Minister shall examine him concerning his faith, and rehearse the Articles of the Creed, Dost thou believe in God, &c. And the prisoner shall answer,*

All this I steadfastly believe.

¶ *Then shall the Minister examine whether he repent him truly of his sins, and be in charity with all the world, and further admonish him particularly concerning the crimes wherewith he is charged; and exhort him, if he have any scruples, that he would declare the same, and prepare himself for the Holy Communion, against the time that it may be proper to administer it to him.*

¶ *Then, all kneeling, the Minister shall say as follows, from the 51st Psalm.*

HAVE mercy upon me, O God, after thy great goodness; according to the multitude of thy mercies do away mine offences.

Wash me thoroughly from my wickedness, and cleanse me from my sin.

For I acknowledge my faults, and my sin is ever before me.

Against thee only have I sinned, and done this evil in thy sight; that thou mightest be justified in thy saying, and clear when thou art judged.

Behold, I was shapen in wickedness, and in sin hath my mother conceived me.

But lo, thou requirest truth in the inward parts, and shalt make me to understand wisdom secretly.

Thou shalt purge me with hyssop, and I shall be clean; thou shalt wash me, and I shall be whiter than snow.

Thou shalt make me hear of joy and gladness, that the bones which thou hast broken may rejoice.

Turn thy face from my sins, and put out all my misdeeds.

Make me a clean heart, O God, and renew a right spirit within me.

Cast me not away from thy

presence, and take not thy Holy Spirit from me.

O give me the comfort of thy help again, and stablish me with thy free Spirit.

Then shall I teach thy ways unto the wicked, and sinners shall be converted unto thee.

Deliver me from blood-guiltiness, O God, thou that art the God of my health; and my tongue shall sing of thy righteousness.

Thou shalt open my lips, O Lord, and my mouth shall show thy praise.

For thou desirest no sacrifice, else would I give it thee; but thou delightest not in burnt-offerings.

The sacrifice of God is a troubled spirit: a broken and contrite heart, O God, shalt thou not despise.

¶ *Then the Minister shall say,*

Let us pray.

O LORD, we beseech thee, mercifully hear our prayers, and spare all those who confess their sins unto thee; that they, whose consciences by sin are accused, by thy merciful pardon may be absolved; through Christ our Lord. *Amen.*

O GOD, whose mercy is everlasting, and power infinite; Look down with pity and compassion upon the sufferings of *this thy servant*; and whether thou visitest for trial of *his* patience, or punishment of *his* offences, enable *him* by thy grace cheerfully to submit *himself* to thy holy will and pleasure. Go not far from those, O Lord, whom thou hast laid in a place of darkness, and in the

deep; and forasmuch as thou hast not cut *him* off suddenly, but chastenest *him* as a father, grant that *he*, duly considering thy great mercies, may be unfeignedly thankful, and turn unto thee with true repentance and sincerity of heart; through Jesus Christ our Lord. *Amen.*

Prayers for Persons under sentence of death.

¶ *When a Criminal is under sentence of death, the Minister shall proceed, immediately after the Collect, O God, who sparest, &c., to exhort him after this form, or other like.*

DEARLY beloved, it hath pleased Almighty God, in his justice, to bring you under the sentence and condemnation of the law. You are shortly to suffer death in such a manner, that others, warned by your example, may be the more afraid to offend; and we pray God, that you may make such use of your punishments in this world, that your soul may be saved in the world to come.

Wherefore we come to you in the bowels of compassion; and, being desirous that you should avoid presumption on the one hand, and despair on the other, shall plainly lay before you the wretchedness of your condition, and declare how far you ought to depend on the mercies of God, and the merits of our Saviour. Consider then seriously with yourself, in all appearance the time of your dissolution draweth near; your sins have laid fast hold upon you; you are soon to be removed from among men by a violent death; and you shall

fade away suddenly like the grass, which in the morning is green and groweth up, but in the evening is cut down, dried up, and withered. After you have thus finished the course of a sinful and miserable life, you shall appear before the Judge of all flesh; who, as he pronounces blessings on the righteous, shall likewise say, with a terrible voice of most just judgment, to the wicked, Go, ye accursed, into the fire everlasting, prepared for the devil and his angels.

Your sins have brought you too near this dreadful sentence: it is therefore your part and duty, my brother, humbly to confess and bewail your great and manifold offences, and to repent you truly of your sins, as you tender the eternal salvation of your soul.

Be not deceived with a vain and presumptuous expectation of God's favour, nor say within yourself, Peace, peace, where there is no peace; for there is no peace, saith my God, to the wicked. - God is not mocked; he is of purer eyes than to behold iniquity; and without holiness no man shall see the Lord. On the other hand, despair not of God's mercy, though trouble is on every side; for God shutteth not up his mercies for ever in displeasure: but if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. Do not either way abuse the goodness of God, who calleth us mercifully to amendment, and of his endless pity promiseth us forgiveness of that which is past, if with a perfect and a true heart we return unto him.

Since therefore you are soon to pass into an endless and unchangeable state, and your future happiness or misery depends upon the few moments which are left you, I require you strictly to examine yourself, and your estate both towards God and towards man; and let no worldly consideration hinder you from making a true and full confession of your sins, and giving all the satisfaction which is in your power to every one whom you have wronged or injured; that you may find mercy at your heavenly Father's hand, for Christ's sake, and not be condemned in the dreadful day of judgment.

Lastly, beloved, submit yourself with Christian resignation to the just judgment of God, which your own crimes have brought upon you, and be in charity with all men: being ready sincerely to forgive all such as have offended you, not excepting those who have persecuted you even unto death: and, though this may seem a hard saying, yet know assuredly, that without it your charity is not yet perfect. And fail not earnestly to endeavour and pray for this blessed temper and composure of mind. So may you cast yourself with an entire dependence upon the mercies of God, through the merits of our Saviour and Redeemer Jesus Christ.

¶ *Here the Minister shall examine him concerning his faith, and rehearse the Articles of the Creed, Dost thou believe in God, &c. And the Criminal shall answer,*

All this I steadfastly believe.

¶ *Then shall the Minister examine whether he repent him truly of his sins, exhorting him to a particular confession of the sin for which he is condemned; and upon confession, he shall instruct him what satisfaction ought to be made to those whom he has offended thereby; and if he knoweth any combinations in wickedness, or any evil practices designed against others, let him be admonished to the utmost of his power to discover and prevent them.*

¶ *After his confession, the Priest shall declare to him the pardoning mercy of God, in the form which is used in the Communion Service.*

¶ *After which shall be said the Collect following.*

O HOLY Jesus, who, of thine infinite goodness, didst accept the conversion of a sinner on the cross; Open thine eye of mercy upon this thy servant, who desireth pardon and forgiveness, though in *his* latest hour *he* turneth unto thee. Renew in *him* whatsoever hath been decayed by the fraud and malice of the devil, or by *his* own carnal will and frailness. Consider *his* contrition; accept *his* repentance; and forasmuch as *he* putteth *his* full trust only in thy mercy, impute not unto *him* *his* former sins, but strengthen *him* with thy blessed Spirit: and when thou art pleased to take *him* hence, take *him* unto thy favour. This we beg through thy merits, O Lord, our Saviour and our Redeemer. Amen.

¶ *Then shall the Minister say,*

O FATHER of mercies, and God of all comfort; We fly

unto thee for succour in behalf of this thy servant, who is now under the sentence of condemnation. The day of *his* calamity is at hand, and *he* is accounted as one of those who go down into the pit. Blessed Lord, remember thy mercies; look upon *his* infirmities; hear the voice of *his* complaint; give *him*, we beseech thee, patience in this *his* time of adversity, and support under the terrors which encompass *him*; set before *his* eyes the things *he* hath done in the body, which have justly provoked thee to anger; and forasmuch as *his* continuance appeareth to be short amongst us, quicken *him* so much the more by thy grace and Holy Spirit; that *he*, being converted and reconciled unto thee, before thy judgments have cut *him* off from the earth, may at the hour of *his* death depart in peace, and be received into thine everlasting kingdom; through Jesus Christ our Lord. Amen.

¶ *Adding this.*

O SAVIOUR of the world, who by thy Cross and precious Blood hast redeemed us; Save us, and help us, we humbly beseech thee, O Lord.

¶ *Then the Minister, standing, shall say,*

IN the midst of life we are in death: of whom may we seek for succour, but of thee, O Lord, who for our sins art justly displeased?

Yet, O Lord God most holy, O Lord most mighty, O holy and most merciful Saviour, deliver us not into the bitter pains of eternal death.

Thou knowest, Lord, the secrets of our hearts; shut not thy merciful ears to our prayer; but spare us, Lord most holy, O God most mighty, O holy and merciful Saviour, thou most worthy Judge eternal, suffer us not, at our last hour, for any pains of death, to fall from thee.

¶ *Then the Minister shall say,*

THE Almighty God, who is a most strong tower to all those who put their trust in him, to whom all things in heaven, in earth, and under the earth, do bow and obey, Be now and evermore thy defence; and make thee know and feel, that there is none other Name under heaven given to man, in whom, and through whom, thou mayest receive salvation, but only the Name of our Lord Jesus Christ. Amen.

¶ *And after that shall say,*

UNTO God's gracious mercy and protection we commit thee. The Lord bless thee, and keep thee. The Lord make his face to shine upon thee, and be gracious unto thee. The Lord lift up his countenance upon thee, and give thee peace, both now and evermore. Amen.

¶ *At the time of Execution, besides all, or such parts of the foregoing Office as the Minister shall judge proper, shall be said the Commendatory Prayer for a person at the point of departure, as it is in the Visitation of the Sick.*

The Collect for the Communion Service.

O GOD, who declarest thy almighty power chiefly in

showing mercy and pity; We beseech thee to have mercy upon this thy servant, who for *his* transgressions is appointed to die. Grant that *he* may take thy judgments patiently, and repent *him* truly of *his* sins; that *he* recovering thy favour, the fearful reward of *his* actions may end with this life; and whensoever *his* soul shall depart from the body it may be without spot presented unto thee; through Jesus Christ our Lord. Amen.

The Epistle. Heb. xii. 11.

NO chastening for the present seemeth to be joyous, but grievous; nevertheless, afterward it yieldeth the peaceable fruit of righteousness, unto them which are exercised thereby.

The Gospel. St. John v. 24.

VERILY, verily, I say unto you, He that heareth my word, and believeth on Him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

A Prayer for imprisoned Debtors.

MOST gracious God, look down in pity and compassion upon these thine afflicted servants, who are fallen under the misery of a close restraint. Give them always a deep sense of their sins, and of thy fatherly love and correction; and the more their confinement presseth hard upon them, the more let the comforts of thy grace and

mercy abound towards them. Give to their creditors tenderness and compassion, and to them a meek and forgiving spirit towards all those who have confined them, and a full purpose to repair all the injuries and losses which others have sustained by them. Raise them

up friends to pity and relieve them; give them the continued comfort of thy countenance here; and so sanctify their afflictions, that they may work for them an eternal weight of glory; through the merits and mediation of Jesus Christ thy Son our Lord. *Amen.*

A FORM OF
PRAYER AND THANKSGIVING
TO ALMIGHTY GOD,

For the fruits of the earth, and all the other blessings of his merciful Providence; to be used yearly on the FIRST THURSDAY IN NOVEMBER, or on such other day as shall be appointed by the Civil Authority.

¶ *The service shall be as usual, except where it is hereby otherwise appointed.*

¶ *Among the Sentences at the beginning of Morning Prayer shall be the following.*

HONOUR the LORD with thy substance, and with the first-fruits of all thine increase; so shall thy barns be filled with plenty, and thy presses shall burst out with new wine. *Prov. iii. 9, 10.*

The LORD by wisdom hath founded the earth; by understanding hath he established the heavens: by his knowledge the depths are broken up, and the clouds drop down the dew. *Prov. iii. 19, 20.*

The eternal God is thy refuge, and underneath are the everlasting arms. *Deut. xxxiii. 27.*

Israel then shall dwell in safety alone: the fountain of Jacob shall be upon the land of corn and of wine, also his heaven shall drop down dew. *Deut. xxxiii. 28.*

Happy art thou, O Israel; who is like unto thee, O people saved by the LORD, the shield of thy help, and who is the sword of thy excellency! *Deut. xxxiii. 29.*

¶ *Instead of O come let us sing, &c., the following shall be said or sung.*

PRAISE ye the LORD: for it is good to sing praises unto

our God ; for it is pleasant, and praise is comely.

The LORD doth build up Jerusalem : he gathereth together the outcasts of Israel.

He healeth those that are broken in heart, and bindeth up their wounds.

He covereth the heaven with clouds, and prepareth rain for the earth ; he maketh the grass to grow upon the mountains.

He giveth to the beast his food, and to the young ravens which cry.

Praise the LORD, O Jerusalem ; praise thy God, O Sion :

For he hath strengthened the bars of thy gates ; he hath blessed thy children within thee.

He maketh peace in thy borders, and filleth thee with the finest of the wheat.

¶ *Then shall be said or sung one of the Selections, or some other portion of the Psalms, at the discretion of the Minister.*

¶ *The first Lesson shall be Deut. viii., and the Second Lesson shall be 1 Thess. v. 12 to 24.*

¶ *After the General Thanksgiving, shall be said this which followeth.*

MOST gracious God, by whose knowledge the depths are broken up, and the clouds drop down the dew ; We yield thee unfeigned thanks and praise, as for all thy mercies, so especially for the returns of seed-time and harvest, and for crowning the year with thy goodness, in the increase of the ground, and the gathering in of the fruits thereof. And, we beseech thee, give us a just sense of this great mercy ; such as may appear in our lives, by an humble, holy, and obedient

walking before thee all our days ; through Jesus Christ our Lord, to whom, with thee and the Holy Ghost, be all glory and honour, world without end. *Amen.*

¶ *The Collect to be used instead of that for the day.*

O MOST merciful Father, who hast blessed the labours of the husbandman in the returns of the fruits of the earth ; We give thee humble and hearty thanks for this thy bounty ; beseeching thee to continue thy loving-kindness to us ; that our land may still yield her increase, to thy glory and our comfort ; through Jesus Christ our Lord. *Amen.*

The Epistle. St. James i. 16.

DO not err, my beloved brethren. Every good gift and every perfect gift is from above ; and cometh down from the Father of Lights, with whom is no variableness, neither shadow of turning. Of his own will begat he us with the word of truth, that we should be a kind of first-fruits of his creatures. Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath : for the wrath of man worketh not the righteousness of God. Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls. Be ye doers of the word, and not hearers only, deceiving your own selves. For if any be a hearer of the word and not a doer, he is like unto a man beholding his natural face in a glass ; for he behold-

eth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed. If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain. Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.

The Gospel. St. Matt. v. 43.

YE have heard that it hath been said, Thou shalt love

thy neighbour, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you; that ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them which love you, what reward have ye? do not even the publicans the same? Or if ye salute your brethren only, what do ye more than others? do not even the publicans so? Be ye therefore perfect, even as your Father which is in heaven is perfect.

FORMS OF

PRAYER TO BE USED IN FAMILIES.

MORNING PRAYER.

¶ *The Master or Mistress having called together as many of the Family as can conveniently be present, let one of them, or any other whom they shall think proper, say as follows, all kneeling.*

OUR Father, who art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done on earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation: But deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

ALMIGHTY and everlasting God, in whom we live and move and have our being; We, thy needy creatures, render thee our humble praises, for thy preservation of us from the beginning of our lives to this day, and especially for having delivered us from the dangers of the past night.

Acknowledgment of God's mercy and preservation, especially through the night past.

To thy watchful providence we owe it,* (that no disturbance hath come nigh us or our dwelling; but that we are brought in safety to the beginning of this day.) For these thy mercies, we bless thy and magnify thy glorious Name; humbly beseeching thee to accept this our morning sacrifice of praise and thanksgiving; for his sake who lay down in the grave, and rose again for us, thy Son our Saviour Jesus Christ. *Amen.*

AND, since it is of thy mercy, O gracious Father, that another day is added to our lives; We here dedicate both our souls and our bodies to thee and thy service, in a sober, righteous, and godly life: in which resolution, do thou, O merciful God, confirm and strengthen us; that, as we grow in age, we may grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. *Amen.*

BUT, O God, who knowest the weakness and corruption of our nature, and the manifold temptations which we daily meet with; We humbly beseech thee to have compassion on our infirmities, and to give us the constant assistance of thy Holy

** When disturbances of any kind befall a family, instead of this, say, that notwithstanding our dangers, we are brought in safety to the beginning of this day.*

Spirit; that we may be effectually restrained from sin, and excited to our duty. Imprint upon our hearts such a dread of thy judgments, and such a grateful sense of thy goodness to us, as may make us both afraid and ashamed to offend thee. And, above all, keep in our minds a lively remembrance of that great day, in which we must give a strict account of our thoughts, words, and actions; and according to the works done in the body, be eternally rewarded or punished, by him whom thou hast appointed the Judge of quick and dead, thy Son Jesus Christ our Lord. *Amen.*

IN particular, we implore thy grace and protection for the ensuing day. Keep us temperate in our meats and drinks, and diligent in our several callings. Grant us patience under any afflictions thou shalt see fit to lay on us, and minds always contented with our present condition. Give us grace to be just and upright in all our dealings; quiet and peaceable; full of compassion; and ready to do good to all men, according to our abilities and opportunities. Direct us in all our ways,* [and prosper the works of our hands in the business of our several stations.] Defend us from all dangers and adversities; and be graciously pleased to take

For grace to guide and keep us the following day, and for God's blessing on the business of the same.

** On Sunday morning, instead of this, say, and let thy Holy Spirit accompany us to the place of thy public worship, making us serious and atten-*

us, and all things
belonging to us,
under thy fa-
therly care and
protection. These
things, and what-
ever else thou
shalt see neces-
sary and con-
venient to us,
we humbly beg,

tive, and raising
our minds from
the thoughts of
this world to
the considera-
tion of the next,
that we may fer-
vently join in
the prayers and
praises of thy
Church, and lis-

ten to our du-
ty with honest
hearts, in order
to practise it.
Lord and Saviour. *Amen.*

THE grace of our Lord Jesus
Christ, and the love of God,
and the fellowship of the
Holy Ghost, be with us all
evermore. *Amen.*

EVENING PRAYER.

¶ *The Family being together, a little before bed time, let the Master or Mistress, or any other whom they shall think proper, say as follows, all kneeling.*

OUR Father, who art in hea-
ven, Hallowed be thy Name.
Thy kingdom come. Thy will
be done on earth. As it is in
heaven. Give us this day our
daily bread. And forgive us our
trespasses, As we forgive those
who trespass against us. And
lead us not into temptation;
But deliver us from evil; For
thine is the kingdom, and the
power, and the glory, for ever
and ever. *Amen.*

MOST merci-
ful God, *Confession of*
who art of purer *sins, with a*
eyes than to be- *prayer for con-*
hold iniquity, *trition and par-*
and hast pro- *don.*
mised forgive-
ness to all those who confess
and forsake their sins; We
come before thee in an humble
sense of our own unworthiness,
acknowledging our manifold
transgressions of thy righteous

laws.* But, O * *Here let him*
gracious Father, *who reads make*
who desirest not a short pause,
the death of a that every one
sinner, look up- may secretly
on us, we be- confess the sins
seech thee, in and failings of
mercy, and for- that day.
give us all our
transgressions. Make us deeply
sensible of the great evil of
them; and work in us an
hearty contrition; that we may
obtain forgiveness at thy hands,
who art ever ready to receive
humble and penitent sinners;
for the sake of thy Son Jesus
Christ, our only Saviour and
Redeemer. *Amen.*

AND lest, through our own
frailty, or
the temptations *Prayer for*
which encom- *grace to reform*
pass us, we be and grow better.
drawn again in-
to sin, vouchsafe us, we beseech

thee, the direction and assistance of thy Holy Spirit. Reform whatever is amiss in the temper and disposition of our souls; that no unclean thoughts, unlawful designs, or inordinate desires, may rest there. Purge our hearts from envy, hatred, and malice: that we may never suffer the sun to go down upon our wrath; but may always go to our rest in peace, charity, and good-will, with a conscience void of offence towards thee, and towards men: That so we may be preserved pure and blameless, unto the coming of our Lord and Saviour Jesus Christ. *Amen.*

AND accept, O Lord, our intercessions for all mankind. Let the light of thy Gospel shine upon all nations; and may as many as have received it, live as becomes it. Be gracious unto thy Church; and grant that every member of the same, in his vocation and ministry, may serve thee faithfully. Bless all in authority over us; and so rule their hearts and strengthen their hands, that they may punish wickedness and vice, and maintain thy true religion and virtue. Send down thy blessings, temporal and spiritual, upon all our relations, friends, and neighbours. Reward all who have done us good, and pardon all those who have done or wish us evil, and give them repentance and better minds. Be merciful to all who are in any trouble; and do thou, the God of pity, administer to them according to their several necessities; for his sake who went

about doing good, thy Son our Saviour Jesus Christ. *Amen.*

TO our prayers, O Lord, *The Thanks-*
we join our un-giving.

feigned thanks for all thy mercies; for our being, our reason, and all other endowments and faculties of soul and body; for our health, friends, food, and raiment, and all the other comforts and conveniences of life. Above all, we adore thy mercy in sending thy only Son into the world, to redeem us from sin and eternal death, and in giving us the knowledge and sense of our duty towards thee. We bless thee for thy patience with us, notwithstanding our many and great provocations; for all the directions, assistances, and comforts of thy Holy Spirit; for thy continual care and watchful providence over us through the whole course of our lives: and particularly for the mercies and benefits of the past day: beseeching thee to continue these thy blessings to us; and to give us grace to show our thankfulness in a sincere obedience to his laws, through whose merits and intercession we receive them all, thy Son our Saviour Jesus Christ. *Amen.*

IN particular, we beseech *Prayer for*
thee to continue *God's protection*
thy gracious protection through the
to us *night following.*
this night. Defend us from all dangers and mischiefs, and from the fear of them; that we may enjoy such refreshing sleep as may fit us for the duties of the following day. Make us ever mindful of

the time when we shall lie down in the dust ; and grant us grace always to live in such a state, that we may never be afraid to die : so that, living and dying, we may be thine, through the merits and satisfaction of thy Son Christ Jesus, in whose

Name we offer up these our imperfect prayers. *Amen.*

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

¶ *On Sundays and on other days, when it may be convenient, it will be proper to begin with a Chapter, or part of a Chapter, from the New Testament.*

SELECTIONS OF PSALMS,

TO BE USED INSTEAD OF THE PSALMS FOR THE DAY,
AT THE DISCRETION OF THE MINISTER.

Selection First.

PSALM XIX.

Cæli enarrant.

THE heavens declare the glory of God; and the firmament sheweth his handy-work.

One day telleth another; and one night certifieth another.

There is neither speech nor language; but their voices are heard among them.

Their sound is gone out into all lands; and their words into the ends of the world.

In them hath he set a tabernacle for the sun; which cometh forth as a bridegroom out of his chamber, and rejoiceth as a giant to run his course.

It goeth forth from the uttermost part of the heaven, and runneth about unto the end of it again; and there is nothing hid from the heat thereof.

The law of the LORD is an undefiled law, converting the soul; the testimony

of the LORD is sure, and giveth wisdom unto the simple.

The statutes of the LORD are right, and rejoice the heart; the commandment of the LORD is pure, and giveth light unto the eyes.

The fear of the LORD is clean, and endureth for ever; the judgments of the LORD are true, and righteous altogether.

More to be desired are they than gold, yea, than much fine gold; sweeter also than honey, and the honey-comb.

Moreover, by them is thy servant taught; and in keeping of them there is great reward.

Who can tell how oft he offendeth? O cleanse thou me from my secret faults.

Keep thy servant also from presumptuous sins, lest they get the dominion over me.

Let the words of my mouth, and the meditation of my heart, be alway acceptable in thy sight,

O LORD, my strength and my redeemer.

PSALM XXIV.

Domini est terra.

THE earth is the LORD's, and all that therein is; the compass of the world, and they that dwell therein.

For he hath founded it upon the seas, and prepared it upon the floods.

Who shall ascend into the hill of the LORD? or who shall rise up in his holy place?

Even he that hath clean hands, and a pure heart; and that hath not lift up his mind unto vanity, nor sworn to deceive his neighbour.

He shall receive the blessing from the LORD, and righteousness from the God of his salvation.

This is the generation of them that seek him; even of them that seek thy face, O Jacob.

Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in.

Who is the King of glory? It is the LORD strong and mighty, even the LORD mighty in battle.

Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in.

Who is the King of glory?

even the LORD of hosts, he is the King of glory.

PSALM CIII.

Benedic, anima mea.

PRAISE the LORD, O my soul: and all that is within me, praise his holy Name.

Praise the LORD, O my soul, and forget not all his benefits:

Who forgiveth all thy sin, and healeth all thine infirmities;

Who saveth thy life from destruction, and crowneth thee with mercy and loving-kindness;

Who satisfieth thy mouth with good things, making thee young and lusty as an eagle.

The LORD executeth righteousness and judgment for all them that are oppressed with wrong.

He showed his ways unto Moses, his works unto the children of Israel.

The LORD is full of compassion and mercy, long-suffering, and of great goodness.

He will not alway be chiding; neither keepeth he his anger for ever.

He hath not dealt with us after our sins; nor rewarded us according to our wickednesses.

For look how high the heaven is in comparison of the earth; so great is his

mercy also toward them that fear him !

Look how wide also the east is from the west ; so far hath he set our sins from us.

Yea, like as a father pitieth his own children ; even so is the LORD merciful unto them that fear him.

For he knoweth whereof we are made ; he remembereth that we are but dust.

The days of man are but as grass ; for he flourisheth as a flower of the field.

For as soon as the wind goeth over it, it is gone ; and the place thereof shall know it no more.

But the merciful goodness of the LORD endureth for ever and ever upon them that fear him ; and his righteousness upon children's children ;

Even upon such as keep his covenant, and think upon his commandments to do them.

The LORD hath prepared his seat in heaven, and his kingdom ruleth over all.

O praise the LORD, ye angels of his, ye that excel in strength ; ye that fulfil his commandment, and hearken unto the voice of his word.

O praise the LORD, all ye his hosts ; ye servants of his that do his pleasure.

O speak good of the LORD, all ye works of his,

in all places of his dominion : praise thou the LORD, O my soul.

Selection Second.

From PSALM CXXXIX.

Domine, probasti.

O LORD, thou hast searched me out, and known me. Thou knowest my down-sitting, and mine up-rising ; thou understandest my thoughts long before.

Thou art about my path, and about my bed ; and spiest out all my ways.

For lo, there is not a word in my tongue, but thou, O LORD, knowest it altogether.

Thou hast fashioned me behind and before, and laid thine hand upon me.

Such knowledge is too wonderful and excellent for me ; I cannot attain unto it.

Whither shall I go then from thy Spirit ? or whither shall I go then from thy presence ?

If I climb up into heaven, thou art there ; if I go down to hell, thou art there also.

If I take the wings of the morning, and remain in the uttermost parts of the sea ;

Even there also shall thy hand lead me, and thy right hand shall hold me.

If I say, Peradventure the darkness shall cover me; then shall my night be turned to day.

Yea, the darkness is no darkness with thee, but the night is as clear as the day; the darkness and light to thee are both alike.

For my reins are thine; thou hast covered me in my mother's womb.

I will give thanks unto thee, for I am fearfully and wonderfully made: marvellous are thy works, and that my soul knoweth right well.

My bones are not hid from thee, though I be made secretly, and fashioned beneath in the earth.

Thine eyes did see my substance, yet being imperfect; and in thy book were all my members written;

Which day by day were fashioned, when as yet there was none of them.

How dear are thy counsels unto me, O God; O how great is the sum of them!

If I tell them, they are more in number than the sand: when I wake up, I am present with thee.

Try me, O God, and seek the ground of my heart; prove me, and examine my thoughts.

Look well if there be any

way of wickedness in me; and lead me in the way everlasting.

PSALM CXLV.

Exaltabo te, Deus.

I WILL magnify thee, O God, my King; and I will praise thy Name for ever and ever.

Every day will I give thanks unto thee; and praise thy Name for ever and ever.

Great is the LORD, and marvellous worthy to be praised; there is no end of his greatness.

One generation shall praise thy works unto another, and declare thy power.

As for me, I will be talking of thy worship, thy glory, thy praise, and wonderful works;

So that men shall speak of the might of thy marvellous acts; and I will also tell of thy greatness.

The memorial of thine abundant kindness shall be showed; and men shall sing of thy righteousness.

The LORD is gracious and merciful; long-suffering, and of great goodness.

The LORD is loving unto every man; and his mercy is over all his works.

All thy works praise

hee, O LORD; and thy
aints give thanks unto
hee.

They show the glory of
hy kingdom, and talk of
hy power;

That thy power, thy glo-
y, and mightiness of thy
kingdom, might be known
unto men.

Thy kingdom is an
everlasting kingdom, and
thy dominion endureth
throughout all ages.

The LORD upholdeth ail
such as fall, and lifteth up
all those that are down.

The eyes of all wait upon
hee, O Lord; and thou
givest them their meat in
due season.

Thou openest thine hand,
and fillest all things living
with plenteousness.

The LORD is righteous
in all his ways, and holy
in all his works.

The LORD is nigh unto
all them that call upon
him; yea, all such as call
upon him faithfully.

He will fulfil the desire
of them that fear him; he
also will hear their cry,
and will help them.

The LORD preserveth all
them that love him; but
scattereth abroad all the
ungodly.

My mouth shall speak
the praise of the LORD:
and let all flesh give thanks
unto his holy Name for
ever and ever.

Selection Third.

From PSALM LI.

Miserere mei, Deus.

HAVE mercy upon me,
O God, after thy great
goodness; according to the
multitude of thy mercies
do away mine offences.

Wash me thoroughly from
my wickedness, and cleanse
me from my sin.

For I acknowledge my
faults, and my sin is ever
before me.

Against thee only have
I sinned, and done this
evil in thy sight; that
thou mightest be justified
in thy saying, and clear
when thou art judged.

Behold, I was shapen in
wickedness, and in sin
hath my mother conceived
me.

But lo, thou requirest
truth in the inward parts,
and shalt make me to
understand wisdom se-
cretly.

Thou shalt purge me
with hyssop, and I shall
be clean; thou shalt wash
me, and I shall be whiter
than snow.

Thou shalt make me
hear of joy and gladness,
that the bones which thou
hast broken may rejoice.

Turn thy face from my
sins, and put out all my
misdeeds.

Make me a clean heart,

O God, and renew a right spirit within me.

Cast me not away from thy presence, and take not thy Holy Spirit from me.

O give me the comfort of thy help again, and stablish me with thy free Spirit.

Then shall I teach thy ways unto the wicked, and sinners shall be converted unto thee.

Deliver me from blood-guiltiness, O God, thou that art the God of my health; and my tongue shall sing of thy righteousness.

Thou shalt open my lips, O Lord, and my mouth shall show thy praise.

For thou desirest no sacrifice, else would I give it thee; but thou delightest not in burnt-offerings.

The sacrifice of God is a troubled spirit: a broken and contrite heart, O God, shalt thou not despise.

From PSALM XLII.

Quemadmodum.

LIKE as the hart desireth the water-brooks, so longeth my soul after thee, O God.

My soul is athirst for God, yea, even for the living God: when shall I come to appear before the presence of God?

My tears have been my meat day and night, while they daily say unto me, Where is now thy God?

Now when I think thereupon, I pour out my heart by myself; for I went with the multitude, and brought them forth into the house of God;

In the voice of praise and thanksgiving, among such as keep holy-day.

Why art thou so full of heaviness, O my soul? and why art thou so disquieted within me?

Put thy trust in God, for I will yet give him thanks for the help of his countenance.

The Lord hath granted his loving-kindness in the day-time; and in the night season did I sing of him, and made my prayer unto the God of my life.

I will say unto the God of my strength, Why hast thou forgotten me? why go I thus heavily, while the enemy oppresseth me?

Namely, while they say daily unto me, Where is now thy God?

Why art thou so vexed, O my soul? and why art thou so disquieted within me?

O put thy trust in God, for I will yet thank him, which is the help of my countenance, and my God.

Selection Fourth.

PSALM XXXVII.

Noli æmulari.

RET not thyself be-
cause of the ungodly;
either be thou envious
against the evil doers.

For they shall soon be
cut down like the grass,
and be withered even as
the green herb.

Put thou thy trust in the
LORD, and be doing good;
well in the land, and ve-
ry thou shalt be fed.

Delight thou in the LORD,
and he shall give thee thy
heart's desire.

Commit thy way unto
the LORD, and put thy
trust in him, and he shall
bring it to pass.

He shall make thy righ-
teousness as clear as the
light, and thy just dealing
the noon-day.

Hold thee still in the
LORD, and abide patiently
on him: but grieve not
thyself at him whose way
shall prosper, against the
man that doeth after evil
counsels.

Leave off from wrath,
and let go displeasure:
do not thyself, else shalt
thou be moved to do evil.

Wicked doers shall be
cut out; and they that
patiently abide the LORD,
these shall inherit the
land.

Yet a little while, and
the ungodly shall be clean
gone: thou shalt look after
his place, and he shall be
away.

But the meek-spirited
shall possess the earth, and
shall be refreshed in the
multitude of peace.

The ungodly seeketh
counsel against the just,
and gnasheth upon him
with his teeth.

The LORD shall laugh
him to scorn; for he hath
seen that his day is coming.

The ungodly have drawn
out the sword, and have
bent their bow, to cast
down the poor and needy,
and to slay such as are of
a right conversation.

Their sword shall go
through their own heart,
and their bow shall be
broken.

A small thing that the
righteous hath, is better
than great riches of the
ungodly.

For the arms of the un-
godly shall be broken, and
the LORD upholdeth the
righteous.

The LORD knoweth the
days of the godly; and
their inheritance shall en-
dure for ever.

They shall not be con-
founded in the perilous
time; and in the days of
dearth they shall have
enough.

As for the ungodly, they

shall perish, and the enemies of the LORD shall consume as the fat of lambs: yea, even as the smoke shall they consume away.

The ungodly borroweth, and payeth not again; but the righteous is merciful and liberal.

Such as are blessed of God, shall possess the land; and they that are cursed of him, shall be rooted out.

The LORD ordereth a good man's going, and maketh his way acceptable to himself.

Though he fall, he shall not be cast away; for the LORD upholdeth him with his hand.

I have been young, and now am old; and yet saw I never the righteous forsaken, nor his seed begging their bread.

The righteous is ever merciful, and lendeth; and his seed is blessed.

Flee from evil, and do the thing that is good; and dwell for evermore.

For the LORD loveth the thing that is right; he forsaketh not his that be godly, but they are preserved for ever.

The unrighteous shall be punished; as for the seed of the ungodly, it shall be rooted out.

The righteous shall in-

herit the land, and dwell therein for ever.

The mouth of the righteous is exercised in wisdom, and his tongue will be talking of judgment.

The law of his God is in his heart, and his goings shall not slide.

The ungodly seeth the righteous, and seeketh occasion to slay him.

The LORD will not leave him in his hand, nor condemn him when he is judged.

Hope thou in the LORD, and keep his way, and he shall promote thee, that thou shalt possess the land: when the ungodly shall perish, thou shalt see it.

I myself have seen the ungodly in great power, and flourishing like a green bay-tree.

I went by, and lo, he was gone: I sought him, but his place could not where be found.

Keep innocency, and take heed unto the thing that is right; for that shall bring a man peace at the last.

As for the transgressors, they shall perish together, and the end of the ungodly is, they shall be rooted out at the last.

But the salvation of the righteous cometh of the LORD; who is also the

strength in the time of trouble.

And the LORD shall stand by them, and save them: he shall deliver them from the ungodly, and shall save them, because they put their trust in him.

Selection Fifth.

PSALM I.

Beatus vir, qui non abiit.

BLESSED is the man that hath not walked in the counsel of the ungodly, nor stood in the way of sinners, and hath not sat in the seat of the scornful.

But his delight is in the law of the LORD; and in his law will he exercise himself day and night.

And he shall be like a tree planted by the water-side, that will bring forth his fruit in due season.

His leaf also shall not wither; and look, whatsoever he doeth, it shall prosper.

As for the ungodly, it is not so with them; but they are like the chaff, which the wind scattereth away from the face of the earth.

Therefore the ungodly shall not be able to stand in the judgment, neither the sinners in the congregation of the righteous.

But the LORD knoweth

the way of the righteous; and the way of the ungodly shall perish.

PSALM XV.

Domine, quis habitabit?

LORD, who shall dwell in thy tabernacle? or who shall rest upon thy holy hill?

Even he that leadeth an uncorrupt life, and doeth the thing which is right, and speaketh the truth from his heart.

He that hath used no deceit in his tongue, nor done evil to his neighbour, and hath not slandered his neighbour.

He that setteth not by himself, but is lowly in his own eyes, and maketh much of them that fear the LORD.

He that sweareth unto his neighbour, and disappointeth him not, though it were to his own hindrance.

He that hath not given his money upon usury, nor taken reward against the innocent.

Whoso doeth these things shall never fall.

PSALM XCI.

Qui habitat.

WHOSO dwelleth under the defence of the Most High, shall abide under the shadow of the Almighty.

I will say unto the LORD,
Thou art my hope, and my
strong hold; my God, in
him will I trust.

For he shall deliver thee
from the snare of the
hunter, and from the noi-
some pestilence.

He shall defend thee
under his wings, and thou
shalt be safe under his
feathers; his faithfulness
and truth shall be thy
shield and buckler.

Thou shalt not be afraid
for any terror by night,
nor for the arrow that
flieth by day;

For the pestilence that
walketh in darkness, nor
for the sickness that de-
stroyeth in the noon-day.

A thousand shall fall be-
side thee, and ten thou-
sand at thy right hand;
but it shall not come nigh
thee.

Yea, with thine eyes
shalt thou behold, and see
the reward of the ungodly.

For thou, LORD, art my
hope; thou hast set thine
house of defence very high.

There shall no evil hap-
pen unto thee, neither shall
any plague come nigh thy
dwelling.

For he shall give his an-
gels charge over thee, to
keep thee in all thy ways.

They shall bear thee in
their hands, that thou
hurt not thy foot against
a stone.

Thou shalt go upon the
lion and adder: the young
lion and the dragon shalt
thou tread under thy feet.

Because he hath set his
love upon me, therefore
will I deliver him; I will
set him up, because he
hath known my Name.

He shall call upon me,
and I will hear him; yea,
I am with him in trouble;
I will deliver him, and
bring him to honour.

With long life will I sa-
tisfy him, and show him
my salvation.

Selection Sixth.

From PSALM XXXII.

Beati, quorum.

BLESSED is he whose
unrighteousness is for-
given, and whose sin is
covered.

Blessed is the man unto
whom the LORD imputeth
no sin, and in whose spirit
there is no guile.

I will acknowledge my
sin unto thee; and mine
unrighteousness have I not
hid.

I said, I will confess my
sins unto the LORD; and
so thou forgavest the wick-
edness of my sin.

For this shall every one
that is godly make his
prayer unto thee, in
time when thou mayest be
found; but in the great
water-floods they shall not
come nigh him.

Thou art a place to hide me in; thou shalt preserve me from trouble; thou shalt compass me about with songs of deliverance.

I will inform thee, and teach thee in the way wherein thou shalt go; and I will guide thee with mine eye.

Great plagues remain for the ungodly; but whoso putteth his trust in the LORD, mercy embraceth him on every side.

Be glad, O ye righteous, and rejoice in the LORD; and be joyful, all ye that are true of heart.

PSALM CXXX.

De profundis.

OUT of the deep have I called unto thee, O LORD; Lord, hear my voice.

O let thine ears consider well the voice of my complaint.

If thou, LORD, wilt be extreme to mark what is done amiss; O Lord, who may abide it?

For there is mercy with thee; therefore shalt thou be feared.

I look for the LORD; my soul doth wait for him; in his word is my trust.

My soul fleeth unto thee, O LORD, before the morning watch; I say, before the morning watch.

O Israel, trust in the

LORD; for with the LORD there is mercy, and with him is plenteous redemption.

And he shall redeem Israel from all his sins.

PSALM CXXI.

Levavi oculos meos.

I WILL lift up mine eyes unto the hills, from whence cometh my help.

My help cometh even from the LORD, who hath made heaven and earth.

He will not suffer thy foot to be moved: and he that keepeth thee will not sleep.

Behold, he that keepeth Israel shall neither slumber nor sleep.

The LORD himself is thy keeper; the LORD is thy defence upon thy right hand;

So that the sun shall not burn thee by day, neither the moon by night.

The LORD shall preserve thee from all evil; yea, it is even he that shall keep thy soul.

The LORD shall preserve thy going out, and thy coming in, from this time forth for evermore.

Selection Seventh.

PSALM XXIII.

Dominus regit me.

THE LORD is my shepherd; therefore can I lack nothing.

He shall feed me in a green pasture, and lead me forth beside the waters of comfort.

He shall convert my soul, and bring me forth in the paths of righteousness for his Name's sake.

Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me; thy rod and thy staff comfort me.

Thou shalt prepare a table before me against them that trouble me; thou hast anointed my head with oil, and my cup shall be full.

But thy loving-kindness and mercy shall follow me all the days of my life; and I will dwell in the house of the LORD for ever.

PSALM XXXIV.

Benedicam Domino.

I WILL alway give thanks unto the LORD; his praise shall ever be in my mouth.

My soul shall make her boast in the LORD; the humble shall hear thereof, and be glad.

O praise the LORD with me, and let us magnify his Name together.

I sought the LORD, and he heard me; yea, he delivered me out of all my fear.

They had an eye unto him, and were lightened;

and their faces were now ashamed.

Lo, the poor crieth, and the LORD heareth him; yea, and saveth him out of all his troubles.

The angel of the LORD tarrieth round about them that fear him, and delivereth them.

O taste, and see, how gracious the LORD is: blessed is the man that trusteth in him.

O fear the LORD, ye that are his saints; for they that fear him lack nothing.

The lions do lack, and suffer hunger; but they who seek the LORD shall want no manner of thing that is good.

Come, ye children, and hearken unto me: I will teach you the fear of the LORD.

What man is he that lusteth to live, and would fain see good days?

Keep thy tongue from evil, and thy lips, that they speak no guile.

Eschew evil, and do good; seek peace, and sue it.

The eyes of the LORD are over the righteous, and his ears are open unto their prayers.

The countenance of the LORD is against them that do evil, to root out the remembrance of them from the earth.

The righteous cry, and the LORD heareth them, and delivereth them out of all their troubles.

The LORD is nigh unto them that are of a contrite heart, and will save such as be of an humble spirit.

Great are the troubles of the righteous; but the LORD delivereth him out of all.

He keepeth all his bones, so that not one of them is broken.

But misfortune shall slay the ungodly; and they that hate the righteous shall be desolate.

The LORD delivereth the souls of his servants; and all they that put their trust in him shall not be destitute.

PSALM LXV.

Te decet hymnus.

THOU, O God, art praised in Sion; and unto thee shall the vow be performed in Jerusalem.

Thou that hearest the prayer, unto thee shall all flesh come.

My misdeeds prevail against me: O be thou merciful unto our sins.

Blessed is the man whom thou choosest, and receivest unto thee: he shall dwell in thy court, and shall be satisfied with the treasures of thy house, and of thy holy temple.

Thou shalt show us wonderful things in thy righteousness, O God of our salvation; thou that art the hope of all the ends of the earth, and of them that remain in the broad sea.

Who in his strength setteth fast the mountains, and is girded about with power.

Who stilleth the raging of the sea, and the noise of his waves, and the madness of the people.

They also that dwell in the uttermost parts of the earth shall be afraid at thy tokens, thou that makest the out-goings of the morning and evening to praise thee.

Thou visitest the earth, and blessest it; thou makest it very plenteous.

The river of God is full of water: thou preparest their corn, for so thou providest for the earth.

Thou waterest her furrows; thou sendest rain into the little valleys thereof; thou makest it soft with the drops of rain, and blessest the increase of it.

Thou crownest the year with thy goodness; and thy clouds drop fatness.

They shall drop upon the dwellings of the wilderness; and the little hills shall rejoice on every side.

The folds shall be full

of sheep; the valleys also shall stand so thick with corn, that they shall laugh and sing.

Selection Eighth.

From PSALM LXXXIV.

Quam dilecta!

O HOW amiable are thy dwellings, thou LORD of hosts!

My soul hath a desire and longing to enter into the courts of the LORD; my heart and my flesh rejoice in the living God.

Yea, the sparrow hath found her an house, and the swallow a nest, where she may lay her young; even thy altars, O LORD of hosts, my King and my God.

Blessed are they that dwell in thy house; they will be alway praising thee.

Blessed is the man whose strength is in thee; in whose heart are thy ways.

Who going through the vale of misery use it for a well; and the pools are filled with water.

They will go from strength to strength; and unto the God of gods appeareth every one of them in Sion.

O LORD God of hosts, hear my prayer; hearken, O God of Jacob.

For one day in thy courts is better than a thousand.

I had rather be a door-keeper in the house of my God, than to dwell in the tents of ungodliness.

For the LORD God is light and defence; the LORD will give grace and worship; and no good thing shall he withhold from them that live godly life.

O LORD God of hosts, blessed is the man that putteth his trust in thee.

PSALM LXXXV.

Benedixisti, Domine.

LORD, thou art become gracious unto thy land; thou hast turned away thy captivity of Jacob.

Thou hast forgiven the offence of thy people, and covered all their sins.

Thou hast taken away all thy displeasure, and turned thyself from thy wrathful indignation.

Turn us then, O God our Saviour, and let thine anger cease from us.

Wilt thou be displeased at us for ever? and thou stretch out thy wrath from one generation to another?

Wilt thou not turn again and quicken us, that thy people may rejoice in thee?

Show us thy mercy, O LORD, and grant us salvation.

I will hearken what the LORD God will say concerning us.

ing me; for he shall speak peace unto his people, and to his saints, that they turn not again.

For his salvation is nigh them that fear him; that glory may dwell in our land.

Mercy and truth are met together: righteousness and peace have kissed each other.

Truth shall flourish out of the earth, and righteousness hath looked down from heaven.

Yea, the LORD shall show loving-kindness; and our and shall give her increase.

Righteousness shall go before him; and he shall direct his going in the way.

PSALM XCIII.

Dominus regnavit.

THE LORD is King, and hath put on glorious apparel; the LORD hath put on his apparel, and girded himself with strength.

He hath made the round world so sure, that it cannot be moved.

Ever since the world began hath thy seat been prepared: thou art from everlasting.

The floods are risen, O LORD, the floods have lifted up their voice; the floods lift up their waves.

The waves of the sea are

mighty, and rage horribly; but yet the LORD, who dwelleth on high, is mightier.

Thy testimonies, O LORD, are very sure: holiness becometh thine house for ever.

PSALM XCVII.

Dominus regnavit.

THE LORD is King, the earth may be glad thereof; yea, the multitude of the isles may be glad thereof.

Clouds and darkness are round about him: righteousness and judgment are the habitation of his seat.

There shall go a fire before him, and burn up his enemies on every side.

His lightnings gave shine unto the world: the earth saw it, and was afraid.

The hills melted like wax at the presence of the LORD; at the presence of the Lord of the whole earth.

The heavens have declared his righteousness, and all the people have seen his glory.

Confounded be all they that worship carved images, and that delight in vain gods: worship him, all ye gods.

Sion heard of it, and rejoiced; and the daughters of Judah were glad, be-

cause of thy judgments, O LORD.

For thou, LORD, art higher than all that are in the earth: thou art exalted far above all gods.

O ye that love the LORD, see that ye hate the thing which is evil: the LORD preserveth the souls of his saints; he shall deliver them from the hand of the ungodly.

There is sprung up a light for the righteous, and joyful gladness for such as are true-hearted.

Rejoice in the LORD, ye righteous; and give thanks for a remembrance of his holiness.

Selection Pithy.

PSALM VIII.

Domine, Dominus noster.

O LORD, our Governor, how excellent is thy Name in all the world; thou that hast set thy glory above the heavens!

Out of the mouth of very babes and sucklings hast thou ordained strength, because of thine enemies, that thou mightest still the enemy and the avenger.

For I will consider thy heavens, even the works of thy fingers; the moon and the stars which thou hast ordained.

What is man, that thou art mindful of him? and

the son of man, that thou visitest him?

Thou madest him lower than the angels, to crown him with glory and worship.

Thou makest him to have dominion of the works of thy hands; and thou hast put all things in subjection under his feet.

All sheep and oxen; yea, and the beasts of the field.

The fowls of the air, and the fishes of the sea, and whatsoever walketh through the paths of the seas.

O LORD, our Governor, how excellent is thy Name in all the world!

From PSALM XXXII.

Exultate, justi.

REJOICE in the LORD, O ye righteous; for ye becometh well the just, be thankful.

Praise the LORD with harp; sing praises unto him with the lute, and instrument of ten strings.

Sing unto the LORD a new song; sing praises unto him with a glad courage.

For the word of the LORD is true; and all his works are faithful.

He loveth righteousness and judgment; the earth is full of the goodness of the LORD.

By the word of the LORD.

vere the heavens made;
and all the hosts of them
by the breath of his mouth.

He gathereth the waters
of the sea together, as it
were upon an heap; and
layeth up the deep, as in a
treasure-house.

Let all the earth fear
the LORD: stand in awe
of him, all ye that dwell
in the world.

For he spake, and it was
done; he commanded, and
it stood fast.

From PSALM CXLVII.

Laudate Dominum.

PRAISE the LORD,
for it is a good thing
to sing praises unto our
God; yea, a joyful and
pleasant thing it is to be
thankful.

The LORD doth build up
Jerusalem, and gather to-
gether the outcasts of Is-
rael.

He healeth those that
are broken in heart, and
giveth medicine to heal
their sickness.

He telleth the number of
the stars, and calleth them
all by their names.

Great is our Lord, and
great is his power; yea,
and his wisdom is infinite.

The LORD setteth up the
moon, and bringeth the
sun down to the
ground.

O sing unto the LORD
with thanksgiving; sing

praises upon the harp un-
to our God;

Who covereth the hea-
ven with clouds, and pre-
pareth rain for the earth;
and maketh the grass to
grow upon the mountains,
and herb for the use of
men;

Who giveth fodder unto
the cattle, and feedeth the
young ravens that call up-
on him.

The LORD's delight is in
them that fear him, and
put their trust in his mercy.

Praise the LORD, O Je-
rusalem; praise thy God,
O Sion.

For he hath made fast
the bars of thy gates, and
hath blessed thy children
within thee.

He maketh peace in thy
borders, and filleth thee
with the flour of wheat.

He sendeth forth his com-
mandment upon earth,
and his word runneth very
swiftly.

He giveth snow like wool,
and scattereth the hoar-
frost like ashes.

He casteth forth his ice
like morsels: who is able
to abide his frost?

He sendeth out his word,
and melteth them: he
bloweth with his wind,
and the waters flow.

He showeth his word un-
to Jacob, his statutes and
ordinances unto Israel.

He hath not dealt so

with any nation; neither have the heathen knowledge of his laws.

From PSALM LVII.

Miserere mei, Deus.

SET up thyself, O God, above the heavens; and thy glory above all the earth.

My heart is fixed, O God, my heart is fixed; I will sing and give praise.

Awake up, my glory; awake, lute and harp: I myself will awake right early.

I will give thanks unto thee, O Lord, among the people; and I will sing unto thee among the nations.

For the greatness of thy mercy reacheth unto the heavens, and thy truth unto the clouds.

Set up thyself, O God, above the heavens; and thy glory above all the earth.

Selection Tenth.

From PSALM XCVI.

Cantate Domino.

OSING unto the LORD a new song; sing unto the LORD, all the whole earth.

Sing unto the LORD, and praise his Name; be telling of his salvation from day to day.

Declare his honour unto

the heathen, and his wonders unto all people.

For the LORD is great and cannot worthily be praised; he is more to be feared than all gods.

PSALM CXLVIII.

Laudate Dominum.

OPRAISE the LORD of heaven: praise him to the height.

Praise him, all ye angels of his: praise him, all his hosts.

Praise him, sun and moon: praise him, all stars and light.

Praise him, all ye heavens, and ye waters that are above the heavens.

Let them praise Name of the LORD: for spake the word, and they were made; he commanded, and they were created.

He hath made them for ever and ever: he hath given them a law which shall not be broken.

Praise the LORD upon earth, ye dragons, and deeps:

Fire and hail, snow and vapours, wind and storm, fulfilling his word:

Mountains and all fruitful trees and all dars:

Beasts and all cats, worms and feathered fowls:

Kings of the earth

all people ; princes and all judges of the world :

Young men and maidens, old men and children, praise the Name of the LORD : for his Name only is excellent, and his praise above heaven and earth.

He shall exalt the horn of his people : all his saints shall praise him ; even the children of Israel, even the people that serveth him.

From PSALM CXLIX.

Cantate Domino.

O SING unto the LORD a new song ; let the congregation of saints praise him.

Let Israel rejoice in him that made him, and let the children of Sion be joyful in their King.

Let them praise his Name in the dance : let them sing praises unto him with tabret and harp.

For the LORD hath pleasure in his people, and helpeth the meek-hearted.

PSALM CL.

Laudate Dominum.

O PRAISE God in his holiness : praise him in the firmament of his power.

Praise him in his noble acts : praise him according to his excellent greatness.

Praise him in the sound

of the trumpet : praise him upon the lute and harp.

Praise him in the cymbals and dances : praise him upon the strings and pipe.

Praise him upon the well-tuned cymbals : praise him upon the loud cymbals.

Let every thing that hath breath praise the LORD.

¶ *Portions of Psalms, to be sung or said, at Morning Prayer, on certain Feasts and Fasts, instead of the Venite Exultemus, when any of the foregoing Selections are to follow instead of the Psalms, as in the table.*

Christmas-Day.

From PSALMS XLV.

LXXXIX. CX.

THY seat, O God, endureth for ever ; the sceptre of thy kingdom is a right sceptre.

Thou hast loved righteousness, and hated iniquity ; wherefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows.

My song shall be alway of the loving-kindness of the LORD ; with my mouth will I ever be showing thy truth from one generation to another.

For I have said, Mercy shall be set up for ever ;

thy truth shalt thou stablish in the heavens.

The LORD is our defence; the Holy One of Israel is our King.

Thou spakest sometime in visions unto thy saints, and saidst, I have laid help upon One that is mighty, I have exalted One chosen out of the people.

I will set his dominion in the sea, and his right hand in the floods.

And I will make him my First-born, higher than the kings of the earth.

The LORD said unto my Lord, Sit thou on my right hand, until I make thine enemies thy footstool.

The LORD shall send the rod of thy power out of Sion: be thou ruler, even in the midst among thine enemies.

In the day of thy power shall the people offer thee free-will offerings with an holy worship: the dew of thy birth is of the womb of the morning.

The LORD sware, and will not repent, Thou art a Priest for ever, after the order of Melchizedech.

Ash-Wednesday.

From PSALMS XXXII.
XXXVIII. CXXX.

BLESSED is he whose unrighteousness is forgiven, and whose sin is covered.

Blessed is the man unto whom the LORD imputeth no sin, and in whose spirit there is no guile.

Put me not to rebuke, O LORD, in thine anger; neither chasten me in thine heavy displeasure:

For thine arrows stick fast in me, and thy hand presseth me sore.

My wickednesses are gone over my head, and are like a sore burden, too heavy for me to bear.

I will confess my wickedness, and be sorry for my sin.

Haste thee to help me, O Lord God of my salvation.

Out of the deep have I called unto thee, O LORD, hear my voice.

Let thine ears be attentive to the voice of my supplications.

If thou, LORD, shouldst be extreme to mark what is done amiss, O Lord, who shall stand?

But there is forgiveness with thee, that thou mayest be feared.

Good-Friday.

From PSALMS XXII.
LXIX. XL.

MY God! my God! look upon me; why hast thou forsaken me? and so far from my health, and from the words of complaint?

But thou art holy, O
Thou that inhabitest the
praises of Israel.

I am a worm, and no
man; a reproach of men,
and despised of the people.

All they that see me
laugh me to scorn: they
shoot out the lip, they
shake the head, saying,

He trusted in God, that
he would deliver him; let
him deliver him, if he will
have him.

The counsel of the wick-
ed layeth siege against me;
they pierced my hands and
my feet.

They part my garments
among them, and cast lots
upon my vesture.

But be not thou far from
me, O LORD: O my
strength, haste thee to help
me.

Thy rebuke hath broken
my heart; I am full of
heaviness: I looked for
some to have pity on me,
but there was no man,
neither found I any to com-
fort me.

They gave me gall to
eat; and when I was thir-
sty they gave me vinegar
to drink.

Sacrifice and meat-offer-
ing thou wouldest not, but
mine ears hast thou open-
ed.

Burnt-offerings and sa-
crifice for sin hast thou
not required: then said I,
Lo, I come;

In the volume of the book
it is written of me, that I
should fulfil thy will, O my
God: I am content to do
it; yea, thy law is within
my heart.

Ascension-Day.

From PSALMS XXIV.

XLVII.

LIFT up your heads, O ye
gates; and be ye lift
up, ye everlasting doors;
and the King of glory shall
come in.

Who is the King of glo-
ry? the LORD strong and
mighty; even the LORD
mighty in battle.

Lift up your heads, O ye
gates; and be ye lift up, ye
everlasting doors; and the
King of glory shall come in.

Who is the King of glo-
ry? Even the LORD of hosts,
he is the King of glory.

O clap your hands to-
gether, all ye people; shout
unto God with the voice of
triumph.

For the LORD most high
is terrible; he is a great
King over all the earth.

God is gone up with a
shout; the LORD with the
sound of a trumpet.

Sing praises to God, sing
praises: sing praises unto
our King, sing praises.

God reigneth over the
heathen: God sitteth upon
the throne of his holiness.

The princes of the people
are gathered together, even

the people of the God of Abraham; for the shields of the earth belong unto God: he is greatly exalted.

Whit-Sunday.

From PSALMS II.

LXVIII.

I WILL declare the decree: the LORD hath said unto me, Thou art my Son, this day have I begotten thee.

Desire of me, and I shall give thee the heathen for thine inheritance, and the utmost parts of the earth for thy possession.

Be wise now, therefore, O ye kings; be instructed, ye judges of the earth.

Serve the LORD with fear, and rejoice with trembling.

Sing unto God, sing praises to his Name: extol him that rideth upon the heavens by his name JAH, and rejoice before him.

Thou, O God, sentest a gracious rain upon thine inheritance, and refreshed it when it was weary.

The Lord gave the word; great was the company of those that published it.

Though ye have lain among the pots; yet shall ye be as the wings of a dove covered with silver, and her feathers with yellow gold.

Thou hast ascended on high; thou hast led captivity captive; thou hast received gifts for men; yea, for the rebellious also, that the LORD God might dwell among them.

Blessed be the Lord, who daily loadeth us with benefits; even the God of our salvation.

Sing unto God, ye kingdoms of the earth: O sing praises unto the Lord;

To him that rideth upon the heaven of heavens, which were of old: lo, he doth send out his voice, and that a mighty voice.

Ascribe ye strength unto God: his excellency is over Israel, and his strength in the clouds.

O God, thou art terrible out of thy holy places; thou God of Israel is he that giveth strength and power unto his people. Blessed be God.

THE PSALTER,

OR

PSALMS OF DAVID.

First Day.

Morning Prayer.

PSALM I.

Beatus vir, qui non abiit.

BLESSED is the man that hath not walked in the counsel of the ungodly, nor stood in the way of sinners, and hath not sat in the seat of the scornful.

2 But his delight is in the law of the LORD; and in his law will he exercise himself day and night.

3 And he shall be like a tree planted by the waterside, that will bring forth his fruit in due season.

4 His leaf also shall not wither; and look, whatsoever he doeth, it shall prosper.

5 As for the ungodly, it is not so with them; but they are like the chaff, which the wind scattereth away from the face of the earth.

6 Therefore the ungodly shall not be able to stand in the judgment, neither shall the sinners in the congregation of the righteous.

But the LORD knoweth

the way of the righteous; and the way of the ungodly shall perish.

PSALM II.

Quare fremuerunt gentes?

WHY do the heathen so furiously rage together? and why do the people imagine a vain thing?

2 The kings of the earth stand up, and the rulers take counsel together against the LORD, and against his Anointed:

3 Let us break their bonds asunder, and cast away their cords from us.

4 He that dwelleth in heaven shall laugh them to scorn; the Lord shall have them in derision.

5 Then shall he speak unto them in his wrath, and vex them in his sore displeasure.

6 Yet have I set my King upon my holy hill of Sion.

7 I will preach the law, whereof the LORD hath said unto me, Thou art my Son, this day have I begotten thee.

8 Desire of me, and I shall give thee the heathen for

thine inheritance, and the utmost parts of the earth for thy possession.

9 Thou shalt bruise them with a rod of iron, and break them in pieces like a potter's vessel.

10 Be wise now therefore, O ye kings; be learned, ye that are judges of the earth.

11 Serve the LORD in fear, and rejoice unto him with reverence.

12 Kiss the Son, lest he be angry, and so ye perish from the right way, if his wrath be kindled, yea but a little. Blessed are all they that put their trust in him.

PSALM III.

Domine, quid multiplicati?

LORD, how are they increased that trouble me! many are they that rise against me.

2 Many one there be that say of my soul, There is no help for him in his God.

3 But thou, O LORD, art my defender; thou art my worship, and the lifter up of my head.

4 I did call upon the LORD with my voice, and he heard me out of his holy hill.

5 I laid me down and slept, and rose up again; for the LORD sustained me.

6 I will not be afraid for ten thousands of the people, that have set them-

selves against me round about.

7 Up, LORD, and help me. O my God! For thou smitest all mine enemies upon the cheek-bone; thou hast broken the teeth of the ungodly.

8 Salvation belongeth unto the LORD; and thy blessing is upon thy people.

PSALM IV.

Cum invocarem.

HEAR me, when I call. O God of my righteousness: thou hast set me at liberty, when I was in trouble; have mercy upon me, and hearken unto my prayer.

2 O ye sons of men, how long will ye blaspheme mine honour, and have such pleasure in vanity, and seek after falsehood?

3 Know this also, that the LORD hath chosen to himself the man that is godly: when I call upon the LORD, he will hear me.

4 Stand in awe, and be not; commune with your own heart, and in your chamber, and be still.

5 Offer the sacrifice of righteousness, and put your trust in the LORD.

6 There be many that say, Who will show us any good?

7 LORD, lift thou up thy light of thy countenance upon us.

8 Thou hast put gladness

in my heart, since the time that their corn, and wine, and oil increased.

9 I will lay me down in peace, and take my rest; for it is thou, LORD, only, that makest me dwell in safety.

PSALM V.

Verba mea auribus.

PONDER my words, O LORD, consider my meditation.

2 O hearken thou unto the voice of my calling, my King, and my God: for unto thee will I make my prayer.

3 My voice shalt thou hear betimes, O LORD; early in the morning will I direct my prayer unto thee, and will look up.

4 For thou art the God that hast no pleasure in wickedness; neither shall any evil dwell with thee.

5 Such as be foolish shall not stand in thy sight; for thou hatest all them that work vanity.

6 Thou shalt destroy them that speak lies: the LORD will abhor both the blood-thirsty and deceitful man.

7 But as for me, I will come into thine house, even upon the multitude of thy mercy; and in thy fear will I worship toward thy holy temple.

8 Lead me, O LORD, in thy righteousness, because

of mine enemies; make thy way plain before my face.

9 For there is no faithfulness in his mouth; their inward parts are very wickedness.

10 Their throat is an open sepulchre; they flatter with their tongue.

11 Destroy thou them, O God; let them perish through their own imaginations; cast them out in the multitude of their ungodliness; for they have rebelled against thee.

12 And let all them that put their trust in thee rejoice: they shall ever be giving of thanks, because thou defendest them; they that love thy Name shall be joyful in thee;

13 For thou, LORD, wilt give thy blessing unto the righteous, and with thy favourable kindness wilt thou defend him, as with a shield.

Evening Prayer.

PSALM VI.

Domine, ne in furore.

OLORD, rebuke me not in thine indignation, neither chasten me in thy displeasure.

2 Have mercy upon me, O LORD, for I am weak; O LORD, heal me, for my bones are vexed.

3 My soul also is sore

troubled : but, LORD, how long wilt thou punish me ?

4 Turn thee, O LORD, and deliver my soul ; O save me, for thy mercy's sake.

5 For in death no man remembereth thee ; and who will give thee thanks in the pit ?

6 I am weary of my groaning : every night wash I my bed, and water my couch with my tears.

7 My beauty is gone for very trouble, and worn away because of all mine enemies.

8 Away from me, all ye that work vanity ; for the LORD hath heard the voice of my weeping.

9 The LORD hath heard my petition ; the LORD will receive my prayer.

10 All mine enemies shall be confounded, and sore vexed ; they shall be turned back, and put to shame suddenly.

PSALM VII.

Domine, Deus meus.

OLORD, my God, in thee have I put my trust : save me from all them that persecute me, and deliver me ;

2 Lest he devour my soul like a lion, and tear it in pieces, while there is none to help.

3 O LORD my God, if I have done any such thing ;

or if there be any wickedness in my hands ;

4 If I have rewarded evil unto him that dealt friendly with me ; yea, I have delivered him that without any cause is mine enemy ;

5 Then let mine enemies persecute my soul, and take me ; yea, let him tread my life down upon the earth, and lay mine honour in the dust.

6 Stand up, O LORD, thy wrath, and lift up thyself, because of the indignation of mine enemies : arise up for me in the judgment that thou hast commanded.

7 And so shall the congregation of the people compass thee : for their sake therefore lift up thyself again.

8 The LORD shall judge the people : give sentence unto me, O LORD, according to my righteousness, and according to the innocence that is in me.

9 O let the wickedness of the ungodly come to an end ; but guide thou the just.

10 For the righteous God trieth the very hearts and reins.

11 My help cometh of God, who preserveth them that are true of heart.

12 God is a righteous Judge, strong, and

tient; and God is provoked every day.

13 If a man will not turn, he will whet his sword; he hath bent his bow, and made it ready.

14 He hath prepared for him the instruments of death; he ordaineth his arrows against the persecutors.

15 Behold, he travaileth with mischief; he hath conceived sorrow, and brought forth ungodliness.

16 He hath graven and digged up a pit, and is fallen himself into the destruction that he made for other.

17 For his travail shall come upon his own head, and his wickedness shall fall on his own pate.

18 I will give thanks unto the LORD, according to his righteousness; and I will praise the Name of the LORD most high.

PSALM VIII.

Domine, Dominus noster.

O LORD, our Governor, how excellent is thy Name in all the world; thou that hast set thy glory above the heavens!

2 Out of the mouth of very babes and sucklings hast thou ordained strength, because of thine enemies, that thou mightest still the enemy and the avenger.

3 For I will consider thy

heavens, even the works of thy fingers; the moon and the stars which thou hast ordained.

4 What is man, that thou art mindful of him? and the son of man, that thou visitest him?

5 Thou madest him lower than the angels, to crown him with glory and worship.

6 Thou makest him to have dominion of the works of thy hands; and thou hast put all things in subjection under his feet;

7 All sheep and oxen; yea, and the beasts of the field;

8 The fowls of the air, and the fishes of the sea; and whatsoever walketh through the paths of the seas.

9 O LORD, our Governor, how excellent is thy Name in all the world!

Second Day.

Morning Prayer.

PSALM IX.

Confitebor tibi.

I WILL give thanks unto thee, O LORD, with my whole heart; I will speak of all thy marvellous works.

2 I will be glad and rejoice in thee; yea, my songs will I make of thy

Name, O thou Most Highest.

3 While mine enemies are driven back, they shall fall and perish at thy presence.

4 For thou hast maintained my right and my cause; thou art set in the throne that judgest right.

5 Thou hast rebuked the heathen, and destroyed the ungodly; thou hast put out their name for ever and ever.

6 O thou enemy, destructions are come to a perpetual end; even as the cities which thou hast destroyed, their memorial is perished with them.

7 But the LORD shall endure for ever; he hath also prepared his seat for judgment.

8 For he shall judge the world in righteousness, and minister true judgment unto the people.

9 The LORD also will be a defence for the oppressed, even a refuge in due time of trouble.

10 And they that know thy Name will put their trust in thee; for thou, LORD, hast never failed them that seek thee.

11 O praise the LORD which dwelleth in Sion; show the people of his doings.

12 For when he maketh inquisition for blood, he remembereth them, and

forgetteth not the complaint of the poor.

13 Have mercy upon me, O LORD; consider the trouble which I suffer of them that hate me, thou that liftest me up from the gates of death;

14 That I may show all thy praises within the ports of the daughter of Sion: I will rejoice in thy salvation.

15 The heathen are sunk down in the pit that they made; in the same net which they hid privily is their foot taken.

16 The LORD is known to execute judgment; the ungodly is trapped in the work of his own hands.

17 The wicked shall be turned into hell, and all the people that forget God.

18 For the poor shall not always be forgotten; the patient abiding of the meek shall not perish for ever.

19 Up, LORD, and let not man have the upper hand; let the heathen be judged in thy sight.

20 Put them in fear, O LORD, that the heathen may know themselves to be but men.

PSALM X.

Ut quid, Domine?

WHY standest thou so far off, O LORD, and

hidest thy face in the need-
ful time of trouble?

2 The ungodly, for his
own lust, doth persecute
the poor: let them be taken
in the crafty wiliness that
they have imagined.

3 For the ungodly hath
made boast of his own
heart's desire, and speak-
eth good of the covetous,
whom God abhorreth.

4 The ungodly is so proud,
that he careth not for God,
neither is God in all his
thoughts.

5 His ways are alway
grievous; thy judgments
are far above out of his
sight, and therefore defieth
he all his enemies.

6 For he hath said in his
heart, Tush! I shall never
be cast down, there shall
no harm happen unto me.

7 His mouth is full of
cursing, deceit, and fraud;
under his tongue is ungod-
liness and vanity.

8 He sitteth lurking in
the thievish corners of the
streets, and privily in his
lurking dens doth he mur-
der the innocent; his eyes
are set against the poor.

9 For he lieth waiting se-
cretly; even as a lion lurk-
eth he in his den, that he
may ravish the poor.

10 He doth ravish the
poor, when he getteth him
into his net.

11 He falleth down, and
humbleth himself, that the

congregation of the poor
may fall into the hands of
his captains.

12 He hath said in his
heart, Tush! God hath for-
gotten; he hideth away his
face, and he will never see
it.

13 Arise, O LORD God, and
lift up thine hand; forget
not the poor.

14 Wherefore should the
wicked blaspheme God,
while he doth say in his
heart, Tush! thou God
carest not for it?

15 Surely thou hast seen
it; for thou beholdest un-
godliness and wrong,

16 That thou mayest take
the matter into thy hand:
the poor committeth him-
self unto thee; for thou art
the helper of the friend-
less.

17 Break thou the power
of the ungodly and mali-
cious; take away his un-
godliness, and thou shalt
find none.

18 The LORD is King for
ever and ever, and the
heathen are perished out
of the land.

19 LORD, thou hast heard
the desire of the poor;
thou preparest their heart,
and thine ear hearkeneth
thereto:

20 To help the fatherless
and poor unto their right,
that the man of the earth
be no more exalted against
them.

PSALM XI.

In Domino confido.

IN the LORD put I my trust; how say ye then to my soul, that she should flee as a bird unto the hill?

2 For lo, the ungodly bend their bow, and make ready their arrows within the quiver, that they may privily shoot at them which are true of heart.

3 For the foundations will be cast down; and what hath the righteous done?

4 The LORD is in his holy temple; the LORD's seat is in heaven.

5 His eyes consider the poor, and his eyelids try the children of men.

6 The LORD alloweth the righteous: but the ungodly, and him that delighteth in wickedness, doth his soul abhor.

7 Upon the ungodly he shall rain snares, fire and brimstone, storm and tempest: this shall be their portion to drink.

8 For the righteous LORD loveth righteousness; his countenance will behold the thing that is just.

Evening Prayer.

PSALM XII.

Salvum me fac.

HELP me, LORD, for there is not one godly man left; for the faithful

are minished from among the children of men.

2 They talk of vanity every one with his neighbour; they do but flatter with their lips, and dissemble in their double heart.

3 The LORD shall root out all deceitful lips, and the tongue that speaketh proud things:

4 Which have said, With our tongue will we prevail; we are they that ought to speak: who is lord over us?

5 Now, for the comfortless troubles' sake of the needy, and because of the deep sighing of the poor,

6 I will up, saith the LORD; and will help every one from him that swelleth against him, and will set him at rest.

7 The words of the LORD are pure words; even as the silver which from the earth is tried, and purified seven times in the fire.

8 Thou shalt keep them, O LORD; thou shalt preserve him from this generation for ever.

9 The ungodly walk on every side: when they are exalted, the children of men are put to rebuke.

PSALM XIII.

Usque quo, Domine?

HOW long wilt thou forget me, O LORD; for ever? how long wilt thou hide thy face from me?

2 How long shall I seek counsel in my soul, and be so vexed in my heart? how long shall mine enemies triumph over me?

3 Consider, and hear me, O LORD my God; lighten mine eyes, that I sleep not in death;

4 Lest mine enemy say, I have prevailed against him: for if I be cast down, they that trouble me will rejoice at it.

5 But my trust is in thy mercy, and my heart is joyful in thy salvation.

6 I will sing of the LORD, because he hath dealt so lovingly with me; yea, I will praise the Name of the Lord most Highest.

PSALM XIV.

Dixit insipiens.

THE fool hath said in his heart, There is no God.

2 They are corrupt, and become abominable in their doings; there is none that doeth good, no not one.

3 The LORD looked down from heaven upon the children of men, to see if there were any that would understand, and seek after God:

4 But they are all gone out of the way, they are altogether become abominable; there is none that doeth good, no not one.

5 Their throat is an open sepulchre; with their

tongues have they deceived: the poison of asps is under their lips.

6 Their mouth is full of cursing and bitterness; their feet are swift to shed blood.

7 Destruction and unhappiness is in their ways, and the way of peace have they not known; there is no fear of God before their eyes.

8 Have they no knowledge, that they are all such workers of mischief, eating up my people as it were bread, and call not upon the LORD?

9 There were they brought in great fear, even where no fear was; for God is in the generation of the righteous.

10 As for you, ye have made a mock at the counsel of the poor; because he putteth his trust in the LORD.

11 Who shall give salvation unto Israel out of Sion? When the LORD turneth the captivity of his people, then shall Jacob rejoice, and Israel shall be glad.

Third Day.

Morning Prayer.

PSALM XV.

Domine, quis habitabit?

LORD, who shall dwell in thy tabernacle? or

who shall rest upon thy holy hill?

2 Even he that leadeth an uncorrupt life, and doeth the thing which is right, and speaketh the truth from his heart.

3 He that hath used no deceit in his tongue, nor done evil to his neighbour, and hath not slandered his neighbour.

4 He that setteth not by himself, but is lowly in his own eyes, and maketh much of them that fear the LORD.

5 He that sweareth unto his neighbour, and disappointeth him not, though it were to his own hindrance.

6 He that hath not given his money upon usury, nor taken reward against the innocent.

7 Whoso doeth these things shall never fall.

PSALM XVI.

Conserva me, Domine.

PRESERVE me, O God; for in thee have I put my trust.

2 O my soul, thou hast said unto the LORD, Thou art my God; my goods are nothing unto thee.

3 All my delight is upon the saints that are in the earth, and upon such as excel in virtue.

4 But they that run after

another god shall have great trouble.

5 Their drink-offerings of blood will I not offer, neither make mention of their names within my lips.

6 The LORD himself is the portion of mine inheritance, and of my cup thou shalt maintain my lot.

7 The lot is fallen unto me in a fair ground; yea, I have a goodly heritage.

8 I will thank the LORD for giving me warning; my reins also chasten me in the night-season.

9 I have set God always before me; for he is on my right hand, therefore shall not fall.

10 Wherefore my heart was glad, and my glory rejoiced: my flesh also shall rest in hope.

11 For why? thou shalt not leave my soul in hell; neither shalt thou suffer thy Holy One to see corruption.

12 Thou shalt show me the path of life: in thy presence is the fulness of joy, and at thy right hand there is pleasure for evermore.

PSALM XVII.

Exaudi, Domine.

HEAR the right, O LORD; consider my complaint, and hearken unto

my prayer, that goeth not out of feigned lips.

2 Let my sentence come forth from thy presence; and let thine eyes look upon the thing that is equal.

3 Thou hast proved and visited mine heart in the night-season: thou hast tried me, and shalt find no wickedness in me; for I am utterly purposed that my mouth shall not offend.

4 Because of men's works that are done against the words of thy lips, I have kept me from the ways of the destroyer.

5 O hold thou up my goings in thy paths, that my footsteps slip not.

6 I have called upon thee, O God, for thou shalt hear me: incline thine ear to me, and hearken unto my words.

7 Show thy marvellous loving-kindness, thou that art the Saviour of them which put their trust in thee, from such as resist thy right hand.

8 Keep me as the apple of an eye; hide me under the shadow of thy wings.

9 From the ungodly, that trouble me; mine enemies compass me round about, to take away my soul.

10 They are inclosed in their own fat, and their

mouth speaketh proud things.

11 They lie waiting in our way on every side, turning their eyes down to the ground;

12 Like as a lion that is greedy of his prey, and as it were a lion's whelp lurking in secret places.

13 Up, LORD, disappoint him, and cast him down; deliver my soul from the ungodly, which is a sword of thine;

14 From the men of thy hand, O LORD, from the men, I say, and from the evil world; which have their portion in this life, whose bellies thou fillest with thy hid treasure.

15 They have children at their desire, and leave the rest of their substance for their babes.

16 But as for me, I will behold thy presence in righteousness; and when I awake up after thy likeness, I shall be satisfied with it.

Evening Prayer.

PSALM XVIII.

Diligam te, Domine.

I WILL love thee, O LORD, my strength. The LORD is my stony rock, and my defence, my Saviour; my God, and my might, in whom I will trust; my buckler, the horn

also of my salvation, and my refuge.

2 I will call upon the LORD, which is worthy to be praised; so shall I be safe from mine enemies.

3 The sorrows of death compassed me, and the overflowings of ungodliness made me afraid.

4 The pains of hell came about me; the snares of death overtook me.

5 In my trouble I will call upon the LORD, and complain unto my God:

6 So shall he hear my voice out of his holy temple, and my complaint shall come before him; it shall enter even into his ears.

7 The earth trembled and quaked, the very foundations also of the hills shook, and were removed, because he was wroth.

8 There went a smoke out in his presence, and a consuming fire out of his mouth, so that coals were kindled at it.

9 He bowed the heavens also, and came down, and it was dark under his feet.

10 He rode upon the Cherubim, and did fly; he came flying upon the wings of the wind.

11 He made darkness his secret place, his pavilion round about him with dark water, and thick clouds to cover him.

12 At the brightness of his presence his clouds removed; hailstones and coals of fire.

13 The LORD also thundered out of heaven, and the Highest gave his thunder; hailstones and coals of fire.

14 He sent out his arrows and scattered them; he cast forth lightnings, and destroyed them.

15 The springs of waters were seen, and the foundations of the round world were discovered at the chiding, O LORD, at the blasting of the breath of thy displeasure.

16 He shall send down from on high to fetch me, and shall take me out of many waters.

17 He shall deliver me from my strongest enemies, and from them which hate me; for they are too mighty for me.

18 They prevented me the day of my trouble; but the LORD was my upholder.

19 He brought me forth also into a place of liberty; he brought me forth, even because he had a favour unto me.

20 The LORD shall reward me after my righteousness dealing, according to the cleanness of my hands shall he recompense me.

21 Because I have kept

the ways of the LORD, and have not forsaken my God, as the wicked doth.

22 For I have an eye unto all his laws, and will not cast out his commandments from me.

23 I was also uncorrupt before him, and eschewed mine own wickedness.

24 Therefore shall the LORD reward me after my righteous dealing, and according unto the cleanness of my hands in his eyesight.

25 With the holy thou shalt be holy, and with a perfect man thou shalt be perfect.

26 With the clean thou shalt be clean, and with the froward thou shalt learn frowardness.

27 For thou shalt save the people that are in adversity, and shalt bring down the high looks of the proud.

28 Thou also shalt light my candle; the LORD my God shall make my darkness to be light.

29 For in thee I shall discomfit an host of men, and with the help of my God I shall leap over the wall.

30 The way of God is an undefiled way; the word of the LORD also is tried in the fire: he is the defender of all them that put their trust in him.

31 For who is God, but the LORD? or who hath any strength, except our God?

32 It is God that girdeth me with strength of war, and maketh my way perfect.

33 He maketh my feet like harts' feet, and setteth me up on high.

34 He teacheth mine hands to fight, and mine arms shall break even a bow of steel.

35 Thou hast given me the defence of thy salvation; thy right hand also shall hold me up, and thy loving correction shall make me great.

36 Thou shalt make room enough under me for to go, that my footsteps shall not slide.

37 I will follow upon mine enemies, and overtake them; neither will I turn again till I have destroyed them.

38 I will smite them, that they shall not be able to stand, but fall under my feet.

39 Thou hast girded me with strength unto the battle; thou shalt throw down mine enemies under me.

40 Thou hast made mine enemies also to turn their backs upon me, and I shall destroy them that hate me.

41 They shall cry, but there shall be none to help them; yea, even unto the LORD shall they cry, but he shall not hear them.

42 I will beat them as small as the dust before the wind : I will cast them out as the clay in the streets.

43 Thou shalt deliver me from the strivings of the people, and thou shalt make me the head of the heathen.

44 A people whom I have not known shall serve me.

45 As soon as they hear of me, they shall obey me ; but the strange children shall dissemble with me.

46 The strange children shall fail, and be afraid out of their prisons.

47 The LORD liveth ; and blessed be my strong helper, and praised be the God of my salvation :

48 Even the God that seeth that I be avenged, and subdueth the people unto me.

49 It is he that delivereth me from my cruel enemies, and setteth me up above mine adversaries : thou shalt rid me from the wicked man.

50 For this cause will I give thanks unto thee, O LORD, among the Gentiles, and sing praises unto thy Name.

51 Great prosperity giveth he unto his King, and showeth loving-kindness unto David, his Anointed, and unto his seed for evermore.

Fourth Day.

Morning Prayer.

PSALM XIX.

Cœli enarrant.

THE heavens declare the glory of God ; and the firmament sheweth his handy-work.

2 One day telleth another, and one night certifieth another.

3 There is neither speech nor language ; but their voices are heard among them.

4 Their sound is gone out into all lands ; and their words into the ends of the world.

5 In them hath he set : a tabernacle for the sun, which cometh forth as a bridegroom out of his chamber, and rejoiceth as a giant to run his course.

6 It goeth forth from the uttermost part of the heaven, and runneth about unto the end of it again, and there is nothing hid from the heat thereof.

7 The law of the LORD is an undefiled law, converting the soul ; the testimony of the LORD is sure, and giveth wisdom unto the simple.

8 The statutes of the LORD are right, and rejoice the heart ; the commandment of the LORD is pure, and giveth light unto the eyes.

9 The fear of the LORD is

clean, and endureth for ever; the judgments of the LORD are true, and righteous altogether.

10 More to be desired are they than gold, yea, than much fine gold; sweeter also than honey, and the honey-comb.

11 Moreover, by them is thy servant taught; and in keeping of them there is great reward.

12 Who can tell how oft he offendeth? O cleanse thou me from my secret faults.

13 Keep thy servant also from presumptuous sins, lest they get the dominion over me; so shall I be undefiled, and innocent from the great offence.

14 Let the words of my mouth, and the meditation of my heart, be alway acceptable in thy sight,

15 O LORD, my strength and my redeemer.

PSALM XX.

Exaudi te Dominus.

THE LORD hear thee in the day of trouble; the Name of the God of Jacob defend thee:

2 Send thee help from the sanctuary, and strengthen thee out of Sion:

3 Remember all thy offerings, and accept thy burnt-sacrifice:

4 Grant thee thy heart's desire, and fulfil all thy mind.

5 We will rejoice in thy salvation, and triumph in the Name of the Lord our God: the LORD perform all thy petitions.

6 Now know I that the LORD helpeth his Anointed, and will hear him from his holy heaven, even with the wholesome strength of his right hand.

7 Some put their trust in chariots, and some in horses; but we will remember the Name of the LORD our God.

8 They are brought down and fallen; but we are risen and stand upright.

9 Save, LORD; and hear us, O King of heaven, when we call upon thee.

PSALM XXI.

Domine, in virtute tua.

THE King shall rejoice in thy strength, O LORD; exceeding glad shall he be of thy salvation.

2 Thou hast given him his heart's desire, and hast not denied him the request of his lips.

3 For thou shalt prevent him with the blessings of goodness, and shalt set a crown of pure gold upon his head.

4 He asked life of thee; and thou gavest him a long life, even for ever and ever.

5 His honour is great in thy salvation; glory and

great worship shalt thou lay upon him.

6 For thou shalt give him everlasting felicity, and make him glad with the joy of thy countenance.

7 And why? because the King putteth his trust in the LORD; and in the mercy of the Most Highest he shall not miscarry.

8 All thine enemies shall feel thy hand; thy right hand shall find out them that hate thee.

9 Thou shalt make them like a fiery oven in time of thy wrath: the LORD shall destroy them in his displeasure, and the fire shall consume them.

10 Their fruit shalt thou root out of the earth, and their seed from among the children of men.

11 For they intended mischief against thee, and imagined such a device as they are not able to perform.

12 Therefore shalt thou put them to flight, and the strings of thy bow shalt thou make ready against the face of them.

13 Be thou exalted, LORD, in thine own strength; so will we sing, and praise thy power.

Evening Prayer.

PSALM XXII.

Deus, Deus meus!

MY God! my God! look upon me; why hast

thou forsaken me? and art so far from my health, and from the words of my complaint?

2 O my God, I cry in the day-time, but thou hearest not; and in the night-season also I take no rest.

3 And thou continuest holy, O thou Worship of Israel.

4 Our fathers hoped in thee; they trusted in thee, and thou didst deliver them.

5 They called upon thee, and were holpen; they put their trust in thee, and were not confounded.

6 But as for me, I am as a worm, and no man; a very scorn of men, and the outcast of the people.

7 All they that see me laugh me to scorn; they shoot out their lips, and shake their heads, saying,

8 He trusted in God, that he would deliver him; let him deliver him, if he will have him.

9 But thou art he that took me out of my mother's womb; thou wast my hope, when I hanged yet upon my mother's breasts.

10 I have been left unto thee ever since I was born; thou art my God even from my mother's womb.

11 O go not from me; for trouble is hard at hand, and there is none to help me.

12 Many oxen are come about me; fat bulls of Basan close me in on every side.

13 They gape upon me with their mouths, as it were a ramping and a roaring lion.

14 I am poured out like water, and all my bones are out of joint; my heart also in the midst of my body is even like melting wax.

15 My strength is dried up like a potsherd, and my tongue cleaveth to my gums, and thou shalt bring me into the dust of death.

16 For many dogs are come about me, and the counsel of the wicked layeth siege against me.

17 They pierced my hands and my feet: I may tell all my bones: they stand staring and looking upon me.

18 They part my garments among them, and cast lots upon my vesture.

19 But be not thou far from me, O LORD; thou art my succour, haste thee to help me.

20 Deliver my soul from the sword, my darling from the power of the dog.

21 Save me from the lion's mouth; thou hast heard me also from among the horns of the unicorns.

22 I will declare thy Name unto my brethren; in the

midst of the congregation will I praise thee.

23 O praise the LORD, ye that fear him: magnify him, all ye of the seed of Jacob; and fear him, all ye seed of Israel.

24 For he hath not despised nor abhorred the low estate of the poor; he hath not hid his face from him; but when he called unto him he heard him.

25 My praise is of thee in the great congregation; my vows will I perform in the sight of them that fear him.

26 The poor shall eat, and be satisfied; they that seek after the LORD, shall praise him: your heart shall live for ever.

27 All the ends of the world shall remember themselves, and be turned unto the LORD; and all the kindreds of the nations shall worship before him.

28 For the kingdom is the LORD's, and he is the Governor among the people.

29 All such as be fat upon earth have eaten, and worshipped.

30 All they that go down into the dust shall kneel before him; and no man hath quickened his own soul.

31 My seed shall serve him: they shall be counted unto the Lord for a generation.

32 They shall come, and the heavens shall declare his righteousness unto a people that shall be born, whom the Lord hath made.

PSALM XXIII.

Dominus regit me.

THE LORD is my shepherd; therefore can I lack nothing.

2 He shall feed me in a green pasture, and lead me forth beside the waters of comfort.

3 He shall convert my soul, and bring me forth in the paths of righteousness for his Name's sake.

4 Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me; thy rod and thy staff comfort me.

5 Thou shalt prepare a table before me against them that trouble me; thou hast anointed my head with oil, and my cup shall be full.

6 But thy loving-kindness and mercy shall follow me all the days of my life; and I will dwell in the house of the LORD for ever.

Fifth Day.

Morning Prayer.

PSALM XXIV.

Domini est terra.

THE earth is the LORD's, and all that therein is;

the compass of the world, and they that dwell therein.

2 For he hath founded it upon the seas, and prepared it upon the floods.

3 Who shall ascend into the hill of the LORD? or who shall rise up in his holy place?

4 Even he that hath clean hands, and a pure heart; and that hath not lifted up his mind unto vanity, nor sworn to deceive his neighbour.

5 He shall receive the blessing from the LORD, and righteousness from the God of his salvation.

6 This is the generation of them that seek him, even of them that seek thy face, O Jacob.

7 Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in.

8 Who is the King of glory? It is the LORD strong and mighty, even the LORD mighty in battle.

9 Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in.

10 Who is the King of glory? Even the LORD of hosts; he is the King of glory.

PSALM XXV.

Ad te, Domine, levavi.

UNTO thee, O LORD, will I lift up my soul

ay God, I have put my trust in thee: O let me not be confounded, neither let mine enemies triumph over me.

2 For all they that hope in thee shall not be ashamed; but such as transgress without a cause shall be put to confusion.

3 Show me thy ways, O LORD, and teach me thy paths.

4 Lead me forth in thy truth, and learn me: for thou art the God of my salvation; in thee hath been my hope all the day long.

5 Call to remembrance, O LORD, thy tender mercies, and thy loving-kindnesses, which have been ever of old.

6 O remember not the sins and offences of my youth; but according to thy mercy think thou upon me, O LORD, for thy goodness.

7 Gracious and righteous is the LORD; therefore will he teach sinners in the way.

8 Them that are meek shall he guide in judgment; and such as are gentle, them shall he learn his way.

9 All the paths of the LORD are mercy and truth, unto such as keep his covenant, and his testimonies.

10 For thy Name's sake, O LORD, be merciful unto my sin; for it is great.

11 What man is he that feareth the LORD? him shall he teach in the way that he shall choose.

12 His soul shall dwell at ease, and his seed shall inherit the land.

13 The secret of the LORD is among them that fear him; and he will show them his covenant.

14 Mine eyes are ever looking unto the LORD; for he shall pluck my feet out of the net.

15 Turn thee unto me, and have mercy upon me; for I am desolate, and in misery.

16 The sorrows of my heart are enlarged: O bring thou me out of my troubles.

17 Look upon my adversity and misery, and forgive me all my sin.

18 Consider mine enemies, how many they are; and they bear a tyrannous hate against me.

19 O keep my soul, and deliver me: let me not be confounded, for I have put my trust in thee.

20 Let perfectness and righteous dealing wait upon me; for my hope hath been in thee.

21 Deliver Israel, O God, out of all his troubles.

PSALM XXVI.

Judica me, Domine.

BE thou my Judge, O LORD, for I have walked innocently: my trust hath been also in the LORD, therefore shall I not fall.

2 Examine me, O LORD, and prove me; try out my reins and my heart.

3 For thy loving-kindness is ever before mine eyes; and I will walk in thy truth.

4 I have not dwelt with vain persons; neither will I have fellowship with the deceitful.

5 I have hated the congregation of the wicked; and will not sit among the ungodly.

6 I will wash my hands in innocency, O LORD; and so will I go to thine altar;

7 That I may show the voice of thanksgiving, and tell of all thy wondrous works.

8 LORD, I have loved the habitation of thy house, and the place where thine honour dwelleth.

9 O shut not up my soul with the sinners, nor my life with the blood-thirsty;

10 In whose hands is wickedness, and their right hand is full of gifts.

11 But as for me, I will

walk innocently: O deliver me, and be merciful unto me.

12 My foot standeth right: I will praise the LORD in the congregations.

Evening Prayer.

PSALM XXVII.

Dominus illuminatio.

THE LORD is my light, and my salvation: whom then shall I fear? the LORD is the strength of my life; of whom then shall I be afraid?

2 When the wicked, even mine enemies and my foes, came upon me to eat up my flesh, they stumbled and fell.

3 Though an host of men were laid against me, yet shall not my heart be afraid; and though there rose up war against me, yet will I put my trust in him.

4 One thing have I desired of the LORD, which I will require, even that I may dwell in the house of the LORD all the days of my life, to behold the fair beauty of the LORD, and to visit his temple.

5 For in the time of trouble he shall hide me in his tabernacle; yea, in the secret place of his dwelling shall he hide me, and set me up upon a rock of stone.

6 And now shall he lift up mine head above mine enemies round about me.

7 Therefore will I offer in his dwelling an oblation, with great gladness: I will sing and speak praises unto the LORD.

8 Harken unto my voice, O LORD, when I cry unto thee; have mercy upon me, and hear me.

9 My heart hath talked of thee, Seek ye my face: Thy face, LORD, will I seek.

10 O hide not thou thy face from me, nor cast thy servant away in displeasure.

11 Thou hast been my succour; leave me not, neither forsake me, O God of my salvation.

12 When my father and my mother forsake me, the LORD taketh me up.

13 Teach me thy way, O LORD, and lead me in the right way, because of mine enemies.

14 Deliver me not over into the will of mine adversaries: for there are false witnesses risen up against me, and such as speak wrong.

15 I should utterly have fainted, but that I believe verily to see the goodness of the LORD in the land of the living.

16 O tarry thou the LORD's leisure; be strong, and he

shall comfort thine heart; and put thou thy trust in the LORD.

PSALM XXVIII.

Ad te, Domine.

UNTIL thee will I cry, O LORD, my strength: think no scorn of me; lest, if thou make as though thou hearest not, I become like them that go down into the pit.

2 Hear the voice of my humble petitions, when I cry unto thee; when I hold up my hands towards the mercy-seat of thy holy temple.

3 O pluck me not away, neither destroy me with the ungodly and wicked doers, which speak friendly to their neighbours, but imagine mischief in their hearts.

4 Reward them according to their deeds, and according to the wickedness of their own inventions.

5 Recompense them after the work of their hands; pay them that they have deserved.

6 For they regard not in their mind the works of the LORD, nor the operation of his hands; therefore shall he break them down, and not build them up.

7 Praised be the LORD;

for he hath heard the voice of my humble petitions.

8 The LORD is my strength, and my shield; my heart hath trusted in him, and I am helped; therefore my heart danceth for joy, and in my song will I praise him.

9 The LORD is my strength, and he is the wholesome defence of his Anointed.

10 O save thy people, and give thy blessing unto thine inheritance: feed them, and set them up for ever.

PSALM XXIX.

Afferte Domino.

BRING unto the LORD, O ye mighty, bring young rams unto the LORD; ascribe unto the LORD worship and strength.

2 Give the LORD the honour due unto his Name; worship the LORD with holy worship.

3 It is the LORD that commandeth the waters; it is the glorious God that maketh the thunder.

4 It is the LORD that ruleth the sea; the voice of the LORD is mighty in operation; the voice of the LORD is a glorious voice.

5 The voice of the LORD breaketh the cedar trees; yea, the LORD breaketh the cedars of Libanus.

6 He maketh them also to skip like a calf; Liba-

nus also, and Sirion, like a young unicorn.

7 The voice of the LORD divideth the flames of fire; the voice of the LORD shaketh the wilderness; yea, the LORD shaketh the wilderness of Cades.

8 The voice of the LORD maketh the hinds to bring forth young, and discovereth the thick bushes: in his temple doth every man speak of his honour.

9 The LORD sitteth above the water-flood, and the LORD remaineth a King for ever.

10 The LORD shall give strength unto his people: the LORD shall give his people the blessing of peace.

Sixth Day.

Morning Prayer.

PSALM XXX.

Exaltabo te, Domine.

I WILL magnify thee, O LORD; for thou hast saved me up, and not made mine foes to triumph over me.

2 O LORD, my God, cried unto thee; and thou hast healed me.

3 Thou, LORD, hast brought my soul out of hell: thou hast kept my life from them that hate me down to the pit.

4 Sing praises unto the LORD, O ye saints of his, and give thanks unto him

for a remembrance of his holiness.

5 For his wrath endureth but the twinkling of an eye, and in his pleasure is life; heaviness may endure for a night, but joy cometh in the morning.

6 And in my prosperity I said, I shall never be removed: thou, LORD, of thy goodness, hast made my hill so strong.

7 Thou didst turn thy face from me, and I was troubled.

8 Then cried I unto thee, O LORD; and gat me to my LORD right humbly.

9 What profit is there in my blood, when I go down to the pit?

10 Shall the dust give thanks unto thee? or shall I declare thy truth?

11 Hear, O LORD, and have mercy upon me; O LORD, be thou my helper.

12 Thou hast turned my heaviness into joy; thou hast put off my sackcloth, and girded me with gladness:

13 Therefore shall every good man sing of thy praise without ceasing. O my God, I will give thanks unto thee for ever.

PSALM XXXI.

In te, Domine, speravi.

IN thee, O LORD, have I put my trust; let me never be put to confusion;

deliver me in thy righteousness.

2 Bow down thine ear to me; make haste to deliver me.

3 And be thou my strong rock, and house of defence, that thou mayest save me.

4 For thou art my strong rock, and my castle: be thou also my guide, and lead me for thy Name's sake.

5 Draw me out of the net that they have laid privily for me; for thou art my strength.

6 Into thy hands I commend my spirit; for thou hast redeemed me, O LORD, thou God of truth.

7 I have hated them that hold of superstitious vanities, and my trust hath been in the LORD.

8 I will be glad, and rejoice in thy mercy; for thou hast considered my trouble, and hast known my soul in adversities.

9 Thou hast not shut me up into the hand of the enemy; but hast set my feet in a large room.

10 Have mercy upon me, O LORD, for I am in trouble, and mine eye is consumed for very heaviness; yea, my soul and my body.

11 For my life is waxen old with heaviness, and my years with mourning.

12 My strength faileth me, because of mine ini-

quity, and my bones are consumed.

13 I became a reproof among all mine enemies, but especially among my neighbours; and they of mine acquaintance were afraid of me; and they that did see me without, conveyed themselves from me.

14 I am clean forgotten as a dead man out of mind; I am become like a broken vessel.

15 For I have heard the blasphemy of the multitude, and fear is on every side; while they conspire together against me, and take their counsel to take away my life.

16 But my hope hath been in thee, O LORD; I have said, Thou art my God.

17 My time is in thy hand; deliver me from the hand of mine enemies, and from them that persecute me.

18 Show thy servant the light of thy countenance, and save me for thy mercy's sake.

19 Let me not be confounded, O LORD, for I have called upon thee; let the ungodly be put to confusion, and be put to silence in the grave.

20 Let the lying lips be put to silence, which cruelly, disdainfully, and despitefully speak against the righteous.

21 O how plentiful is thy goodness, which thou hast laid up for them that fear thee, and that thou hast prepared for them that put their trust in thee, even before the sons of men!

22 Thou shalt hide them privily by thine own presence from the provoking of all men: thou shalt keep them secretly in thy tabernacle from the strife of tongues.

23 Thanks be to the LORD; for he hath showed me marvellous great kindness in a strong city.

24 And when I made haste, I said, I am cast out of the sight of thine eyes.

25 Nevertheless, thou heardest the voice of my prayer, when I cried unto thee.

26 O love the LORD, all ye his saints; for the LORD preserveth them that are faithful, and plenteously rewardeth the proud doer.

27 Be strong, and he shall establish your hearts: all ye that put your trust in the LORD.

Evening Prayer.

PSALM XXXII.

Beati, quorum.

BLESSED is he whose unrighteousness is forgiven, and whose sin covered.

2 Blessed is the man upon whom the LORD imputeth

no sin, and in whose spirit there is no guile.

3 For whilst I held my tongue, my bones consumed away through my daily complaining.

4 For thy hand is heavy upon me day and night, and my moisture is like the drought in summer.

5 I will acknowledge my sin unto thee; and mine unrighteousness have I not hid.

6 I said, I will confess my sins unto the LORD; and so thou forgavest the wickedness of my sin.

7 For this shall every one that is godly make his prayer unto thee, in a time when thou mayest be found; but in the great water-floods they shall not come nigh him.

8 Thou art a place to hide me in; thou shalt preserve me from trouble; thou shalt compass me about with songs of deliverance.

9 I will inform thee, and teach thee in the way wherein thou shalt go; and I will guide thee with mine eye.

10 Be ye not like to horse and mule, which have no understanding; whose mouths must be held with bit and bridle, lest they fall upon thee.

11 Great plagues remain for the ungodly; but who-so putteth his trust in the

LORD, mercy embraceth him on every side.

12 Be glad, O ye righteous, and rejoice in the LORD; and be joyful, all ye that are true of heart.

PSALM XXXIII.

Exultate, justi.

REJOICE in the LORD, O ye righteous; for it becometh well the just to be thankful.

2 Praise the LORD with harp; sing praises unto him with the lute, and instrument of ten strings.

3 Sing unto the Lord a new song; sing praises lustily unto him with a good courage.

4 For the word of the LORD is true; and all his works are faithful.

5 He loveth righteousness and judgment; the earth is full of the goodness of the LORD.

6 By the word of the LORD were the heavens made; and all the hosts of them by the breath of his mouth.

7 He gathereth the waters of the sea together, as it were upon an heap; and layeth up the deep, as in a treasure-house.

8 Let all the earth fear the LORD: stand in awe of him, all ye that dwell in the world.

9 For he spake, and it was done; he commanded, and it stood fast.

10 The LORD bringeth the counsel of the heathen to nought, and maketh the devices of the people to be of none effect, and casteth out the counsels of princes.

11 The counsel of the LORD shall endure forever, and the thoughts of his heart from generation to generation.

12 Blessed are the people whose God is the Lord JEHOVAH; and blessed are the folk that he hath chosen to him, to be his inheritance.

13 The LORD looked down from heaven, and beheld all the children of men; from the habitation of his dwelling, he considereth all them that dwell on the earth.

14 He fashioneth all the hearts of them, and understandeth all their works.

15 There is no king that can be saved by the multitude of an host; neither is any mighty man delivered by much strength.

16 A horse is counted but a vain thing to save a man; neither shall he deliver any man by his great strength.

17 Behold, the eye of the LORD is upon them that fear him, and upon them that put their trust in his mercy;

18 To deliver their soul

from death, and to feed them in the time of dearth.

19 Our soul hath patiently tarried for the LORD; for he is our help and our shield.

20 For our heart shall rejoice in him; because we have hoped in his holy Name.

21 Let thy merciful kindness, O LORD, be upon us, like as we do put our trust in thee.

PSALM XXXIV.

Benedicam Domino.

I WILL alway give thanks unto the LORD; his praise shall ever be in my mouth.

2 My soul shall make her boast in the LORD; the humble shall hear thereof, and be glad.

3 O praise the LORD with me, and let us magnify his Name together.

4 I sought the LORD, and he heard me; yea, he delivered me out of all my fear.

5 They had an eye unto him, and were lightened, and their faces were not ashamed.

6 Lo, the poor crieth, and the LORD heareth him; yea, and saveth him out of all his troubles.

7 The angel of the LORD tarrieth round about them that fear him, and delivereth them.

8 O taste, and see, how gracious the LORD is: blessed is the man that trusteth in him.

9 O fear the LORD, ye that are his saints; for they that fear him lack nothing.

10 The lions do lack, and suffer hunger; but they who seek the LORD shall want no manner of thing that is good.

11 Come, ye children, and hearken unto me; I will teach you the fear of the LORD.

12 What man is he that lusteth to live, and would fain see good days?

13 Keep thy tongue from evil, and thy lips, that they speak no guile.

14 Eschew evil, and do good; seek peace, and ensue it.

15 The eyes of the LORD are over the righteous, and his ears are open unto their prayers.

16 The countenance of the LORD is against them that do evil, to root out the remembrance of them from the earth.

17 The righteous cry, and the LORD heareth them, and delivereth them out of all their troubles.

18 The LORD is nigh unto them that are of a contrite heart, and will save such as be of an humble spirit.

19 Great are the troubles of the righteous; but the

LORD delivereth him out of all.

20 He keepeth all his bones, so that not one of them is broken.

21 But misfortune shall slay the ungodly; and they that hate the righteous shall be desolate.

22 The LORD delivereth the souls of his servants; and all they that put their trust in him shall not be destitute.

Seventh Day.

Morning Prayer.

PSALM XXXV.

Judica me, Domine.

PLEAD thou my cause, O LORD, with them that strive with me, and fight thou against them that fight against me.

2 Lay hand upon the shield and buckler, and stand up to help me.

3 Bring forth the spear, and stop the way against them that persecute me: say unto my soul, I am thy salvation.

4 Let them be confounded, and put to shame, that seek after my soul; let them be turned back, and brought to confusion, that imagine mischief for me.

5 Let them be as the dust before the wind, and the angel of the LORD scattering them.

6 Let their way be dark

and slippery, and let the angel of the LORD persecute them.

7 For they have privily laid their net to destroy me without a cause; yea, even without a cause have they made a pit for my soul.

8 Let a sudden destruction come upon him unawares, and his net that he hath laid privily catch himself; that he may fall into his own mischief.

9 And, my soul, be joyful in the LORD; it shall rejoice in his salvation.

10 All my bones shall say, LORD, who is like unto thee, who deliverest the poor from him that is too strong for him; yea, the poor, and him that is in misery, from him that spoileth him?

11 False witnesses did rise up: they laid to my charge things that I knew not.

12 They rewarded me evil for good, to the great discomfort of my soul.

13 Nevertheless, when they were sick, I put on sackcloth, and humbled my soul with fasting; and my prayer shall turn into mine own bosom.

14 I behaved myself as though it had been my friend or my brother; I went heavily, as one that mourneth for his mother.

15 But in mine adversity they rejoiced, and gather-

ed themselves together; yea, the very abjects came together against me unawares, making mouths at me, and ceased not.

16 With the flatterers were busy mockers, who gnashed upon me with their teeth.

17 Lord, how long wilt thou look upon this? O deliver my soul from the calamities which they bring on me, and my darling from the lions.

18 So will I give thee thanks in the great congregation; I will praise thee among much people.

19 O let not them that are mine enemies triumph over me ungodly; neither let them wink with their eyes, that hate me without a cause.

20 And why? their communing is not for peace; but they imagine deceitful words against them that are quiet in the land.

21 They gaped upon me with their mouths, and said, Fie on thee! fie on thee! we saw it with our eyes.

22 This thou hast seen, O LORD; hold not thy tongue then; go not far from me, O Lord.

23 Awake, and stand up to judge my quarrel; avenge thou my cause, my God and my Lord.

24 Judge me, O LORD my God, according to thy right-

teousness; and let them not triumph over me.

25 Let them not say in their hearts, There! there! so would we have it; neither let them say, We have devoured him.

26 Let them be put to confusion and shame together, that rejoice at my trouble; let them be clothed with rebuke and dishonour, that boast themselves against me.

27 Let them be glad and rejoice, that favour my righteous dealing; yea, let them say alway, Blessed be the LORD, who hath pleasure in the prosperity of his servant.

28 And as for my tongue, it shall be talking of thy righteousness, and of thy praise, all the day long.

PSALM XXXVI.

Dixit injustus.

MY heart showeth me the wickedness of the ungodly, that there is no fear of God before his eyes.

2 For he flattereth himself in his own sight, until his abominable sin be found out.

3 The words of his mouth are unrighteous and full of deceit: he hath left off to behave himself wisely, and to do good.

4 He imagineth mischief upon his bed, and hath set himself in no good way;

neither doth he abhor any thing that is evil.

5 Thy mercy, O LORD, reacheth unto the heavens, and thy faithfulness unto the clouds.

6 Thy righteousness standeth like the strong mountains: thy judgments are like the great deep.

7 Thou, LORD, shalt save both man and beast: how excellent is thy mercy, O God! and the children of men shall put their trust under the shadow of thy wings.

8 They shall be satisfied with the plenteousness of thy house; and thou shalt give them drink of thy pleasures, as out of the river.

9 For with thee is the well of life; and in thy light shall we see light.

10 O continue forth thy loving-kindness unto them that know thee, and thy righteousness unto them that are true of heart.

11 O let not the foot of pride come against me; and let not the hand of the ungodly cast me down.

12 There are they fallen, all that work wickedness; they are cast down, and shall not be able to stand.

Evening Prayer.

PSALM XXXVII.

Noli æmulari.

FRET not thyself because of the ungodly; neither

be thou envious against the evil doers.

2 For they shall soon be cut down like the grass, and be withered even as the green herb.

3 Put thou thy trust in the LORD, and be doing good; dwell in the land, and verily thou shalt be fed.

4 Delight thou in the LORD, and he shall give thee thy heart's desire.

5 Commit thy way unto the LORD, and put thy trust in him, and he shall bring it to pass.

6 He shall make thy righteousness as clear as the light, and thy just dealing as the noon-day.

7 Hold thee still in the LORD, and abide patiently upon him: but grieve not thyself at him whose way doth prosper, against the man that doeth after evil counsels.

8 Leave off from wrath, and let go displeasure: fret not thyself, else shalt thou be moved to do evil.

9 Wicked doers shall be rooted out; and they that patiently abide the LORD, those shall inherit the land.

10 Yet a little while, and the ungodly shall be clean gone: thou shalt look after his place, and he shall be away.

11 But the meek-spirited shall possess the earth, and

shall be refreshed in the multitude of peace.

12 The ungodly seeketh counsel against the just, and gnasheth upon him with his teeth.

13 The LORD shall laugh him to scorn; for he hath seen that his day is coming.

14 The ungodly have drawn out the sword, and have bent their bow, to cast down the poor and needy, and to slay such as are of a right conversation.

15 Their sword shall go through their own heart, and their bow shall be broken.

16 A small thing that the righteous hath, is better than great riches of the ungodly.

17 For the arms of the ungodly shall be broken, and the LORD upholdeth the righteous.

18 The LORD knoweth the days of the godly; and their inheritance shall endure for ever.

19 They shall not be consumed in the perilous time; and in the days of dearth they shall have enough.

20 As for the ungodly, they shall perish, and the enemies of the LORD shall consume as the fat lambs: yea, even as the smoke shall they consume away.

21 The ungodly borrow

eth, and payeth not again ; but the righteous is merciful and liberal.

22 Such as are blessed of God, shall possess the land ; and they that are cursed of him, shall be rooted out.

23 The LORD ordereth a good man's going, and maketh his way acceptable to himself.

24 Though he fall, he shall not be cast away ; for the LORD upholdeth him with his hand.

25 I have been young, and now am old ; and yet saw I never the righteous forsaken, nor his seed begging their bread.

26 The righteous is ever merciful, and lendeth ; and his seed is blessed.

27 Flee from evil, and do the thing that is good ; and dwell for evermore.

28 For the LORD loveth the thing that is right ; he forsaketh not his that be godly, but they are preserved for ever.

29 The unrighteous shall be punished ; as for the seed of the ungodly, it shall be rooted out.

30 The righteous shall inherit the land, and dwell therein for ever.

31 The mouth of the righteous is exercised in wisdom, and his tongue will be talking of judgment.

32 The law of his God is

in his heart, and his goings shall not slide.

33 The ungodly seeth the righteous, and seeketh occasion to slay him.

34 The LORD will not leave him in his hand, nor condemn him when he is judged.

35 Hope thou in the LORD, and keep his way, and he shall promote thee, that thou shalt possess the land : when the ungodly shall perish, thou shalt see it.

36 I myself have seen the ungodly in great power, and flourishing like a green bay-tree.

37 I went by, and lo, he was gone : I sought him, but his place could no where be found.

38 Keep innocence, and take heed unto the thing that is right ; for that shall bring a man peace at the last.

39 As for the transgressors, they shall perish together ; and the end of the ungodly is, they shall be rooted out at the last.

40 But the salvation of the righteous cometh of the LORD ; who is also their strength in the time of trouble.

41 And the LORD shall stand by them, and save them : he shall deliver them from the ungodly, and shall save them, because they put their trust in him,

*Eighth Day.**Morning Prayer.*

PSALM XXXVIII.

Domine ne in furore.

PUT me not to rebuke,
O LORD, in thine anger;
neither chasten me in thy heavy displeasure:

2 For thine arrows stick fast in me, and thy hand presseth me sore.

3 There is no health in my flesh, because of thy displeasure; neither is there any rest in my bones, by reason of my sin.

4 For my wickednesses are gone over my head, and are like a sore burden, too heavy for me to bear.

5 My wounds stink, and are corrupt, through my foolishness.

6 I am brought into so great trouble and misery, that I go mourning all the day long.

7 For my loins are filled with a sore disease, and there is no whole part in my body.

8 I am feeble and sore smitten; I have roared for the very disquietness of my heart.

9 Lord, thou knowest all my desire; and my groaning is not hid from thee.

10 My heart panteth, my strength hath failed me, and the sight of mine eyes is gone from me.

11 My lovers and my neighbours did stand looking upon my trouble, and my kinsmen stood afar off.

12 They also that sought after my life laid snares for me; and they that went about to do me evil talked of wickedness, and imagined deceit all the day long.

13 As for me, I was like a deaf man, and heard not; and as one that is dumb, who doth not open his mouth.

14 I became even as a man that heareth not, and in whose mouth are no reproofs.

15 For in thee, O LORD, have I put my trust; thou shalt answer for me, O Lord my God.

16 I have required that they, even mine enemies, should not triumph over me; for when my foot slipped, they rejoiced greatly against me.

17 And I truly am set in the plague, and my heaviness is ever in my sight.

18 For I will confess my wickedness, and be sorry for my sin.

19 But mine enemies live, and are mighty; and they that hate me wrongfully are many in number.

20 They also that reward evil for good are against me; because I follow the thing that good is.

21 Forsake me not,

LORD, my God; be not thou far from me.

22 Haste thee to help me, O Lord God of my salvation.

PSALM XXXIX.

Dixi, custodiam.

I SAID, I will take heed to my ways, that I offend not in my tongue.

2 I will keep my mouth as it were with a bridle, while the ungodly is in my sight.

3 I held my tongue, and spake nothing: I kept silence, yea, even from good words; but it was pain and grief to me.

4 My heart was hot within me: and while I was thus musing the fire kindled, and at the last I spake with my tongue;

5 LORD, let me know my end, and the number of my days; that I may be certified how long I have to live.

6 Behold, thou hast made my days as it were a span long, and mine age is even as nothing in respect of thee; and verily every man living is altogether vanity.

7 For man walketh in a vain shadow, and disquieteth himself in vain; he heapeth up riches, and cannot tell who shall gather them.

8 And now, Lord, what is my hope? Truly my hope is even in thee.

9 Deliver me from all mine offences; and make me not a rebuke unto the foolish.

10 I became dumb, and opened not my mouth; for it was thy doing.

11 Take thy plague away from me: I am even consumed by the means of thy heavy hand.

12 When thou with rebukes dost chasten man for sin, thou makest his beauty to consume away, like as it were a moth fretting a garment: every man therefore is but vanity.

13 Hear my prayer, O LORD, and with thine ears consider my calling; hold not thy peace at my tears:

14 For I am a stranger with thee, and a sojourner, as all my fathers were.

15 O spare me a little, that I may recover my strength, before I go hence, and be no more seen.

PSALM XL.

Expectans expectavi.

I WAITED patiently for the LORD, and he inclined unto me, and heard my calling.

2 He brought me also out of the horrible pit, out of the mire and clay, and set my feet upon the rock, and ordered my goings.

3 And he hath put a new song in my mouth, even

a thanksgiving unto our God.

4 Many shall see it, and fear, and shall put their trust in the LORD.

5 Blessed is the man that hath set his hope in the LORD, and turned not unto the proud, and to such as go about with lies.

6 O LORD my God, great are the wondrous works which thou hast done, like as be also thy thoughts, which are to us-ward; and yet there is no man that ordereth them unto thee.

7 If I should declare them, and speak of them, they should be more than I am able to express.

8 Sacrifice and meat-offering thou wouldest not, but mine ears hast thou opened.

9 Burnt-offerings and sacrifice for sin hast thou not required: then said I, Lo, I come;

10 In the volume of the book it is written of me, that I should fulfil thy will, O my God: I am content to do it; yea, thy law is within my heart.

11 I have declared thy righteousness in the great congregation: lo, I will not refrain my lips, O LORD, and that thou knowest.

12 I have not hid thy righteousness within my heart; my talk hath been of thy truth, and of thy salvation.

13 I have not kept back thy loving mercy and truth from the great congregation.

14 Withdraw not thou thy mercy from me, O LORD: let thy loving-kindness and thy truth alway preserve me.

15 For innumerable troubles are come about me; my sins have taken such hold upon me, that I am not able to look up; yea, they are more in number than the hairs of my head, and my heart hath failed me.

16 O LORD, let it be thy pleasure to deliver me; make haste, O LORD, to help me.

17 Let them be ashamed, and confounded together, that seek after my soul to destroy it; let them be driven backward, and put to rebuke, that wish me evil.

18 Let them be desolate and rewarded with shame that say unto me, Fie upon thee! fie upon thee!

19 Let all those that seek thee, be joyful and glad in thee; and let such as love thy salvation, say always, The LORD be praised!

20 As for me, I am poor and needy; but the LORD careth for me.

21 Thou art my helper and redeemer; make not long tarrying, O my God.

Evening Prayer.

PSALM XLI.

Beatus qui intelligit.

BLESSED is he that considereth the poor and needy; the LORD shall deliver him in the time of trouble.

2 The LORD preserve him, and keep him alive, that he may be blessed upon earth; and deliver not thou him into the will of his enemies.

3 The LORD comfort him, when he lieth sick upon his bed; make thou all his bed in his sickness.

4 I said, LORD, be merciful unto me; heal my soul, for I have sinned against thee.

5 Mine enemies speak evil of me, When shall he die, and his name perish?

6 And if he come to see me, he speaketh vanity, and his heart conceiveth falsehood within himself; and when he cometh forth, he telleth it.

7 All mine enemies whisper together against me; even against me do they imagine this evil.

8 Let the sentence of guiltiness proceed against him; and now that he lieth, let him rise up no more.

9 Yea, even mine own familiar friend whom I trusted, who did also eat

of my bread, hath laid great wait for me.

10 But be thou merciful unto me, O LORD; raise thou me up again, and I shall reward them.

11 By this I know thou favourest me, that mine enemy doth not triumph against me.

12 And when I am in my health, thou upholdest me, and shalt set me before thy face for ever.

13 Blessed be the LORD God of Israel, world without end. Amen.

PSALM XLII.

Quemadmodum.

LIKE as the hart desireth the water-brooks, so longeth my soul after thee, O God.

2 My soul is athirst for God, yea, even for the living God: when shall I come to appear before the presence of God?

3 My tears have been my meat day and night, while they daily say unto me, Where is now thy God?

4 Now when I think there-upon, I pour out my heart by myself; for I went with the multitude, and brought them forth into the house of God;

5 In the voice of praise and thanksgiving, among such as keep holy-day.

6 Why art thou so full of heaviness, O my soul? and

why art thou so disquieted within me?

7 Put thy trust in God; for I will yet give him thanks for the help of his countenance.

8 My God, my soul is vexed within me; therefore will I remember thee concerning the land of Jordan, and the little hill of Hermon.

9 One deep calleth another, because of the noise of the water-pipes; all thy waves and storms are gone over me.

10 The Lord hath granted his loving-kindness in the day-time; and in the night-season did I sing of him, and made my prayer unto the God of my life.

11 I will say unto the God of my strength, Why hast thou forgotten me? why go I thus heavily, while the enemy oppresseth me?

12 My bones are smitten asunder as with a sword, while mine enemies that trouble me cast me in the teeth;

13 Namely, while they say daily unto me, Where is now thy God?

14 Why art thou so vexed, O my soul? and why art thou so disquieted within me?

15 O put thy trust in God; for I will yet thank him, which is the help of my countenance, and my God.

PSALM XLIII.

Judica me, Deus.

GIVE sentence with me, O God, and defend my cause against the ungodly people; O deliver me from the deceitful and wicked man.

2 For thou art the God of my strength; why hast thou put me from thee? and why go I so heavily, while the enemy oppresseth me?

3 O send out thy light and thy truth, that they may lead me, and bring me unto thy holy hill, and to thy dwelling.

4 And that I may go unto the altar of God, even unto the God of my joy and gladness; and upon the harp will I give thanks unto thee, O God, my God.

5 Why art thou so heavy, O my soul? and why art thou so disquieted within me?

6 O put thy trust in God; for I will yet give him thanks, which is the help of my countenance, and my God.

Ninth Day.

Morning Prayer.

PSALM XLIV.

Deus, auribus.

WE have heard with our ears, O God, our fathers have told us what

Thou hast done in their time of old;

2 How thou hast driven out the heathen with thy hand, and planted them in; how thou hast destroyed the nations, and cast them out.

3 For they gat not the land in possession through their own sword, neither was it their own arm that helped them:

4 But thy right hand, and thine arm, and the light of thy countenance; because thou hadst a favour unto them.

5 Thou art my King, O God; send help unto Jacob.

6 Through thee will we overthrow our enemies, and in thy Name will we tread them under that rise up against us.

7 For I will not trust in my bow, it is not my sword that shall help me;

8 But it is thou that savest us from our enemies, and puttest them to confusion that hate us.

9 We make our boast of God all day long, and will praise thy Name for ever.

10 But now thou art far off, and puttest us to confusion; and goest not forth with our armies.

11 Thou makest us to turn our backs upon our enemies, so that they which hate us spoil our goods.

12 Thou lettest us be eaten up like sheep, and hast scattered us among the heathen.

13 Thou sellest thy people for nought, and takest no money for them.

14 Thou makest us to be rebuked of our neighbours, to be laughed to scorn, and had in derision of them that are round about us.

15 Thou makest us to be a by-word among the heathen, and that the people shake their heads at us.

16 My confusion is daily before me, and the shame of my face hath covered me;

17 For the voice of the slanderer and blasphemer, for the enemy and avenger.

18 And though all this be come upon us, yet do we not forget thee, nor behave ourselves frowardly in thy covenant.

19 Our heart is not turned back, neither our steps gone out of thy way;

20 No, not when thou hast smitten us into the place of dragons, and covered us with the shadow of death.

21 If we have forgotten the Name of our God, and holden up our hands to any strange god, shall not God search it out? for he knoweth the very secrets of the heart.

22 For thy sake also are we killed all the day long,

and are counted as sheep appointed to be slain.

23 Up, Lord, why sleepest thou? awake, and be not absent from us for ever.

24 Wherefore hidest thou thy face, and forgettest our misery and trouble?

25 For our soul is brought low, even unto the dust; our belly cleaveth unto the ground.

26 Arise, and help us, and deliver us, for thy mercy's sake.

PSALM XLV.

Eructavit cor meum.

MY heart is inditing of a good matter; I speak of the things which I have made unto the King.

2 My tongue is the pen of a ready writer.

3 Thou art fairer than the children of men; full of grace are thy lips, because God hath blessed thee for ever.

4 Gird thee with thy sword upon thy thigh, O thou Most Mighty, according to thy worship and renown.

5 Good luck have thou with thine honour: ride on, because of the word of truth, of meekness, and righteousness; and thy right hand shall teach thee terrible things.

6 Thy arrows are very sharp, and the people shall

be subdued unto thee, even in the midst among the King's enemies.

7 Thy seat, O God, endureth for ever; the sceptre of thy kingdom is a right sceptre.

8 Thou hast loved righteousness, and hated iniquity; wherefore God, even thy God, hath appointed thee with the oil of gladness above thy fellows.

9 All thy garments smell of myrrh, aloes, and cassia; out of the ivory palaces, whereby they have made thee glad.

10 Kings' daughters were among thy honourable women; upon thy right hand did stand the queen in a vesture of gold, wrought about with divers colours.

11 Hearken, O daughter, and consider; incline thine ear; forget also thine own people, and thy father's house.

12 So shall the King have pleasure in thy beauty; for he is thy Lord God, and worship thou him.

13 And the daughter of Tyre shall be there with a gift; like as the rich also among the people shall make their supplications before thee.

14 The King's daughter is all glorious within; her clothing is of wrought gold.

15 She shall be brought unto the King in raiment of needlework: the virgins that be her fellows shall bear her company, and shall be brought unto thee.

16 With joy and gladness shall they be brought, and shall enter into the King's palace.

17 Instead of thy fathers, thou shalt have children, whom thou mayest make princes in all lands.

18 I will remember thy Name from one generation to another; therefore shall the people give thanks unto thee, world without end.

PSALM XLVI.

Deus noster refugium.

GOD is our hope and strength, a very present help in trouble.

2 Therefore will we not fear, though the earth be moved, and though the hills be carried into the midst of the sea.

3 Though the waters thereof rage and swell, and though the mountains shake at the tempest of the same.

4 The rivers of the flood thereof shall make glad the city of God; the holy place of the tabernacle of the Most Highest.

5 God is in the midst of her, therefore shall she not

be removed; God shall help her, and that right early.

6 The heathen make much ado, and the kingdoms are moved; but God hath showed his voice, and the earth shall melt away.

7 The LORD of hosts is with us; the God of Jacob is our refuge.

8 O come hither, and behold the works of the LORD, what destruction he hath brought upon the earth.

9 He maketh wars to cease in all the world; he breaketh the bow, and knappeth the spear in sunder, and burneth the chariots in the fire.

10 Be still then, and know that I am God: I will be exalted among the heathen, and I will be exalted in the earth.

11 The LORD of hosts is with us; the God of Jacob is our refuge.

Evening Prayer.

PSALM XLVII.

Omnes gentes, plaudite.

CLAP your hands together, all ye people: O sing unto God with the voice of melody.

2 For the LORD is high, and to be feared; he is the great King upon all the earth.

3 He shall subdue the people under us, and the nations under our feet.

4 He shall choose out an heritage for us, even the worship of Jacob, whom he loved.

5 God is gone up with a merry noise, and the LORD with the sound of the trump.

6 O sing praises, sing praises unto our God; O sing praises, sing praises unto our King.

7 For God is the King of all the earth: sing ye praises with understanding.

8 God reigneth over the heathen; God sitteth upon his holy seat.

9 The princes of the people are joined unto the people of the God of Abraham; for God, which is very high exalted, doth defend the earth, as it were with a shield.

PSALM XLVIII.

Magnus Dominus.

GREAT is the LORD, and highly to be praised in the city of our God, even upon his holy hill.

2 The hill of Sion is a fair place, and the joy of the whole earth; upon the north side lieth the city of the great King: God is well known in her palaces as a sure refuge.

3 For lo, the kings of the earth are gathered, and gone by together.

4 They marvelled to see

such things; they were astonished, and suddenly cast down.

5 Fear came there upon them; and sorrow, as upon a woman in her travail.

6 Thou shalt break the ships of the sea through the east-wind.

7 Like as we have heard, so have we seen in the city of the LORD of hosts, in the city of our God; God upholdeth the same for ever.

8 We wait for thy loving-kindness, O God, in the midst of thy temple.

9 O God, according to thy Name, so is thy praise unto the world's end; thy right hand is full of righteousness.

10 Let the Mount Sion rejoice, and the daughter of Judah be glad, because of thy judgments.

11 Walk about Sion, and go round about her; and tell the towers thereof.

12 Mark well her bulwarks, set up her houses, that ye may tell them that come after.

13 For this God is our God for ever and ever: he shall be our guide unto death.

PSALM XLIX.

Audite hæc, omnes.

O HEAR ye this, all ye people; ponder it with

your ears, all ye that dwell in the world;

2 High and low, rich and poor, one with another.

3 My mouth shall speak of wisdom, and my heart shall muse of understanding.

4 I will incline mine ear to the parable, and show my dark speech upon the harp.

5 Wherefore should I fear in the days of wickedness, and when the wickedness of my heels compasseth me round about?

6 There be some that put their trust in their goods, and boast themselves in the multitude of their riches.

7 But no man may deliver his brother, nor make agreement unto God for him;

8 For it cost more to redeem their souls, so that he must let that alone for ever;

9 Yea, though he live long, and see not the grave.

10 For he seeth that wise men also die and perish together, as well as the ignorant and foolish, and leave their riches for other.

11 And yet they think that their houses shall continue for ever, and that their dwelling-places shall endure from one generation to another; and call

the lands after their own names.

12 Nevertheless, man will not abide in honour, seeing he may be compared unto the beasts that perish; this is the way of them.

13 This is their foolishness, and their posterity praise their saying.

14 They lie in the hell like sheep; death gnaweth upon them, and the righteous shall have dominion over them in the morning: their beauty shall consume in the sepulchre out of their dwelling.

15 But God hath delivered my soul from the place of hell; for he shall receive me.

16 Be not thou afraid, though one be made rich, or if the glory of his house be increased;

17 For he shall carry nothing away with him when he dieth, neither shall his pomp follow him.

18 For while he lived, he counted himself an happy man; and so long as thou doest well unto thyself, men will speak good of thee.

19 He shall follow the generation of his fathers, and shall never see light.

20 Man being in honour hath no understanding, but is compared unto the beasts that perish.

*Tenth Day.**Morning Prayer.*

PSALM L.

Deus deorum.

THE LORD, even the most mighty God, hath spoken, and called the world, from the rising up of the sun unto the going down thereof.

2 Out of Sion hath God appeared in perfect beauty.

3 Our God shall come, and shall not keep silence; there shall go before him a consuming fire, and a mighty tempest shall be stirred up round about him.

4 He shall call the heaven from above, and the earth, that he may judge his people.

5 Gather my saints together unto me; those that have made a covenant with me with sacrifice.

6 And the heavens shall declare his righteousness; for God is Judge himself.

7 Hear, O my people, and I will speak; I myself will testify against thee, O Israel; for I am God, even thy God.

8 I will not reprove thee because of thy sacrifices, or for thy burnt-offerings; because they were not alway before me.

9 I will take no bullock

out of thine house, nor he-goat out of thy folds.

10 For all the beasts of the forest are mine, and so are the cattle upon a thousand hills.

11 I know all the fowls upon the mountains, and the wild beasts of the field are in my sight.

12 If I be hungry, I will not tell thee; for the whole world is mine, and all that is therein.

13 Thinkest thou that I will eat bull's flesh, and drink the blood of goats?

14 Offer unto God thanksgiving, and pay thy vows unto the Most Highest.

15 And call upon me in the time of trouble; so will I hear thee, and thou shalt praise me.

16 But unto the ungodly said God, Why dost thou preach my laws, and takest my covenant in thy mouth;

17 Whereas thou hatest to be reformed, and hast cast my words behind thee?

18 When thou sawest a thief, thou consentedst unto him; and hast been partaker with the adulterers.

19 Thou hast let thy mouth speak wickedness, and with thy tongue thou hast set forth deceit.

20 Thou satest and spakest against thy brother; yea, and hast slandered thine own mother's son.

21 These things hast thou done, and I held my tongue, and thou thoughtest wickedly, that I am even such a one as thyself; but I will reprove thee, and set before thee the things that thou hast done.

22 O consider this, ye that forget God, lest I pluck you away, and there be none to deliver you.

23 Whoso offereth me thanks and praise, he honoureth me; and to him that ordereth his conversation right, will I show the salvation of God.

PSALM LI.

Miserere mei, Deus.

HAVE mercy upon me, O God, after thy great goodness; according to the multitude of thy mercies do away mine offences.

2 Wash me thoroughly from my wickedness, and cleanse me from my sin.

3 For I acknowledge my faults, and my sin is ever before me.

4 Against thee only have I sinned, and done this evil in thy sight; that thou mightest be justified in thy saying, and clear when thou art judged.

5 Behold, I was shapen in wickedness, and in sin hath my mother conceived me.

6 But lo, thou requirest

truth in the inward parts, and shalt make me to understand wisdom secretly.

7 Thou shalt purge me with hyssop, and I shall be clean; thou shalt wash me, and I shall be whiter than snow.

8 Thou shalt make me hear of joy and gladness, that the bones which thou hast broken may rejoice.

9 Turn thy face from my sins, and put out all my misdeeds.

10 Make me a clean heart, O God, and renew a right spirit within me.

11 Cast me not away from thy presence, and take not thy Holy Spirit from me.

12 O give me the comfort of thy help again, and stablish me with thy free Spirit.

13 Then shall I teach thy ways unto the wicked, and sinners shall be converted unto thee.

14 Deliver me from blood-guiltiness, O God, thou that art the God of my health; and my tongue shall sing of thy righteousness.

15 Thou shalt open my lips, O Lord, and my mouth shall show thy praise.

16 For thou desirest no sacrifice, else would I give it thee; but thou delightest not in burnt-offerings.

17 The sacrifice of God is a troubled spirit: a broken

and contrite heart, O God, shalt thou not despise.

18 O be favourable and gracious unto Sion; build thou the walls of Jerusalem.

19 Then shalt thou be pleased with the sacrifice of righteousness, with the burnt-offerings and oblations; then shall they offer young bullocks upon thine altar.

PSALM LII.

Quid gloriaris?

WHY boastest thou thyself, thou tyrant, that thou canst do mischief;

2 Whereas the goodness of God endureth yet daily?

3 Thy tongue imagineth wickedness, and with lies thou cuttest like a sharp razor.

4 Thou hast loved unrighteousness more than goodness, and to talk of lies more than righteousness.

5 Thou hast loved to speak all words that may do hurt, O thou false tongue.

6 Therefore shall God destroy thee for ever; he shall take thee, and pluck thee out of thy dwelling, and root thee out of the land of the living.

7 The righteous also shall see this, and fear, and shall laugh him to scorn;

8 Lo, this is the man that took not God for his strength; but trusted unto the multitude of his riches,

and strengthened himself in his wickedness.

9 As for me, I am like a green olive-tree in the house of God; my trust is in the tender mercy of God for ever and ever.

10 I will always give thanks unto thee for that thou hast done; and I will hope in thy Name, for thy saints like it well.

Evening Prayer.

PSALM LIII.

Dixit insipiens.

THE foolish body hath said in his heart, There is no God.

2 Corrupt are they, and become abominable in their wickedness; there is none that doeth good.

3 God looked down from heaven upon the children of men, to see if there were any that would understand, and seek after God.

4 But they are all gone out of the way, they are altogether become abominable; there is also none that doeth good, no not one.

5 Are not they without understanding that work wickedness, eating up my people as if they would eat bread? they have not called upon God.

6 They were afraid where no fear was; for God hath broken the bones of him that besieged thee; thou hast put them to confu-

sion, because God hath despised them.

7 Oh, that the salvation were given unto Israel out of Zion! Oh, that the Lord would deliver his people out of captivity!

8 Then should Jacob rejoice, and Israel should be right glad.

PSALM LIV.

Deus, in nomine.

SAVE me, O God, for thy Name's sake, and avenge me in thy strength.

2 Hear my prayer, O God, and hearken unto the words of my mouth.

3 For strangers are risen up against me; and tyrants, which have not God before their eyes, seek after my soul.

4 Behold, God is my helper; the Lord is with them that uphold my soul.

5 He shall reward evil unto mine enemies: destroy thou them in thy truth.

6 An offering of a free heart will I give thee, and praise thy Name, O Lord; because it is so comfortable.

7 For he hath delivered me out of all my trouble; and mine eye hath seen his desire upon mine enemies.

PSALM LV.

Exaudi, Deus.

HEAR my prayer, O God, and hide not thyself from my petition.

2 Take heed unto me, and hear me, how I mourn in my prayer, and am vexed.

3 The enemy crieth so, and the ungodly cometh on so fast; for they are minded to do me some mischief, so maliciously are they set against me.

4 My heart is disquieted within me, and the fear of death is fallen upon me.

5 Fearfulness and trembling are come upon me, and an horrible dread hath overwhelmed me.

6 And I said, Oh that I had wings like a dove! for then would I flee away, and be at rest.

7 Lo, then would I get me away far off, and remain in the wilderness.

8 I would make haste to escape, because of the stormy wind and tempest.

9 Destroy their tongues, O Lord, and divide them; for I have spied unrighteousness and strife in the city.

10 Day and night they go about within the walls thereof: mischief also and sorrow are in the midst of it.

11 Wickedness is therein; deceit and guile go not out of their streets.

12 For it is not an open enemy that hath done me this dishonour; for then I could have borne it:

13 Neither was it mine

adversary that did magnify himself against me; for then peradventure I would have hid myself from him:

14 But it was even thou, my companion, my guide, and mine own familiar friend.

15 We took sweet counsel together, and walked in the house of God as friends.

16 Let death come hastily upon them, and let them go down quick into hell; for wickedness is in their dwellings, and among them.

17 As for me, I will call upon God, and the LORD shall save me.

18 In the evening, and morning, and at noon-day will I pray, and that instantly; and he shall hear my voice.

19 It is he that hath delivered my soul in peace from the battle that was against me; for there were many with me.

20 Yea, even God, that endureth for ever, shall hear me, and bring them down; for they will not turn, nor fear God.

21 He laid his hands upon such as be at peace with him, and he brake his covenant.

22 The words of his mouth were softer than butter, having war in his heart; his words were smother

than oil, and yet be they very swords.

23 O cast thy burden upon the LORD, and he shall nourish thee, and shall not suffer the righteous to fall for ever.

24 And as for them, thou, O God, shalt bring them into the pit of destruction.

25 The blood-thirsty and deceitful men shall not live out half their days: nevertheless, my trust shall be in thee, O Lord.

Eleventh Day.

Morning Prayer.

PSALM LVI.

Miserere mei, Deus.

BE merciful unto me, O God, for man goeth about to devour me; he is daily fighting, and troubling me.

2 Mine enemies are daily in hand to swallow me up; for they be many that fight against me, O thou Most Highest.

3 Nevertheless, though I am sometime afraid, yet put I my trust in thee.

4 I will praise God, because of his word: I have put my trust in God, and will not fear what flesh can do unto me.

5 They daily mistake my words; all that they imagine is to do me evil.

6 They hold altogether,

and keep themselves close, and mark my steps, when they lay wait for my soul.

7 Shall they escape for their wickedness? thou, O God, in thy displeasure shalt cast them down.

8 Thou tellest my wanderings: put my tears into thy bottle: are not these things noted in thy book?

9 Whensoever I call upon thee, then shall mine enemies be put to flight: this I know; for God is on my side.

10 In God's word will I rejoice; in the Lord's word will I comfort me.

11 Yea, in God have I put my trust; I will not be afraid what man can do unto me.

12 Unto thee, O God, will I pay my vows; unto thee will I give thanks.

13 For thou hast delivered my soul from death, and my feet from falling, that I may walk before God in the light of the living.

PSALM LVII.

Miserere mei, Deus.

BE merciful unto me, O God, be merciful unto me; for my soul trusteth in thee; and under the shadow of thy wings shall be my refuge, until this tyranny be overpast.

2 I will call unto the most high God, even unto the God that shall perform

the cause which I have in hand.

3 He shall send from heaven, and save me from the reproof of him that would eat me up.

4 God shall send forth his mercy and truth: my soul is among lions.

5 And I lie even among the children of men, that are set on fire, whose teeth are spears and arrows, and their tongue a sharp sword.

6 Set up thyself, O God, above the heavens; and thy glory above all the earth.

7 They have laid a net for my feet, and pressed down my soul; they have digged a pit before me, and are fallen into the midst of it themselves.

8 My heart is fixed, O God, my heart is fixed; I will sing and give praise.

9 Awake up, my glory; awake, lute and harp: I myself will awake right early.

10 I will give thanks unto thee, O Lord, among the people; and I will sing unto thee among the nations.

11 For the greatness of thy mercy reacheth unto the heavens, and thy truth unto the clouds.

12 Set up thyself, O God, above the heavens; and thy glory above all the earth.

PSALM LVIII.

Si vere utique.

ARE your minds set up on righteousness, O ye congregation? and do ye judge the thing that is right, O ye sons of men?

2 Yea, ye imagine mischief in your heart upon the earth, and your hands deal with wickedness.

3 The ungodly are forward, even from their mother's womb; as soon as they are born, they go astray, and speak lies.

4 They are as venomous as the poison of a serpent, even like the deaf adder, that stoppeth her ears;

5 Which refuseth to hear the voice of the charmer, charm he never so wisely.

6 Break their teeth, O God, in their mouths; smite the jaw-bones of the lions, O LORD: let them fall away like water that runneth apace; and when they shoot their arrows let them be rooted out.

7 Let them consume away like a snail, and be like the untimely fruit of a woman; and let them not see the sun.

8 Or ever your pots be made hot with thorns, so let indignation vex him, even as a thing that is raw.

9 The righteous shall rejoice when he seeth the vengeance; he shall wash

his footsteps in the blood of the ungodly.

10 So that a man shall say, Verily there is a reward for the righteous; doubtless there is a God that judgeth the earth.

Evening Prayer.

PSALM LIX.

Eripe me de inimicis.

DELIVER me from mine enemies, O God; defend me from them that rise up against me.

2 O deliver me from the wicked doers, and save me from the blood-thirsty men.

3 For lo, they lie waiting for my soul; the mighty men are gathered against me, without any offence or fault of me, O LORD.

4 They run and prepare themselves without my fault; arise thou therefore to help me, and behold.

5 Stand up, O LORD God of hosts, thou God of Israel, to visit all the heathen, and be not merciful unto them that offend of malicious wickedness.

6 They go to and fro in the evening, they grin like a dog, and run about through the city.

7 Behold, they speak with their mouth, and swords are in their lips; for who doth hear?

8 But thou, O LORD, shalt

have them in derision, and thou shalt laugh all the heathen to scorn.

9 My strength will I ascribe unto thee; for thou art the God of my refuge.

10 God showeth me his goodness plenteously; and God shall let me see my desire upon mine enemies.

11 Slay them not, lest my people forget it; but scatter them abroad among the people, and put them down, O Lord our defence.

12 For the sin of their mouth, and for the words of their lips, they shall be taken in their pride: and why? their preaching is of cursing and lies.

13 Consume them in thy wrath, consume them, that they may perish; and know that it is God that ruleth in Jacob, and unto the ends of the world.

14 And in the evening they will return, grin like a dog, and will go about the city.

15 They will run here and there for meat, and grudge if they be not satisfied.

16 As for me, I will sing of thy power, and will praise thy mercy betimes in the morning; for thou hast been my defence and refuge in the day of my trouble.

17 Unto thee, O my strength, will I sing; for thou, O God, art my re-

fuge, and my merciful God.

PSALM LX.

Deus, repulisti nos.

O GOD, thou hast cast us out, and scattered us abroad; thou hast also been displeased: O turn thee unto us again.

2 Thou hast moved the land, and divided it: heal the sores thereof, for it shaketh.

3 Thou hast showed thy people heavy things; thou hast given us to drink of deadly wine.

4 Thou hast given a token for such as fear thee, that they may triumph because of the truth.

5 Therefore were thy beloved delivered: help me with thy right hand, and hear me.

6 God hath spoken in his holiness, I will rejoice, and divide Sichem, and mete out the valley of Succoth.

7 Gilead is mine, and Manasses is mine; Ephraim also is the strength of my head; Judah is my law-giver;

8 Moab is my wash-pot; over Edom will I cast out my shoe; Philistia, be thou glad of me.

9 Who will lead me into the strong city? who will bring me into Edom?

10 Hast not thou cast us out, O God? wilt not thou,

O God, go out with our hosts?

11 O be thou our help in trouble; for vain is the help of man.

12 Through God will we do great acts; for it is he that shall tread down our enemies.

PSALM LXI.

Exaudi, Deus.

HEAR my crying, O God, give ear unto my prayer.

2 From the ends of the earth will I call upon thee, when my heart is in heaviness.

3 O set me up upon the rock that is higher than I; for thou hast been my hope, and a strong tower for me against the enemy.

4 I will dwell in thy tabernacle for ever, and my trust shall be under the covering of thy wings.

5 For thou, O Lord, hast heard my desires, and hast given an heritage unto those that fear thy Name.

6 Thou shalt grant the King a long life, that his years may endure throughout all generations.

7 He shall dwell before God for ever: O prepare thy loving mercy and faithfulness, that they may preserve him.

8 So will I always sing praise unto thy Name, that I may daily perform my VOWS.

Twelfth Day.

Morning Prayer.

PSALM LXII.

Nonne Deo?

MY soul truly waiteth still upon God; for of him cometh my salvation.

2 He verily is my strength and my salvation; he is my defence, so that I shall not greatly fall.

3 How long will ye imagine mischief against every man? Ye shall be slain all the sort of you; yea, as a tottering wall shall ye be, and like a broken hedge.

4 Their device is only how to put him out whom God will exalt; their delight is in lies; they give good words with their mouth, but curse with their heart.

5 Nevertheless, my soul, wait thou still upon God; for my hope is in him.

6 He truly is my strength and my salvation; he is my defence, so that I shall not fall.

7 In God is my health and my glory; the rock of my might, and in God is my trust.

8 O put your trust in him alway, ye people; pour out your hearts before him, for God is our hope.

9 As for the children of men, they are but vanity; the children of men are deceitful upon the weights;

they are altogether lighter than vanity itself.

10 O trust not in wrong and robbery; give not yourselves unto vanity: if riches increase, set not your heart upon them.

11 God spake once, and twice I have also heard the same, that power belongeth unto God;

12 And that thou, Lord, art merciful; for thou rewardest every man according to his work.

PSALM LXIII.

Deus, Deus meus.

O GOD, thou art my God; early will I seek thee.

2 My soul thirsteth for thee; my flesh also longeth after thee, in a barren and dry land where no water is.

3 Thus have I looked for thee in holiness, that I might behold thy power and glory.

4 For thy loving-kindness is better than the life itself: my lips shall praise thee.

5 As long as I live will I magnify thee in this manner, and lift up my hands in thy Name.

6 My soul shall be satisfied, even as it were with marrow and fatness, when my mouth praiseth thee with joyful lips.

7 Have I not remembered thee in my bed, and thought

upon thee when I was waking?

8 Because thou hast been my helper; therefore under the shadow of thy wings will I rejoice.

9 My soul hangeth upon thee; thy right hand hath upholden me.

10 These also that seek the hurt of my soul, they shall go under the earth.

11 Let them fall upon the edge of the sword, that they may be a portion for foxes.

12 But the King shall rejoice in God; all they also that swear by him shall be commended; for the mouth of them that speak lies shall be stopped.

PSALM LXIV.

Exaudi, Deus.

HEAR my voice, O God, in my prayer; preserve my life from fear of the enemy.

2 Hide me from the gathering together of the forward, and from the insurrection of wicked doers;

3 Who have whet their tongue like a sword, and shoot out their arrows, even bitter words;

4 That they may privily shoot at him that is perfect: suddenly do they hit him, and fear not.

5 They encourage themselves in mischief, and commune among them-

selves, how they may lay snares; and say, that no man shall see them.

6 They imagine wickedness, and practise it; that they keep secret among themselves, every man in the deep of his heart.

7 But God shall suddenly shoot at them with a swift arrow, that they shall be wounded.

8 Yea, their own tongues shall make them fall; in-somuch that whoso seeth them shall laugh them to scorn.

9 And all men that see it shall say, This hath God done; for they shall perceive that it is his work.

10 The righteous shall rejoice in the LORD, and put his trust in him; and all they that are true of heart shall be glad.

Evening Prayer.

PSALM LXV.

Te decet hymnus.

THOU, O God, art praised in Sion; and unto thee shall the vow be performed in Jerusalem.

2 Thou that hearest the prayer, unto thee shall all flesh come.

3 My misdeeds prevail against me: O be thou merciful unto our sins.

4 Blessed is the man whom thou chooseth, and receivest unto thee: he shall

dwell in thy court, and shall be satisfied with the pleasures of thy house, even of thy holy temple.

5 Thou shalt show us wonderful things in thy righteousness, O God of our salvation; thou that art the hope of all the ends of the earth, and of them that remain in the broad sea.

6 Who in his strength setteth fast the mountains, and is girded about with power.

7 Who stilleth the raging of the sea, and the noise of his waves, and the madness of the people.

8 They also that dwell in the uttermost parts of the earth shall be afraid at thy tokens, thou that makest the out-goings of the morning and evening to praise thee.

9 Thou visitest the earth, and blessest it; thou makest it very plenteous.

10 The river of God is full of water: thou preparest their corn, for so thou providest for the earth.

11 Thou waterest her furrows; thou sendest rain into the little valleys thereof; thou makest it soft with the drops of rain, and blessest the increase of it.

12 Thou crownest the year with thy goodness; and thy clouds drop fatness.

13 They shall drop upon the dwellings of the wil-

derness; and the little hills shall rejoice on every side.

14 The folds shall be full of sheep; the valleys also shall stand so thick with corn, that they shall laugh and sing.

PSALM LXVI.

Jubilate Deo.

O BE joyful in God, all ye lands; sing praises unto the honour of his Name; make his praise to be glorious.

2 Say unto God, O how wonderful art thou in thy works; through the greatness of thy power shall thine enemies be found liars unto thee.

3 For all the world shall worship thee, sing of thee, and praise thy Name.

4 O come hither, and behold the works of God; how wonderful he is in his doing toward the children of men.

5 He turned the sea into dry land, so that they went through the water on foot; there did we rejoice thereof.

6 He ruleth with his power for ever; his eyes behold the people: and such as will not believe shall not be able to exalt themselves.

7 O praise our God, ye people, and make the voice of his praise to be heard;

8 Who holdeth our soul

in life; and suffereth not our feet to slip.

9 For thou, O God, hast proved us; thou also hast tried us, like as silver is tried.

10 Thou broughtest us into the snare; and laidest trouble upon our loins.

11 Thou sufferedst men to ride over our heads; we went through fire and water, and thou broughtest us out into a wealthy place.

12 I will go into thine house with burnt-offerings; and will pay thee my vows, which I promised with my lips, and spake with my mouth, when I was in trouble.

13 I will offer unto thee fat burnt sacrifices, with the incense of rams; I will offer bullocks and goats.

14 O come hither, and hearken, all ye that fear God; and I will tell you what he hath done for my soul.

15 I called unto him with my mouth, and gave him praises with my tongue.

16 If I incline unto wickedness with mine heart, the Lord will not hear me.

17 But God hath heard me; and considered the voice of my prayer.

18 Praised be God, who hath not cast out my prayer, nor turned his mercy from me.

PSALM LXVII.

Deus misereatur.

GOD be merciful unto us, and bless us, and show us the light of his countenance, and be merciful unto us;

2 That thy way may be known upon earth, thy saving health among all nations.

3 Let the people praise thee, O God; yea, let all the people praise thee.

4 O let the nations rejoice and be glad; for thou shalt judge the folk righteously, and govern the nations upon earth.

5 Let the people praise thee, O God; yea, let all the people praise thee.

6 Then shall the earth bring forth her increase; and God, even our own God, shall give us his blessing.

7 God shall bless us; and all the ends of the world shall fear him.

*Thirteenth Day.**Morning Prayer.*

PSALM LXVIII.

Exurgat Deus.

LET God arise, and let his enemies be scattered; let them also that hate him flee before him.

2 Like as the smoke vanisheth, so shalt thou drive them away; and like as

wax melteth at the fire, so let the ungodly perish at the presence of God.

3 But let the righteous be glad, and rejoice before God; let them also be merry and joyful.

4 O sing unto God, and sing praises unto his Name; magnify him that rideth upon the heavens, as it were upon an horse; praise him in his Name JAH, and rejoice before him.

5 He is a Father of the fatherless, and defendeth the cause of the widows; even God in his holy habitation.

6 He is the God that maketh men to be of one mind in an house, and bringeth the prisoners out of captivity; but letteth the runagates continue in scarceness.

7 O God, when thou wentest forth before the people; when thou wentest through the wilderness,

8 The earth shook, and the heavens dropped at the presence of God; even as Sinai also was moved at the presence of God, who is the God of Israel.

9 Thou, O God, sentest a gracious rain upon thine inheritance, and refreshedst it when it was weary.

10 Thy congregation shall dwell therein; for thou, O God, hast of thy goodness prepared for the poor.

11 The Lord gave the word; great was the company of the preachers.

12 Kings with their armies did flee, and were discomfited, and they of the household divided the spoil.

13 Though ye have lain among the pots, yet shall ye be as the wings of a dove that is covered with silver wings, and her feathers like gold.

14 When the Almighty scattered kings for their sake, then were they as white as snow in Salmon.

15 As the hill of Basan, so is God's hill; even an high hill, as the hill of Basan.

16 Why hop ye so, ye high hills? this is God's hill, in the which it pleaseth him to dwell; yea, the LORD will abide in it for ever.

17 The chariots of God are twenty thousand, even thousands of angels; and the Lord is among them as in the holy place of Sinai.

18 Thou art gone up on high, thou hast led captivity captive, and received gifts for men; yea, even for thine enemies, that the LORD God might dwell among them.

19 Praised be the Lord daily, even the God who helpeth us, and poureth his benefits upon us.

20 He is our God, even the God of whom cometh sal-

vation: God is the Lord, by whom we escape death.

21 God shall wound the head of his enemies, and the hairy scalp of such a one as goeth on still in his wickedness.

22 The Lord hath said, I will bring my people again, as I did from Basan; mine own will I bring again, as I did sometime from the deep of the sea.

23 That thy foot may be dipped in the blood of thine enemies, and that the tongue of thy dogs may be red through the same.

24 It is well seen, O God, how thou goest; how thou, my God and King, goest in the sanctuary.

25 The singers go before, the minstrels follow after, in the midst are the damsels playing with the timbrels.

26 Give thanks, O Israel, unto God the Lord in the congregations, from the ground of the heart.

27 There is little Benjamin their ruler, and the princes of Judah their council; the princes of Zebulun, and the princes of Nephthali.

28 Thy God hath sent forth strength for thee; stablish the thing, O God, that thou hast wrought in us,

29 For thy temple's sake at Jerusalem; so shall kings bring presents unto thee.

30 When the company of the spear-men, and multitude of the mighty are scattered abroad among the beasts of the people, so that they humbly bring pieces of silver; and when he hath scattered the people that delight in war;

31 Then shall the princes come out of Egypt; the Morians' land shall soon stretch out her hands unto God.

32 Sing unto God, O ye kingdoms of the earth; O sing praises unto the Lord;

33 Who sitteth in the heavens over all, from the beginning: lo, he doth send out his voice; yea, and that a mighty voice.

34 Ascribe ye the power to God over Israel; his worship and strength is in the clouds.

35 O God, wonderful art thou in thy holy places: even the God of Israel, he will give strength and power unto his people. Blessed be God.

Evening Prayer.

PSALM LXIX.

Salvum me fac.

SAVE me, O God; for the waters are come in, even unto my soul.

2 I stick fast in the deep mire, where no ground is; I am come into deep wa-

ters, so that the floods run over me.

3 I am weary of crying; my throat is dry; my sight faileth me for waiting so long upon my God.

4 They that hate me without a cause are more than the hairs of my head; they that are mine enemies, and would destroy me guiltless, are mighty.

5 I paid them the things that I never took: God, thou knowest my simplicity, and my faults are not hid from thee.

6 Let not them that trust in thee, O Lord God of hosts, be ashamed for my cause; let not those that seek thee be confounded through me, O Lord God of Israel.

7 And why? for thy sake have I suffered reproof; shame hath covered my face.

8 I am become a stranger unto my brethren, even an alien unto my mother's children.

9 For the zeal of thine house hath even eaten me; and the rebukes of them that rebuked thee are fallen upon me.

10 I wept, and chastened myself with fasting, and that was turned to my reproof.

11 I put on sackcloth also, and they jested upon me.

12 They that sit in the

gate speak against me, and the drunkards make songs upon me.

13 But, LORD, I make my prayer unto thee in an acceptable time.

14 Hear me, O God, in the multitude of thy mercy, even in the truth of thy salvation.

15 Take me out of the mire, that I sink not; O let me be delivered from them that hate me, and out of the deep waters.

16 Let not the water-flood drown me, neither let the deep swallow me up; and let not the pit shut her mouth upon me.

17 Hear me, O LORD, for thy loving-kindness is comfortable; turn thee unto me according to the multitude of thy mercies:

18 And hide not thy face from thy servant; for I am in trouble: O haste thee, and hear me.

19 Draw nigh unto my soul, and save it; O deliver me, because of mine enemies.

20 Thou hast known my reproof, my shame, and my dishonour: mine adversaries are all in thine sight.

21 Thy rebuke hath broken my heart; I am full of heaviness: I looked for some to have pity on me, but there was no man, neither found I any to comfort me.

22 They gave me gall to eat; and when I was thirsty they gave me vinegar to drink.

23 Let their table be made a snare to take themselves withal; and let the things that should have been for their wealth be unto them an occasion of falling.

24 Let their eyes be blinded, that they see not; and ever bow thou down their backs.

25 Pour out thine indignation upon them, and let thy wrathful displeasure take hold of them.

26 Let their habitation be void, and no man to dwell in their tents.

27 For they persecute him whom thou hast smitten; and they talk how they may vex them whom thou hast wounded.

28 Let them fall from one wickedness to another, and not come into thy righteousness.

29 Let them be wiped out of the book of the living, and not be written among the righteous.

30 As for me, when I am poor and in heaviness, thy help, O God, shall lift me up.

31 I will praise the Name of God with a song, and magnify it with thanksgiving.

32 This also shall please the LORD better than a

bullock that hath horns and hoofs.

33 The humble shall consider this, and be glad: seek ye after God, and your soul shall live.

34 For the LORD heareth the poor, and despiseth not his prisoners.

35 Let heaven and earth praise him: the sea, and all that moveth therein.

36 For God will save Sion, and build the cities of Judah, that men may dwell there, and have it in possession.

37 The posterity also of his servants shall inherit it; and they that love his Name shall dwell therein.

PSALM LXX.

Deus, in adjutorium.

HASTE thee, O God, to deliver me; make haste to help me, O LORD.

2 Let them be ashamed and confounded that seek after my soul; let them be turned backward and put to confusion that wish me evil.

3 Let them for their reward be soon brought to shame, that cry over me, There! there!

4 But let all those that seek thee be joyful and glad in thee: and let all such as delight in thy salvation say alway, The Lord be praised.

5 As for me, I am poor

and in misery: haste thee unto me, O God.

6 Thou art my helper, and my redeemer: O LORD, make no long tarrying.

Fourteenth Day.

Morning Prayer.

PSALM LXXI.

In te, Domine, speravi.

IN thee, O LORD, have I put my trust; let me never be put to confusion, but rid me, and deliver me, in thy righteousness; incline thine ear unto me, and save me.

2 Be thou my strong hold, whereunto I may alway resort: thou hast promised to help me, for thou art my house of defence, and my castle.

3 Deliver me, O my God, out of the hand of the ungodly, out of the hand of the unrighteous and cruel man.

4 For thou, O Lord God, art the thing that I long for: thou art my hope, even from my youth.

5 Through thee have I been holden up ever since I was born: thou art he that took me out of my mother's womb: my praise shall be always of thee.

6 I am become as it were a monster unto many, but my sure trust is in thee.

7 O let my mouth be fill-

ed with thy praise, that I may sing of thy glory and honour all the day long.

8 Cast me not away in the time of age; forsake me not when my strength faileth me.

9 For mine enemies speak against me; and they that lay wait for my soul take their counsel together, saying, God hath forsaken him; persecute him, and take him, for there is none to deliver him.

10 Go not far from me, O God; my God, haste thee to help me.

11 Let them be confounded and perish that are against my soul; let them be covered with shame and dishonour that seek to do me evil.

12 As for me, I will patiently abide alway, and will praise thee more and more.

13 My mouth shall daily speak of thy righteousness and salvation; for I know no end thereof.

14 I will go forth in the strength of the Lord God, and will make mention of thy righteousness only.

15 Thou, O God, hast taught me from my youth up until now; therefore will I tell of thy wondrous works.

16 Forsake me not, O God, in mine old age, when I am gray-headed, until I have

showed thy strength unto this generation, and thy power to all them that are yet for to come.

17 Thy righteousness, O God, is very high, and great things are they that thou hast done: O God, who is like unto thee!

18 O what great troubles and adversities hast thou showed me! and yet didst thou turn and refresh me; yea, and broughtest me from the deep of the earth again.

19 Thou hast brought me to great honour, and comforted me on every side:

20 Therefore will I praise thee, and thy faithfulness, O God, playing upon an instrument of music: unto thee will I sing upon the harp, O thou Holy One of Israel.

21 My lips will be fain when I sing unto thee; and so will my soul whom thou hast delivered.

22 My tongue also shall talk of thy righteousness all the day long; for they are confounded and brought unto shame that seek to do me evil.

PSALM LXXII.

Deus, judicium.

GIVE the King thy judgments, O God, and thy righteousness unto the King's son.

2 Then shall he judge thy

people according unto right, and defend the poor.

3 The mountains also shall bring peace, and the little hills righteousness unto the people.

4 He shall keep the simple folk by their right, defend the children of the poor, and punish the wrong doer.

5 They shall fear thee as long as the sun and moon endureth, from one generation to another.

6 He shall come down like the rain into a fleece of wool, even as the drops that water the earth.

7 In his time shall the righteous flourish, yea, and abundance of peace, so long as the moon endureth.

8 His dominion shall be also from the one sea to the other, and from the flood unto the world's end.

9 They that dwell in the wilderness shall kneel before him; his enemies shall lick the dust.

10 The kings of Tharsis and of the isles shall give presents; the kings of Arabia and Saba shall bring gifts.

11 All kings shall fall down before him; all nations shall do him service.

12 For he shall deliver the poor when he crieth; the needy also, and him that hath no helper.

13 He shall be favourable

to the simple and needy, and shall preserve the souls of the poor.

14 He shall deliver their souls from falsehood and wrong; and dear shall their blood be in his sight.

15 He shall live, and unto him shall be given of the gold of Arabia; prayer shall be made ever unto him, and daily shall he be praised.

16 There shall be an heap of corn in the earth, high upon the hills; his fruit shall shake like Libanus, and shall be green in the city like grass upon the earth.

17 His Name shall endure for ever; his Name shall remain under the sun amongst the posterities, which shall be blessed through him; and all the heathen shall praise him.

18 Blessed be the LORD God, even the God of Israel, which only doeth wondrous things;

19 And blessed be the Name of his Majesty for ever: and all the earth shall be filled with his Majesty. Amen, Amen.

Evening Prayer.

PSALM LXXIII.

Quam bonus Israel!

TRULY God is loving unto Israel: even unto such as are of a clean heart.

2 Nevertheless, my feet were almost gone, my treadings had well-nigh slipt.

3 And why? I was grieved at the wicked: I do also see the ungodly in such prosperity.

4 For they are in no peril of death; but are lusty and strong.

5 They come in no misfortune like other folk; neither are they plagued like other men.

6 And this is the cause that they are so holden with pride, and overwhelmed with cruelty.

7 Their eyes swell with fatness, and they do even what they lust.

8 They corrupt other, and speak of wicked blasphemy; their talking is against the Most High.

9 For they stretch forth their mouth unto the heaven, and their tongue goeth through the world.

10 Therefore fall the people unto them, and there-out suck they no small advantage.

11 Tush, say they, how should God perceive it? is there knowledge in the Most High?

12 Lo, these are the ungodly, these prosper in the world, and these have riches in possession: and I said, Then have I cleansed my heart in vain, and

washed mine hands in innocency.

13 All the day long have I been punished, and chastened every morning.

14 Yea, and I had almost said even as they; but lo, then I should have condemned the generation of thy children.

15 Then thought I to understand this; but it was too hard for me,

16 Until I went into the sanctuary of God: then understood I the end of these men;

17 Namely, how thou dost set them in slippery places, and castest them down, and destroyest them.

18 O how suddenly do they consume, perish, and come to a fearful end!

19 Yea, even like as a dream when one awaketh; so shalt thou make their image to vanish out of the city.

20 Thus my heart was grieved, and it went even through my reins.

21 So foolish was I, and ignorant, even as it were a beast before thee.

22 Nevertheless, I am alway by thee; for thou hast holden me by my right hand.

23 Thou shalt guide me with thy counsel, and after that receive me with glory.

24 Whom have I in hea-

ven but thee? and there is none upon earth that I desire in comparison of thee.

25 My flesh and my heart faileth; but God is the strength of my heart, and my portion for ever.

26 For lo, they that forsake thee shall perish; thou hast destroyed all them that commit fornication against thee.

27 But it is good for me to hold me fast by God, to put my trust in the Lord God, and to speak of all thy works in the gates of the daughter of Sion.

PSALM LXXIV.

Ut quid, Deus?

O GOD, wherefore art thou absent from us so long? why is thy wrath so hot against the sheep of thy pasture?

2 O think upon thy congregation, whom thou hast purchased, and redeemed of old.

3 Think upon the tribe of thine inheritance, and Mount Sion, wherein thou hast dwelt.

4 Lift up thy feet, that thou mayest utterly destroy every enemy, which hath done evil in thy sanctuary.

5 Thine adversaries roar in the midst of thy congregations, and set up their banners for tokens.

6 He that hewed timber afore out of the thick trees was known to bring it to an excellent work.

7 But now they break down all the carved work thereof with axes and hammers.

8 They have set fire upon thy holy places, and have defiled the dwelling-place of thy Name, even unto the ground.

9 Yea, they said in their hearts, Let us make havoc of them altogether: thus have they burnt up all the houses of God in the land.

10 We see not our tokens; there is not one prophesy more; no, not one is there among us, that understandeth any more.

11 O God, how long shall the adversary do this dishonour? how long shall thine enemy blaspheme thy Name? for ever?

12 Why withdrawest thou thy hand? why pluckest thou not thy right hand out of thy bosom to consume the enemy?

13 For God is my King of old; the help that is done upon earth, he doeth himself.

14 Thou didst divide the sea through thy power; thou brakest the head of the dragons in the waters.

15 Thou smotest the head

of Leviathan in pieces, and gavest him to be meat for the people in the wilderness.

16 Thou broughtest out fountains and waters out of the hard rocks; thou driedst up mighty waters.

17 The day is thine, and the night is thine; thou hast prepared the light and the sun.

18 Thou hast set all the borders of the earth; thou hast made summer and winter.

19 Remember this, O LORD, how the enemy hath rebuked; and how the foolish people hath blasphemed thy Name.

20 O deliver not the soul of thy turtle-dove unto the multitude of the enemies; and forget not the congregation of the poor for ever.

21 Look upon the covenant; for all the earth is full of darkness, and cruel habitations.

22 O let not the simple go away ashamed; but let the poor and needy give praise unto thy Name.

23 Arise, O God, maintain thine own cause; remember how the foolish man blasphemeth thee daily.

24 Forget not the voice of thine enemies: the presumption of them that hate thee increaseth ever more and more.

Fifteenth Day.

Morning Prayer.

PSALM LXXV.

Confitebimur tibi.

UNTO thee, O God, do we give thanks; yea, unto thee do we give thanks.

2 Thy Name also is so high; and that do thy wondrous works declare.

3 When I receive the congregation, I shall judge according unto right.

4 The earth is weak, and all the inhabitants thereof: I bear up the pillars of it.

5 I said unto the fools, Deal not so madly; and to the ungodly, Set not up your horn.

6 Set not up your horn on high, and speak not with a stiff neck.

7 For promotion cometh neither from the east, nor from the west, nor yet from the south.

8 And why? God is the Judge; he putteth down one, and setteth up another.

9 For in the hand of the LORD there is a cup, and the wine is red; it is full mixt, and he poureth out of the same.

10 As for the dregs thereof, all the ungodly of the earth shall drink them, and suck them out.

11 But I will talk of the

God of Jacob, and praise him for ever.

12 All the horns of the ungodly also will I break, and the horns of the righteous shall be exalted.

PSALM LXXVI.

Notus in Judæa.

IN Jewry is God known ; his Name is great in Israel.

2 At Salem is his tabernacle, and his dwelling in Zion.

3 There brake he the arrows of the bow, the shield, the sword, and the battle.

4 Thou art of more honour and might than the hills of the robbers.

5 The proud are robbed, they have slept their sleep ; and all the men whose hands were mighty have found nothing.

6 At thy rebuke, O God of Jacob, both the chariot and horse are fallen.

7 Thou, even thou art to be feared ; and who may stand in thy sight when thou art angry ?

8 Thou didst cause thy judgment to be heard from heaven ; the earth trembled, and was still,

9 When God arose to judgment, and to help all the meek upon earth.

10 The fierceness of man shall turn to thy praise ; and the fierceness of them shalt thou refrain.

11 Promise unto the LORD your God, and keep it, all ye that are round about him ; bring presents unto him that ought to be feared.

12 He shall refrain the spirit of princes, and is wonderful among the kings of the earth.

PSALM LXXVII.

Voce mea ad Dominum.

I WILL cry unto God with my voice ; even unto God will I cry with my voice, and he shall hearken unto me.

2 In the time of my trouble I sought the Lord : my sore ran, and ceased not in the night-season ; my soul refused comfort.

3 When I am in heaviness I will think upon God : when my heart is vexed, I will complain.

4 Thou holdest mine eyes waking : I am so feeble that I cannot speak.

5 I have considered the days of old, and the years that are past.

6 I call to remembrance my song, and in the night I commune with mine own heart, and search out my spirit.

7 Will the Lord absent himself for ever ? and will he be no more entreated ?

8 Is his mercy clean gone for ever ? and is his promise come utterly to an end for evermore ?

9 Hath God forgotten to be gracious? and will he shut up his loving-kindness in displeasure?

10 And I said, It is mine own infirmity; but I will remember the years of the right hand of the Most Highest.

11 I will remember the works of the LORD, and call to mind thy wonders of old time.

12 I will think also of all thy works, and my talking shall be of thy doings.

13 Thy way, O God, is holy: who is so great a God as our God?

14 Thou art the God that doest wonders, and hast declared thy power among the people.

15 Thou hast mightily delivered thy people, even the sons of Jacob and Joseph.

16 The waters saw thee, O God, the waters saw thee, and were afraid; the depths also were troubled.

17 The clouds poured out water, the air thundered, and thine arrows went abroad.

18 The voice of thy thunder was heard round about: the lightnings shone upon the ground; the earth was moved, and shook withal.

19 Thy way is in the sea, and thy paths in the great waters, and thy footsteps are not known.

20 Thou leddest thy peo-

ple like sheep, by the hand of Moses and Aaron.

Evening Prayer.

PSALM LXXVIII.

Attendite popule.

HEAR my law, O my people: incline your ears unto the words of my mouth.

2 I will open my mouth in a parable; I will declare hard sentences of old;

3 Which we have heard and known, and such as our fathers have told us;

4 That we should not hide them from the children of the generations to come; but to show the honour of the LORD, his mighty and wonderful works that he hath done.

5 He made a covenant with Jacob, and gave Israel a law, which he commanded our forefathers to teach their children;

6 That their posterity might know it, and the children which were yet unborn;

7 To the intent that when they came up, they might show their children the same;

8 That they might put their trust in God; and not to forget the works of God, but to keep his commandments;

9 And not to be as their forefathers, a faithless and stubborn generation; a

generation that set not their heart aright, and whose spirit cleaveth not steadfastly unto God;

10 Like as the children of Ephraim; who being harnessed, and carrying bows, turned themselves back in the day of battle.

11 They kept not the covenant of God, and would not walk in his law;

12 But forgot what he had done, and the wonderful works that he had showed for them.

13 Marvellous things did he in the sight of our forefathers, in the land of Egypt, even in the field of Zoan.

14 He divided the sea, and let them go through; he made the waters to stand on an heap.

15 In the day-time also he led them with a cloud, and all the night through with a light of fire.

16 He clave the hard rocks in the wilderness, and gave them drink thereof, as it had been out of the great depth.

17 He brought waters out of the stony rock, so that it gushed out like the rivers.

18 Yet for all this they sinned more against him, and provoked the Most Highest in the wilderness.

19 They tempted God in their hearts, and required meat for their lust.

20 They spake against God also, saying, Shall God prepare a table in the wilderness?

21 He smote the stony rock indeed, that the water gushed out, and the streams flowed withal; but can he give bread also, or provide flesh for his people?

22 When the LORD heard this, he was wroth; so the fire was kindled in Jacob, and there came up heavy displeasure against Israel;

23 Because they believed not in God, and put not their trust in his help.

24 So he commanded the clouds above, and opened the doors of heaven.

25 He rained down manna also upon them for to eat, and gave them food from heaven.

26 So man did eat angels' food; for he sent them meat enough.

27 He caused the east wind to blow under heaven; and through his power he brought in the south-west wind.

28 He rained flesh upon them as thick as dust, and feathered fowls like as the sand of the sea.

29 He let it fall among their tents, even round about their habitation.

30 So they did eat, and were well filled; for he gave them their own desire: they

were not disappointed of their lust.

31 But while the meat was yet in their mouths, the heavy wrath of God came upon them, and slew the wealthiest of them; yea, and smote down the chosen men that were in Israel.

32 But for all this they sinned yet more, and believed not his wondrous works.

33 Therefore their days did he consume in vanity, and their years in trouble.

34 When he slew them, they sought him, and turned them early, and inquired after God.

35 And they remembered that God was their strength, and that the high God was their redeemer.

36 Nevertheless, they did but flatter him with their mouth, and dissembled with him in their tongue.

37 For their heart was not whole with him, neither continued they steadfast in his covenant.

38 But he was so merciful, that he forgave their misdeeds, and destroyed them not.

39 Yea, many a time turned he his wrath away, and would not suffer his whole displeasure to arise.

40 For he considered that they were but flesh, and

that they were even a wind that passeth away, and cometh not again.

41 Many a time did they provoke him in the wilderness, and grieved him in the desert.

42 They turned back, and tempted God, and moved the Holy One in Israel.

43 They thought not of his hand, and of the day when he delivered them from the hand of the enemy;

44 How he had wrought his miracles in Egypt, and his wonders in the field of Zoan.

45 He turned their waters into blood, so that they might not drink of the rivers.

46 He sent lice among them, and devoured them up; and frogs to destroy them.

47 He gave their fruit unto the caterpillar, and their labour unto the grasshopper.

48 He destroyed their vines with hailstones, and their mulberry-trees with the frost.

49 He smote their cattle also with hailstones, and their flocks with hot thunderbolts.

50 He cast upon them the furiousness of his wrath, anger, displeasure, and trouble: and sent evil angels among them.

51 He made a way to his

indignation, and spared not their soul from death ; but gave their life over to the pestilence ;

52 And smote all the first-born in Egypt, the most principal and mightiest in the dwellings of Ham.

53 But as for his own people, he led them forth like sheep, and carried them in the wilderness like a flock.

54 He brought them out safely, that they should not fear, and overwhelmed their enemies with the sea.

55 And brought them within the borders of his sanctuary, even to his mountain, which he purchased with his right hand.

56 He cast out the heathen also before them, caused their land to be divided among them for an heritage, and made the tribes of Israel to dwell in their tents.

57 So they tempted and displeased the most high God, and kept not his testimonies ;

58 But turned their backs, and fell away like their forefathers ; starting aside like a broken bow.

59 For they grieved him with their hill-altars, and provoked him to displeasure with their images.

60 When God heard this,

he was wroth, and took sore displeasure at Israel ;

61 So that he forsook the tabernacle in Silo, even the tent that he had pitched among men.

62 He delivered their power into captivity, and their beauty into the enemy's hand.

63 He gave his people over also unto the sword, and was wroth with his inheritance.

64 The fire consumed their young men, and their maidens were not given to marriage.

65 Their priests were slain with the sword, and there were no widows to make lamentation.

66 So the Lord awaked as one out of sleep, and like a giant refreshed with wine.

67 He smote his enemies in the hinder parts, and put them to a perpetual shame.

68 He refused the tabernacle of Joseph, and chose not the tribe of Ephraim ;

69 But chose the tribe of Judah, even the hill of Sion which he loved.

70 And there he built his temple on high, and laid the foundation of it like the ground which he hath made continually.

71 He chose David also his servant, and took him away from the sheep folds

72 As he was following the ewes great with young ones he took him, that he might feed Jacob his people, and Israel his inheritance.

73 So he fed them with a faithful and true heart, and ruled them prudently with all his power.

Sixteenth Day.

Morning Prayer.

PSALM LXXIX.

Deus, venerunt.

O GOD, the heathen are come into thine inheritance; thy holy temple have they defiled, and made Jerusalem an heap of stones.

2 The dead bodies of thy servants have they given to be meat unto the fowls of the air, and the flesh of thy saints unto the beasts of the land.

3 Their blood have they shed like water on every side of Jerusalem, and there was no man to bury them.

4 We are become an open shame to our enemies, a very scorn and derision unto them that are round about us.

5 LORD, how long wilt thou be angry? shall thy jealousy burn like fire for ever?

6 Pour out thine indig-

nation upon the heathen that have not known thee; and upon the kingdoms that have not called upon thy Name.

7 For they have devoured Jacob, and laid waste his dwelling-place.

8 O remember not our old sins, but have mercy upon us, and that soon; for we are come to great misery.

9 Help us, O God of our salvation, for the glory of thy Name: O deliver us, and be merciful unto our sins, for thy Name's sake.

10 Wherefore do the heathen say, Where is now their God?

11 O let the vengeance of thy servants' blood that is shed, be openly showed upon the heathen, in our sight.

12 O let the sorrowful sighing of the prisoners come before thee; according to the greatness of thy power, preserve thou those that are appointed to die.

13 And for the blasphemy wherewith our neighbours have blasphemed thee, reward thou them, O Lord, seven-fold into their bosom.

14 So we, that are thy people, and sheep of thy pasture, shall give thee thanks for ever, and will alway be showing forth thy praise from generation to generation.

PSALM LXXX.

Qui regis Israel.

HEAR, O thou Shepherd of Israel, thou that ledest Joseph like a sheep; show thyself also. thou that sittest upon the Cherubim.

2 Before Ephraim, Benjamin, and Manasses, stir up thy strength, and come, and help us.

3 Turn us again, O God; show the light of thy countenance, and we shall be whole.

4 O LORD God of hosts, how long wilt thou be angry with thy people that prayeth?

5 Thou feedest them with the bread of tears, and givest them plenteousness of tears to drink.

6 Thou hast made us a very strife unto our neighbours, and our enemies laugh us to scorn.

7 Turn us again, thou God of hosts; show the light of thy countenance, and we shall be whole.

8 Thou hast brought a vine out of Egypt; thou hast cast out the heathen, and planted it.

9 Thou madest room for it; and when it had taken root, it filled the land.

10 The hills were covered with the shadow of it, and the boughs thereof were like the goodly cedar-trees.

11 She stretched out her

branches unto the sea, and her boughs unto the river.

12 Why hast thou then broken down her hedge, that all they that go by pluck off her grapes?

13 The wild boar out of the wood doth root it up, and the wild beasts of the field devour it.

14 Turn thee again, thou God of hosts, look down from heaven, behold, and visit this vine;

15 And the place of the vineyard that thy right hand hath planted, and the branch that thou madest so strong for thyself.

16 It is burnt with fire, and cut down; and they shall perish at the rebuke of thy countenance.

17 Let thy hand be upon the man of thy right hand, and upon the son of man, whom thou madest so strong for thine own self.

18 And so will not we go back from thee: O let us live, and we shall call upon thy Name.

19 Turn us again, O LORD God of hosts; show the light of thy countenance, and we shall be whole.

PSALM LXXXI.

Exultate Deo.

SING we merrily unto God our strength; make a cheerful noise unto the God of Jacob.

2 Take the psalm, bring hither the tabret, the merry harp with the lute.

3 Blow up the trumpet in the new-moon, even in the time appointed, and upon our solemn feast-day.

4 For this was made a statute for Israel, and a law of the God of Jacob.

5 This be ordained in Joseph for a testimony, when he came out of the land of Egypt, and had heard a strange language.

6 I eased his shoulder from the burden, and his hands were delivered from making the pots.

7 Thou calledst upon me in troubles, and I delivered thee; and heard thee what time as the storm fell upon thee.

8 I proved thee also at the waters of strife.

9 Hear, O my people; and I will assure thee, O Israel, if thou wilt hearken unto me.

10 There shall no strange god be in thee, neither shalt thou worship any other god.

11 I am the LORD thy God, who brought thee out of the land of Egypt: open thy mouth wide, and I shall fill it.

12 But my people would not hear my voice; and Israel would not obey me:

13 So I gave them up unto their own hearts' lusts, and let them follow their own imaginations.

14 O that my people would have hearkened unto me! for if Israel had walked in my ways,

15 I should soon have put down their enemies, and turned my hand against their adversaries.

16 The haters of the LORD should have been found liars; but their time should have endured for ever.

17 He should have fed them also with the finest wheat-flour; and with honey out of the stony rock should I have satisfied thee.

Evening Prayer.

PSALM LXXXII.

Deus stetit.

GOD standeth in the congregation of princes; he is a Judge among gods.

2 How long will ye give wrong judgment, and accept the persons of the ungodly?

3 Defend the poor and fatherless; see that such as are in need and necessity have right.

4 Deliver the outcast and poor; save them from the hand of the ungodly.

5 They will not be learned, nor understand, but walk

on still in darkness: all the foundations of the earth are out of course.

6 I have said, Ye are gods, and ye are all the children of the Most Highest.

7 But ye shall die like men, and fall like one of the princes.

8 Arise, O God, and judge thou the earth: for thou shalt take all heathen to thine inheritance.

PSALM LXXXIII.

Deus, quis similis?

HOLD not thy tongue, O God, keep not still silence: refrain not thyself, O God.

2 For lo, thine enemies make a murmuring; and they that hate thee have lift up their head.

3 They have imagined craftily against thy people, and taken counsel against thy secret ones.

4 They have said, Come, and let us root them out, that they be no more a people, and that the name of Israel may be no more in remembrance.

5 For they have cast their heads together with one consent, and are confederate against thee;

6 The tabernacles of the Edomites, and the Ishmaelites; the Moabites, and Hagarenes;

7 Gebal, and Ammon, and Amalek; the Philistines,

with them that dwell at Tyre.

8 Assur also is joined with them, and have holpen the children of Lot.

9 But do thou to them as unto the Midianites; unto Sisera, and unto Jabin at the brook of Kison;

10 Who perished at Endor, and became as the dung of the earth.

11 Make them and their princes like Oreb and Zeb; yea, make all their princes like as Zeba and Salmanna;

12 Who say, Let us take to ourselves the houses of God in possession.

13 O my God, make them like unto a wheel, and as the stubble before the wind;

14 Like as the fire that burneth up the wood, and as the flame that consumeth the mountains.

15 Persecute them even so with thy tempest, and make them afraid with thy storm.

16 Make their faces ashamed, O LORD, that they may seek thy Name.

17 Let them be confounded and vexed ever more and more; let them be put to shame, and perish.

18 And they shall know that thou, whose Name is JEHOVAH, art only the Most Highest over all the earth.

PSALM LXXXIV.

Quam dilecta!

O HOW amiable are thy dwellings, thou LORD of hosts!

2 My soul hath a desire and longing to enter into the courts of the LORD; my heart and my flesh rejoice in the living God.

3 Yea, the sparrow hath found her an house, and the swallow a nest, where she may lay her young; even thy altars, O LORD of hosts, my King and my God.

4 Blessed are they that dwell in thy house; they will be alway praising thee.

5 Blessed is the man whose strength is in thee; in whose heart are thy ways.

6 Who going through the vale of misery use it for a well; and the pools are filled with water.

7 They will go from strength to strength, and unto the God of gods appeareth every one of them in Sion.

8 O LORD God of hosts, hear my prayer; hearken, O God of Jacob.

9 Behold, O God our defender, and look upon the face of thine Anointed.

10 For one day in thy courts is better than a thousand.

11 I had rather be a door-

keeper in the house of my God, than to dwell in the tents of ungodliness.

12 For the LORD God is a light and defence; the LORD will give grace and worship; and no good thing shall he withhold from them that live a godly life.

13 O LORD God of hosts, blessed is the man that putteth his trust in thee.

PSALM LXXXV.

Benedixisti, Domine.

LORD, thou art become gracious unto thy land; thou hast turned away the captivity of Jacob.

2 Thou hast forgiven the offence of thy people, and covered all their sins.

3 Thou hast taken away all thy displeasure, and turned thyself from thy wrathful indignation.

4 Turn us then, O God our Saviour, and let thine anger cease from us.

5 Wilt thou be displeased at us for ever? and wilt thou stretch out thy wrath from one generation to another?

6 Wilt thou not turn again, and quicken us, that thy people may rejoice in thee?

7 Show us thy mercy, O LORD, and grant us thy salvation.

8 I will hearken what the Lord God will say concerning me; for he shall speak peace unto his people, and to his saints, that they turn not again.

9 For his salvation is nigh them that fear him; that glory may dwell in our land.

10 Mercy and truth are met together: righteousness and peace have kissed each other.

11 Truth shall flourish out of the earth, and righteousness hath looked down from heaven.

12 Yea, the LORD shall show loving-kindness; and our land shall give her increase.

13 Righteousness shall go before him; and he shall direct his going in the way.

Seventeenth Day.

Morning Prayer.

PSALM LXXXVI.

Inclina, Domine.

BOW down thine ear, O LORD, and hear me; for I am poor, and in misery.

2 Preserve thou my soul, for I am holy: my God, save thy servant that putteth his trust in thee.

3 Be merciful unto me, O Lord; for I will call daily upon thee.

4 Comfort the soul of thy servant; for unto thee, O Lord, do I lift up my soul.

5 For thou, Lord, art good

and gracious, and of great mercy unto all them that call upon thee.

6 Give ear, LORD, unto my prayer, and ponder the voice of my humble desires.

7 In the time of my trouble I will call upon thee; for thou hearest me.

8 Among the gods there is none like unto thee, O Lord; there is not one that can do as thou doest.

9 All nations whom thou hast made shall come and worship thee, O Lord; and shall glorify thy Name.

10 For thou art great, and doest wondrous things; thou art God alone.

11 Teach me thy way, O LORD, and I will walk in thy truth: O knit my heart unto thee, that I may fear thy Name.

12 I will thank thee, O Lord my God, with all my heart; and will praise thy Name for evermore.

13 For great is thy mercy toward me; and thou hast delivered my soul from the nethermost hell.

14 O God, the proud are risen against me; and the congregations of naughty men have sought after my soul, and have not set thee before their eyes.

15 But thou, O Lord God, art full of compassion and mercy, long-suffering, plentiful in goodness and truth.

16 O turn thee then unto

me, and have mercy upon me; give thy strength unto thy servant, and help the son of thine handmaid.

17 Show some token upon me for good; that they who hate me may see it, and be ashamed, because thou, LORD, hast holpen me, and comforted me.

PSALM LXXXVII.

Fundamenta ejus.

HER foundations are upon the holy hills: the LORD loveth the gates of Sion more than all the dwellings of Jacob.

2 Very excellent things are spoken of thee, thou city of God.

3 I will think upon Rahab and Babylon, with them that know me.

4 Behold ye the Philistines also, and they of Tyre, with the Morians; lo, there was he born.

5 And of Sion it shall be reported that he was born in her; and the Most High shall stablish her.

6 The LORD shall rehearse it, when he writeth up the people, that he was born there.

7 The singers also and trumpeters shall he rehearse: All my fresh springs shall be in thee.

PSALM LXXXVIII.

Domine, Deus.

O LORD God of my salvation, I have cried

day and night before thee: O let my prayer enter into thy presence, incline thine ear unto my calling;

2 For my soul is full of trouble, and my life draweth nigh unto hell.

3 I am counted as one of them that go down into the pit, and I have been even as a man that hath no strength.

4 Free among the dead, like unto them that are wounded, and lie in the grave, who are out of remembrance, and are cut away from thy hand.

5 Thou hast laid me in the lowest pit, in a place of darkness, and in the deep.

6 Thine indignation lieth hard upon me, and thou hast vexed me with all thy storms.

7 Thou hast put away mine acquaintance far from me, and made me to be abhorred of them.

8 I am so fast in prison that I cannot get forth.

9 My sight faileth for very trouble; LORD, I have called daily upon thee, I have stretched forth my hands unto thee.

10 Dost thou show wonders among the dead? or shall the dead rise up again, and praise thee?

11 Shall thy loving-kindness be showed in the grave? or thy faithfulness in destruction?

12 Shall thy wondrous works be known in the dark? and thy righteousness in the land where all things are forgotten?

13 Unto thee have I cried, O LORD; and early shall my prayer come before thee.

14 LORD, why abhorrest thou my soul, and hidest thou thy face from me?

15 I am in misery, and like unto him that is at the point to die; even from my youth up thy terrors have I suffered with a troubled mind.

16 Thy wrathful displeasure goeth over me, and the fear of thee hath undone me.

17 They came round about me daily like water, and compassed me together on every side.

18 My lovers and friends hast thou put away from me, and hid mine acquaintance out of my sight.

Evening Prayer.

PSALM LXXXIX.

Misericordias Domini.

MY song shall be alway of the loving-kindness of the LORD; with my mouth will I ever be showing thy truth from one generation to another.

2 For I have said, Mercy shall be set up for ever; thy truth shalt thou stablish in the heavens.

3 I have made a covenant with my chosen; I have sworn unto David my servant;

4 Thy seed will I stablish for ever, and set up thy throne from one generation to another.

5 O LORD, the very heavens shall praise thy wondrous works; and thy truth in the congregation of the saints.

6 For who is he among the clouds, that shall be compared unto the LORD?

7 And what is he among the gods, that shall be like unto the LORD?

8 God is very greatly to be feared in the council of the saints, and to be had in reverence of all them that are round about him.

9 O LORD God of hosts, who is like unto thee? thy truth, most mighty LORD, is on every side.

10 Thou rulest the raging of the sea; thou stillest the waves thereof when they arise.

11 Thou hast subdued Egypt, and destroyed it; thou hast scattered thine enemies abroad with thy mighty arm.

12 The heavens are thine, the earth also is thine; thou hast laid the foundation of the round world, and all that therein is.

13 Thou hast made the north and the south; Ta-

bor and Hermon shall rejoice in thy Name.

14 Thou hast a mighty arm; strong is thy hand, and high is thy right hand.

15 Righteousness and equity are the habitation of thy seat; mercy and truth shall go before thy face.

16 Blessed is the people, O LORD, that can rejoice in thee; they shall walk in the light of thy countenance.

17 Their delight shall be daily in thy Name; and in thy righteousness shall they make their boast.

18 For thou art the glory of their strength, and in thy loving-kindness thou shalt lift up our horns.

19 For the LORD is our defence; the Holy One of Israel is our King.

20 Thou spakest sometime in visions unto thy saints, and saidst, I have laid help upon One that is mighty, I have exalted One chosen out of the people.

21 I have found David my servant; with my holy oil have I anointed him.

22 My hand shall hold him fast, and my arm shall strengthen him.

23 The enemy shall not be able to do him violence; the son of wickedness shall not hurt him.

24 I will smite down his foes before his face, and plague them that hate him.

25 My truth also and my

mercy shall be with him; and in my Name shall his horn be exalted.

26 I will set his dominion also in the sea, and his right hand in the floods.

27 He shall call me, Thou art my Father, my God, and my strong salvation.

28 And I will make him my First-born, higher than the kings of the earth.

29 My mercy will I keep for him for evermore, and my covenant shall stand fast with him.

30 His seed also will I make to endure for ever, and his throne as the days of heaven.

31 But if his children forsake my law, and walk not in my judgments;

32 If they break my statutes, and keep not my commandments; I will visit their offences with the rod, and their sin with scourges.

33 Nevertheless, my loving-kindness will I not utterly take from him, nor suffer my truth to fail.

34 My covenant will I not break, nor alter the thing that is gone out of my lips: I have sworn once by my holiness, that I will not fail David.

35 His seed shall endure for ever, and his seat is like as the sun before me.

36 He shall stand fast for evermore as the moon, and

as the faithful witness in heaven.

37 But thou hast abhorred and forsaken thine Anointed, and art displeased at him.

38 Thou hast broken the covenant of thy servant, and cast his crown to the ground.

39 Thou hast overthrown all his hedges, and broken down his strong holds.

40 All they that go by spoil him, and he is become a reproach to his neighbours.

41 Thou hast set up the right hand of his enemies, and made all his adversaries to rejoice.

42 Thou hast taken away the edge of his sword, and givest him not victory in the battle.

43 Thou hast put out his glory, and cast his throne down to the ground.

44 The days of his youth hast thou shortened, and covered him with dishonour.

45 LORD, how long wilt thou hidethyself? for ever? and shall thy wrath burn like fire?

46 O remember how short my time is; wherefore hast thou made all men for nought?

47 What man is he that liveth, and shall not see death? and shall he deliver his soul from the hand of hell?

48 Lord, where are thy old loving-kindnesses, which thou swarest unto David in thy truth?

49 Remember, Lord, the rebuke that thy servants have, and how I do bear in my bosom the rebukes of many people;

50 Wherewith thine enemies have blasphemed thee, and slandered the footsteps of thine Anointed. Praised be the LORD for evermore. Amen, and Amen.

Eighteenth Day.

Morning Prayer.

PSALM XC.

Domine, refugium.

LORD, thou hast been our refuge, from one generation to another.

2 Before the mountains were brought forth, or ever the earth and the world were made, thou art God from everlasting, and world without end.

3 Thou turnest man to destruction; again thou sayest, Come again, ye children of men.

4 For a thousand years in thy sight are but as yesterday; seeing that is past as a watch in the night.

5 As soon as thou scatterest them they are even as a sleep; and fade away suddenly like the grass.

6 In the morning it is

green, and groweth up; but in the evening it is cut down, dried up, and withered.

7 For we consume away in thy displeasure, and are afraid at thy wrathful indignation.

8 Thou hast set our misdeeds before thee; and our secret sins in the light of thy countenance.

9 For when thou art angry all our days are gone: we bring our years to an end, as it were a tale that is told.

10 The days of our age are threescore years and ten; and though men be so strong that they come to fourscore years, yet is their strength then but labour and sorrow; so soon passeth it away, and we are gone.

11 But who regardeth the power of thy wrath? for even thereafter as a man feareth, so is thy displeasure.

12 So teach us to number our days, that we may apply our hearts unto wisdom.

13 Turn thee again, O LORD, at the last, and be gracious unto thy servants.

14 O satisfy us with thy mercy, and that soon: so shall we rejoice and be glad all the days of our life.

15 Comfort us again now after the time that thou

hast plagued us; and for the years wherein we have suffered adversity.

16 Show thy servants thy work, and their children thy glory.

17 And the glorious Majesty of the LORD our God be upon us: prosper thou the work of our hands upon us; O prosper thou our handy-work.

PSALM XCI.

Qui habitat.

WHOSO dwelleth under the defence of the Most High, shall abide under the shadow of the Almighty.

2 I will say unto the LORD, Thou art my hope, and my strong hold; my God, in him will I trust.

3 For he shall deliver thee from the snare of the hunter, and from the noisome pestilence.

4 He shall defend thee under his wings, and thou shalt be safe under his feathers; his faithfulness and truth shall be thy shield and buckler.

5 Thou shalt not be afraid for any terror by night, nor for the arrow that flieth by day;

6 For the pestilence that walketh in darkness, nor for the sickness that destroyeth in the noon-day.

7 A thousand shall fall

beside thee, and ten thousand at thy right hand; but it shall not come nigh thee.

8 Yea, with thine eyes shalt thou behold, and see the reward of the ungodly.

9 For thou, LORD, art my hope; thou hast set thine house of defence very high.

10 There shall no evil happen unto thee, neither shall any plague come nigh thy dwelling.

11 For he shall give his angels charge over thee, to keep thee in all thy ways.

12 They shall bear thee in their hands, that thou hurt not thy foot against a stone.

13 Thou shalt go upon the lion and adder: the young lion and the dragon shalt thou tread under thy feet.

14 Because he hath set his love upon me, therefore will I deliver him; I will set him up, because he hath known my Name.

15 He shall call upon me, and I will hear him; yea, I am with him in trouble; I will deliver him, and bring him to honour.

16 With long life will I satisfy him, and show him my salvation.

PSALM XCII.

Bonum est confiteri.

IT is a good thing to give thanks unto the LORD, and to sing praises unto

thy Name, O Most Highest;

2 To tell of thy loving-kindness early in the morning, and of thy truth in the night-season;

3 Upon an instrument of ten strings, and upon the lute; upon a loud instrument, and upon the harp.

4 For thou, LORD, hast made me glad through thy works; and I will rejoice in giving praise for the operations of thy hands.

5 O LORD, how glorious are thy works! thy thoughts are very deep.

6 An unwise man doth not well consider this, and a fool doth not understand it.

7 When the ungodly are green as the grass, and when all the workers of wickedness do flourish, then shall they be destroyed for ever; but thou, LORD, art the Most Highest for evermore.

8 For lo, thine enemies, O LORD, lo, thine enemies shall perish; and all the workers of wickedness shall be destroyed.

9 But mine horn shall be exalted like the horn of an unicorn; for I am anointed with fresh oil.

10 Mine eye also shall see his lust of mine enemies, and mine ear shall hear his desire of the wicked that arise up against me.

11 The righteous shall flourish like a palm-tree, and shall spread abroad like a cedar in Libanus.

12 Such as are planted in the house of the LORD, shall flourish in the courts of the house of our God.

13 They also shall bring forth more fruit in their age, and shall be fat and well-liking:

14 That they may show how true the LORD my strength is, and that there is no unrighteousness in him.

Evening Prayer.

PSALM XCIII.

Dominus regnavit.

THE LORD is King, and hath put on glorious apparel; the LORD hath put on his apparel, and girded himself with strength.

2 He hath made the round world so sure, that it cannot be moved.

3 Ever since the world began hath thy seat been prepared: thou art from everlasting.

4 The floods are risen, O LORD, the floods have lift up their voice; the floods lift up their waves.

6 The waves of the sea are mighty, and rage horribly; but yet the LORD, who dwelleth on high, is mightier.

6 Thy testimonies, O LORD, are very sure: holiness becometh thine house for ever.

PSALM XCIV.

Deus ultionum.

OLORD God, to whom vengeance belongeth, thou God, to whom vengeance belongeth, show thyself.

2 Arise, thou Judge of the world, and reward the proud after their deserving.

3 LORD, how long shall the ungodly, how long shall the ungodly triumph?

4 How long shall all wicked doers speak so disdainfully, and make such proud boasting?

5 They smite down thy people, O LORD, and trouble thine heritage.

6 They murder the widow and the stranger, and put the fatherless to death.

7 And yet they say, Tush, the LORD shall not see, neither shall the God of Jacob regard it.

8 Take heed, ye unwise among the people: O ye fools, when will ye understand?

9 He that planted the ear, shall he not hear? or he that made the eye, shall he not see?

10 Or he that nutureth the heathen, it is he that teacheth man know-

ledge; shall not he punish?

11 The LORD knoweth the thoughts of man, that they are but vain.

12 Blessed is the man whom thou chastenest, O LORD, and teachest him in thy law;

13 That thou mayest give him patience in time of adversity, until the pit be digged up for the ungodly.

14 For the LORD will not fail his people; neither will he forsake his inheritance.

15 Until righteousness turn again unto judgment: all such as are true in heart shall follow it.

16 Who will rise up with me against the wicked? or who will take my part against the evil doers?

17 If the LORD had not helped me, it had not failed, but my soul had been put to silence.

18 But when I said, My foot hath slipped; thy mercy, O LORD, held me up.

19 In the multitude of the sorrows that I had in my heart, thy comforts have refreshed my soul.

20 Wilt thou have any thing to do with the stool of wickedness, which imagineth mischief as a law?

21 They gather them together against the soul of

the righteous, and condemn the innocent blood.

22 But the LORD is my refuge, and my God is the strength of my confidence.

23 He shall recompense them their wickedness, and destroy them in their own malice; yea, the LORD our God shall destroy them.

Nineteenth Day.

Morning Prayer.

PSALM XCV.

Venite, exultemus.

O COME, let us sing unto the LORD; let us heartily rejoice in the strength of our salvation.

2 Let us come before his presence with thanksgiving; and show ourselves glad in him with psalms.

3 For the LORD is a great God; and a great King above all gods.

4 In his hand are all the corners of the earth; and the strength of the hills is his also.

5 The sea is his, and he made it; and his hands prepared the dry land.

6 O come, let us worship and fall down, and kneel before the LORD our Maker.

7 For he is the Lord our God; and we are the people of his pasture, and the sheep of his hand.

8 To-day if ye will hear

his voice, harden not your hearts as in the provocation, and as in the day of temptation in the wilderness:

9 When your fathers tempted me, proved me, and saw my works.

10 Forty years long was I grieved with this generation, and said, It is a people that do err in their hearts, for they have not known my ways:

11 Unto whom I swear in my wrath, that they should not enter into my rest.

PSALM XCVI.

Cantate Domino.

O SING unto the LORD a new song; sing unto the LORD, all the whole earth.

2 Sing unto the LORD, and praise his Name; be telling of his salvation from day to day.

3 Declare his honour unto the heathen, and his wonders unto all people.

4 For the LORD is great, and cannot worthily be praised; he is more to be feared than all gods.

5 As for all the gods of the heathen, they are but idols; but it is the LORD that made the heavens.

6 Glory and worship are before him; power and honour are in his sanctuary.

7 Ascribe unto the LORD, O ye kindreds of the peo-

ple, ascribe unto the LORD worship and power.

8 Ascribe unto the LORD the honour due unto his Name; bring presents, and come into his courts.

9 O worship the LORD in the beauty of holiness; let the whole earth stand in awe of him.

10 Tell it out among the heathen, that the LORD is King; and that it is he who hath made the round world so fast that it cannot be moved; and how that he shall judge the people righteously.

11 Let the heavens rejoice, and let the earth be glad; let the sea make a noise, and all that therein is.

12 Let the field be joyful, and all that is in it; then shall all the trees of the wood rejoice before the LORD.

13 For he cometh, for he cometh to judge the earth; and with righteousness to judge the world, and the people with his truth.

PSALM XCVII.

Dominus regnavit.

THE LORD is King, the earth may be glad thereof; yea, the multitude of the isles may be glad thereof.

2 Clouds and darkness are round about him; righteousness and judg-

ment are the habitation of his seat.

3 There shall go a fire before him, and burn up his enemies on every side.

4 His lightnings gave shine unto the world: the earth saw it, and was afraid.

5 The hills melted like wax at the presence of the LORD; at the presence of the Lord of the whole earth.

6 The heavens have declared his righteousness, and all the people have seen his glory.

7 Confounded be all they that worship carved images, and that delight in vain gods: worship him, all ye gods.

8 Sion heard of it, and rejoiced; and the daughters of Judah were glad, because of thy judgments, O LORD.

9 For thou, LORD, art higher than all that are in the earth: thou art exalted far above all gods.

10 O ye that love the LORD, see that ye hate the thing which is evil: the Lord preserveth the souls of his saints; he shall deliver them from the hand of the ungodly.

11 There is sprung up a light for the righteous, and joyful gladness for such as are true-hearted.

12 Rejoice in the LORD, ye righteous; and give

thanks for a remembrance of his holiness.

Evening Prayer.

PSALM XCVIII.

Cantate Domino.

O SING unto the LORD a new song; for he hath done marvellous things.

2 With his own right hand, and with his holy arm, hath he gotten himself the victory.

3 The LORD declared his salvation; his righteousness hath he openly showed in the sight of the heathen.

4 He hath remembered his mercy and truth toward the house of Israel; and all the ends of the world have seen the salvation of our God.

5 Show yourselves joyful unto the LORD, all ye lands; sing, rejoice, and give thanks.

6 Praise the LORD upon the harp; sing to the harp with a psalm of thanksgiving.

7 With trumpets also and shawms, O show yourselves joyful before the LORD, the King.

8 Let the sea make a noise, and all that therein is; the round world, and they that dwell therein.

9 Let the floods clap their hands, and let the hills be

joyful together before the LORD; for he is come to judge the earth.

10 With righteousness shall he judge the world, and the people with equity.

PSALM XCIX.

Dominus regnavit.

THE LORD is King, be the people never so impatient; he sitteth between the Cherubim, be the earth never so unquiet.

2 The LORD is great in Sion, and high above all people.

3 They shall give thanks unto thy Name, which is great, wonderful, and holy.

4 The King's power loveth judgment; thou hast prepared equity, thou hast executed judgment and righteousness in Jacob.

5 O magnify the LORD our God, and fall down before his footstool; for he is holy.

6 Moses and Aaron among his priests, and Samuel among such as call upon his Name: these called upon the LORD, and he heard them.

7 He spake unto them out of the cloudy pillar; for they kept his testimonies, and the law that he gave them.

8 Thou heardest them, O LORD our God; thou for-

gavest them, O God, and punishedst their own inventions.

9 O magnify the LORD our God, and worship him upon his holy hill; for the LORD our God is holy.

PSALM C.

Jubilate Deo.

O BE ye joyful in the LORD, all ye lands: serve the LORD with gladness, and come before his presence with a song.

2 Be ye sure that the LORD he is God; it is he that hath made us, and not we ourselves; we are his people, and the sheep of his pasture.

3 O go your way into his gates with thanksgiving, and into his courts with praise; be thankful unto him, and speak good of his Name.

4 For the LORD is gracious, his mercy is everlasting; and his truth endureth from generation to generation.

PSALM CI.

Misericordiam et judicium.

MY song shall be of mercy and judgment; unto thee, O LORD, will I sing.

2 O let me have understanding in the way of godliness!

3 When wilt thou come unto me? I will walk in

my house with a perfect heart.

4 I will take no wicked thing in hand; I hate the sins of unfaithfulness; there shall no such cleave unto me.

5 A froward heart shall depart from me; I will not know a wicked person.

6 Whoso privily slandereth his neighbour, him will I destroy.

7 Whoso hath also a proud look and high stomach, I will not suffer him.

8 Mine eyes look upon such as are faithful in the land, that they may dwell with me.

9 Whoso leadeth a godly life, he shall be my servant.

10 There shall no deceitful person dwell in my house; he that telleth lies shall not tarry in my sight.

11 I shall soon destroy all the ungodly that are in the land; that I may root out all wicked doers from the city of the LORD.

Twentieth Day.

Morning Prayer.

PSALM CII.

Domine, exaudi.

HEAR my prayer, O LORD, and let my crying come unto thee.

2 Hide not thy face from me in the time of my trou-

ble; incline thine ear unto me when I call; O hear me, and that right soon.

3 For my days are consumed away like smoke, and my bones are burnt up as it were a firebrand.

4 My heart is smitten down, and withered like grass; so that I forget to eat my bread.

5 For the voice of my groaning, my bones will scarce cleave to my flesh.

6 I am become like a pelican in the wilderness, and like an owl that is in the desert.

7 I have watched, and am even as it were a sparrow, that sitteth alone upon the house-top.

8 Mine enemies revile me all the day long; and they that are mad upon me are sworn together against me.

9 For I have eaten ashes as it were bread, and mingled my drink with weeping;

10 And that, because of thine indignation and wrath; for thou hast taken me up, and cast me down.

11 My days are gone like a shadow, and I am withered like grass.

12 But thou, O LORD, shalt endure for ever, and thy remembrance throughout all generations.

13 Thou shalt arise, and have mercy upon Sion; for

it is time that thou have mercy upon her, yea, the time is come.

14 And why? thy servants think upon her stones, and it pitieth them to see her in the dust.

15 The heathen shall fear thy Name, O LORD; and all the kings of the earth thy Majesty;

16 When the LORD shall build up Sion, and when his glory shall appear;

17 When he turneth him unto the prayer of the poor destitute, and despiseth not their desire.

18 This shall be written for those that come after, and the people which shall be born shall praise the LORD.

19 For he hath looked down from his sanctuary; out of the heaven did the LORD behold the earth;

20 That he might hear the mourning of such as are in captivity, and deliver the children appointed unto death;

21 That they may declare the Name of the LORD in Sion, and his worship at Jerusalem;

22 When the people are gathered together, and the kingdoms also, to serve the LORD.

23 He brought down my strength in my journey, and shortened my days.

24 But I said, O my God,

take me not away in the midst of mine age; as for thy years, they endure throughout all generations.

25 Thou, Lord, in the beginning hast laid the foundation of the earth, and the heavens are the work of thy hands.

26 They shall perish, but thou shalt endure: they all shall wax old as doth a garment;

27 And as a vesture shalt thou change them, and they shall be changed; but thou art the same, and thy years shall not fail.

28 The children of thy servants shall continue, and their seed shall stand fast in thy sight.

PSALM CIII.

Benedic, anima mea.

PRAISE the LORD, O my soul; and all that is within me, praise his holy Name.

2 Praise the LORD, O my soul, and forget not all his benefits:

3 Who forgiveth all thy sin, and healeth all thine infirmities;

4 Who saveth thy life from destruction, and crowneth thee with mercy and loving-kindness;

5 Who satisfieth thy mouth with good things, making thee young and lusty as an eagle.

6 The LORD executeth righteousness and judgment for all them that are oppressed with wrong.

7 He showed his ways unto Moses, his works unto the children of Israel.

8 The LORD is full of compassion and mercy, long-suffering, and of great goodness.

9 He will not alway be chiding; neither keepeth he his anger for ever.

10 He hath not dealt with us after our sins; nor rewarded us according to our wickednesses.

11 For look how high the heaven is in comparison of the earth; so great is his mercy also toward them that fear him.

12 Look how wide also the east is from the west; so far hath he set our sins from us.

13 Yea, like as a father pitieth his own children; even so is the LORD merciful unto them that fear him.

14 For he knoweth whereof we are made; he remembereth that we are but dust.

15 The days of man are but as grass; for he flourisheth as a flower of the field.

16 For as soon as the wind goeth over it, it is gone; and the place thereof shall know it no more.

17 But the merciful goodness of the LORD endureth for ever and ever upon them that fear him; and his righteousness upon children's children;

18 Even upon such as keep his covenant, and think upon his commandments to do them.

19 The LORD hath prepared his seat in heaven, and his kingdom ruleth over all.

20 O praise the LORD, ye angels of his, ye that excel in strength; ye that fulfil his commandment, and hearken unto the voice of his word.

21 O praise the LORD, all ye his hosts; ye servants of his that do his pleasure.

22 O speak good of the LORD, all ye works of his, in all places of his dominion: praise thou the LORD, O my soul.

Evening Prayer.

PSALM CIV.

Benedic, anima mea.

PRAISE the LORD, O my soul: O LORD my God, thou art become exceeding glorious; thou art clothed with majesty and honour.

2 Thou deckest thyself with light as it were with a garment, and spreadest out the heavens like a curtain.

3 Who layeth the beams

of his chambers in the waters, and maketh the clouds his chariot, and walketh upon the wings of the wind.

4 He maketh his angels spirits, and his ministers a flaming fire.

5 He laid the foundations of the earth, that it never should move at any time.

6 Thou coveredst it with the deep like as with a garment; the waters stand in the hills.

7 At thy rebuke they flee; at the voice of thy thunder they are afraid.

8 They go up as high as the hills, and down to the valleys beneath; even unto the place which thou hast appointed for them.

9 Thou hast set them their bounds, which they shall not pass, neither turn again to cover the earth.

10 He sendeth the springs into the rivers, which run among the hills.

11 All the beasts of the field drink thereof, and the wild asses quench their thirst.

12 Beside them shall the fowls of the air have their habitation, and sing among the branches.

13 He watereth the hills from above; the earth is filled with the fruit of thy works.

14 He bringeth forth grass for the cattle, and green

herb for the service of men;

15 That he may bring food out of the earth, and wine that maketh glad the heart of man; and oil to make him a cheerful countenance, and bread to strengthen man's heart.

16 The trees of the LORD also are full of sap; even the cedars of Libanus which he hath planted;

17 Wherein the birds make their nests; and the fir-trees are a dwelling for the stork.

18 The high hills are a refuge for the wild goats; and so are the stony rocks for the conies.

19 He appointed the moon for certain seasons, and the sun knoweth his going down.

20 Thou makest darkness that it may be night; wherein all the beasts of the forests do move.

21 The lions roaring after their prey, do seek their meat from God.

22 The sun ariseth, and they get them away together, and lay them down in their dens.

23 Man goeth forth to his work, and to his labour, until the evening.

24 O LORD, how manifold are thy works! in wisdom hast thou made them all; the earth is full of thy riches,

25 So is the great and wide sea also ; wherein are things creeping innumerable, both small and great beasts.

26 There go the ships, and there is that Leviathan, whom thou hast made to take his pastime therein.

27 These wait all upon thee, that thou mayest give them meat in due season.

28 When thou givest it them, they gather it ; and when thou openest thy hand, they are filled with good.

29 When thou hidest thy face, they are troubled ; when thou takest away their breath, they die, and are turned again to their dust.

30 When thou lettest thy breath go forth, they shall be made ; and thou shalt renew the face of the earth.

31 The glorious Majesty of the LORD shall endure for ever ; the LORD shall rejoice in his works.

32 The earth shall tremble at the look of him ; if he do but touch the hills, they shall smoke.

33 I will sing unto the LORD as long as I live ; I will praise my God while I have my being.

34 And so shall my words please him : my joy shall be in the LORD.

35 As for sinners, they shall be consumed out of the earth, and the ungodly shall come to an end. Praise thou the LORD, O my soul. Praise the LORD.

Twenty-first Day.

Morning Prayer.

PSALM CV.

Confitemini Domino.

O GIVE thanks unto the LORD, and call upon his Name ; tell the people what things he hath done.

2 O let your songs be of him, and praise him ; and let your talking be of all his wondrous works.

3 Rejoice in his holy Name ; let the heart of them rejoice that seek the LORD.

4 Seek the LORD and his strength ; seek his face evermore.

5 Remember the marvelous works that he hath done ; his wonders, and the judgments of his mouth ;

6 O ye seed of Abraham his servant, ye children of Jacob his chosen.

7 He is the LORD our God ; his judgments are in all the world.

8 He hath been alway mindful of his covenant and promise, that he made to a thousand generations ;

9 Even the covenant that he made with Abraham ;

and the oath that he swore unto Isaac;

10 And appointed the same unto Jacob for a law, and to Israel for an everlasting testament;

11 Saying, Unto thee will I give the land of Canaan, the lot of your inheritance:

12 When there were yet but a few of them, and they strangers in the land;

13 What time as they went from one nation to another, from one kingdom to another people;

14 He suffered no man to do them wrong, but reprov'd even kings for their sakes;

15 Touch not mine Anointed, and do my prophets no harm.

16 Moreover, he called for a dearth upon the land, and destroyed all the provision of bread.

17 But he had sent a man before them, even Joseph, who was sold to be a bond-servant;

18 Whose feet they hurt in the stocks; the iron entered into his soul;

19 Until the time came that his cause was known: the word of the LORD tried him.

20 The king sent, and delivered him; the prince of the people let him go free.

21 He made him lord also

of his house, and ruler of all his substance;

22 That he might inform his princes after his will, and teach his senators wisdom.

23 Israel also came into Egypt, and Jacob was a stranger in the land of Ham.

24 And he increased his people exceedingly, and made them stronger than their enemies;

25 Whose heart turned so, that they hated his people, and dealt untruly with his servants.

26 Then sent he Moses his servant, and Aaron whom he had chosen.

27 And these showed his tokens among them, and wonders in the land of Ham.

28 He sent darkness, and it was dark; and they were not obedient unto his word.

29 He turned their waters into blood, and slew their fish.

30 Their land brought forth frogs; yea, even in their kings' chambers.

31 He spake the word, and there came all manner of flies, and lice in all their quarters.

32 He gave them hail-stones for rain; and flames of fire in their land.

33 He smote their vines also and fig-trees; and de-

stroyed the trees that were in their coasts.

34 He spake the word, and the grasshoppers came, and caterpillars innumerable, and did eat up all the grass in their land, and devoured the fruit of their ground.

35 He smote all the first-born in their land; even the chief of all their strength.

36 He brought them forth also with silver and gold; there was not one feeble person among their tribes.

37 Egypt was glad at their departing; for they were afraid of them.

38 He spread out a cloud to be a covering; and fire to give light in the night-season.

39 At their desire he brought quails; and he filled them with the bread of heaven.

40 He opened the rock of stone, and the waters flowed out, so that rivers ran in the dry places.

41 For why? he remembered his holy promise; and Abraham his servant.

42 And he brought forth his people with joy, and his chosen with gladness;

43 And gave them the lands of the heathen; and they took the labours of the people in possession;

44 That they might keep his statutes, and observe his laws.

Evening Prayer.

PSALM CVI.

Confitemini Domino.

O GIVE thanks unto the LORD; for he is gracious, and his mercy endureth for ever.

2 Who can express the noble acts of the LORD, or show forth all his praise?

3 Blessed are they that alway keep judgment, and do righteousness.

4 Remember me, O LORD, according to the favour that thou bearest unto thy people; O visit me with thy salvation;

5 That I may see the felicity of thy chosen, and rejoice in the gladness of thy people, and give thanks with thine inheritance.

6 We have sinned with our fathers; we have done amiss, and dealt wickedly.

7 Our fathers regarded not thy wonders in Egypt, neither kept they thy great goodness in remembrance; but were disobedient at the sea, even at the Red Sea.

8 Nevertheless, he helped them for his Name's sake, that he might make his power to be known.

9 He rebuked the Red Sea also, and it was dried up; so he led them through the deep, as through a wilderness.

10 And he saved them from the adversary's hand, and delivered them from the hand of the enemy.

11 As for those that troubled them, the waters overwhelmed them; there was not one of them left.

12 Then believed they his words, and sang praise unto him.

13 But within a while they forgot his works, and would not abide his counsel.

14 But lust came upon them in the wilderness, and they tempted God in the desert.

15 And he gave them their desire, and sent leanness withal into their soul.

16 They angered Moses also in the tents, and Aaron the saint of the LORD.

17 So the earth opened, and swallowed up Dathan, and covered the congregation of Abiram.

18 And the fire was kindled in their company; the flame burnt up the ungodly.

19 They made a calf in Horeb, and worshipped the molten image.

20 Thus they turned their glory into the similitude of a calf that eateth hay.

21 And they forgot God their Saviour, who had done so great things in Egypt;

22 Wondrous works in

the land of Ham; and fearful things by the Red Sea.

23 So he said he would have destroyed them, had not Moses his chosen stood before him in the gap, to turn away his wrathful indignation, lest he should destroy them.

24 Yea, they thought scorn of that pleasant land, and gave no credence unto his word;

25 But murmured in their tents, and hearkened not unto the voice of the LORD.

26 Then lift he up his hand against them, to overthrow them in the wilderness;

27 To cast out their seed among the nations, and to scatter them in the lands.

28 They joined themselves unto Baal-peor, and ate the offerings of the dead.

29 Thus they provoked him to anger with their own inventions; and the plague was great among them.

30 Then stood up Phinees, and prayed; and so the plague ceased.

31 And that was counted unto him for righteousness, among all posterities for evermore.

32 They angered him also at the waters of strife, so that he punished Moses for their sakes;

33 Because they provoked his spirit, so that he spake unadvisedly with his lips.

34 Neither destroyed they the heathen, as the LORD commanded them ;

35 But were mingled among the heathen, and learned their works.

36 Insomuch that they worshipped their idols, which turned to their own decay ; yea, they offered their sons and their daughters unto devils ;

37 And shed innocent blood, even the blood of their sons and of their daughters, whom they offered unto the idols of Canaan ; and the land was defiled with blood.

38 Thus were they stained with their own works, and went a whoring with their own inventions.

39 Therefore was the wrath of the LORD kindled against his people, insomuch that he abhorred his own inheritance.

40 And he gave them over into the hand of the heathen ; and they that hated them were lords over them.

41 Their enemies oppressed them, and had them in subjection.

42 Many a time did he deliver them : but they rebelled against him with their own inventions, and

were brought down into their wickedness.

43 Nevertheless, when he saw their adversity, he heard their complaint.

44 He thought upon his covenant, and pitied them, according unto the multitude of his mercies ; yea, he made all those that led them away captive to pity them.

45 Deliver us, O LORD our God, and gather us from among the heathen ; that we may give thanks unto thy holy Name, and make our boast of thy praise.

46 Blessed be the LORD God of Israel, from everlasting, and world without end ; and let all the people say, Amen.

Twenty-second Day.

Morning Prayer.

PSALM CVII.

Confitemini Domino.

O GIVE thanks unto the LORD ; for he is gracious, and his mercy endureth for ever.

2 Let them give thanks whom the LORD hath redeemed, and delivered from the hand of the enemy ;

3 And gathered them out of the lands, from the east, and from the west ; from the north, and from the south.

4 They went astray in the

wilderness out of the way, and found no city to dwell in.

5 Hungry and thirsty, their soul fainted in them.

6 So they cried unto the LORD in their trouble, and he delivered them from their distress.

7 He led them forth by the right way, that they might go to the city where they dwelt.

8 O that men would therefore praise the LORD for his goodness ; and declare the wonders that he doeth for the children of men !

9 For he satisfieth the empty soul, and filleth the hungry soul with goodness.

10 Such as sit in darkness, and in the shadow of death, being fast bound in misery and iron ;

11 Because they rebelled against the words of the Lord, and lightly regarded the counsel of the Most Highest :

12 He also brought down their heart through heaviness : they fell down, and there was none to help them.

13 So when they cried unto the LORD in their trouble, he delivered them out of their distress.

14 For he brought them out of darkness, and out of the shadow of death, and brake their bonds in sunder.

15 O that men would therefore praise the LORD for his goodness ; and declare the wonders that he doeth for the children of men.

16 For he hath broken the gates of brass, and smitten the bars of iron in sunder.

17 Foolish men are plagued for their offence, and because of their wickedness.

18 Their soul abhorred all manner of meat, and they were even hard at death's door.

19 So when they cried unto the LORD in their trouble, he delivered them out of their distress.

20 He sent his word, and healed them ; and they were saved from their destruction.

21 O that men would therefore praise the LORD for his goodness ; and declare the wonders that he doeth for the children of men !

22 That they would offer unto him the sacrifice of thanksgiving, and tell out his works with gladness !

23 They that go down to the sea in ships, and occupy their business in great waters ;

24 These men see the works of the LORD, and his wonders in the deep.

25 For at his word the stormy wind ariseth, which

lifteth up the waves thereof.

26 They are carried up to the heaven, and down again to the deep; their soul melteth away because of the trouble.

27 They reel to and fro, and stagger like a drunken man, and are at their wit's end.

28 So when they cry unto the LORD in their trouble, he delivereth them out of their distress.

29 For he maketh the storm to cease, so that the waves thereof are still.

30 Then are they glad, because they are at rest; and so he bringeth them unto the haven where they would be.

31 O that men would therefore praise the LORD for his goodness; and declare the wonders that he doeth for the children of men!

32 That they would exalt him also in the congregation of the people, and praise him in the seat of the elders!

33 Who turneth the floods into a wilderness, and drieth up the water-springs.

34 A fruitful land maketh he barren, for the wickedness of them that dwell therein.

35 Again, he maketh the wilderness a standing water, and water-springs of a dry ground.

36 And there he setteth

the hungry, that they may build them a city to dwell in.

37 That they may sow their land, and plant vineyards, to yield them fruits of increase.

38 He blesseth them, so that they multiply exceedingly; and suffereth not their cattle to decrease.

39 And again, when they are minished and brought low through oppression, through any plague or trouble;

40 Though he suffer them to be evil-entreated through tyrants, and let them wander out of the way in the wilderness;

41 Yet helpeth he the poor out of misery, and maketh him households like a flock of sheep.

42 The righteous will consider this, and rejoice; and the mouth of all wickedness shall be stopped.

43 Whoso is wise, will ponder these things; and they shall understand the loving-kindness of the LORD.

Evening Prayer.

PSALM CVIII.

Paratum cor meum.

O GOD, my heart is ready; my heart is ready. I will sing, and give praise with the best member that I have.

2 Awake, thou lute and harp; I myself will awake right early.

3 I will give thanks unto thee, O LORD, among the people; I will sing praises unto thee among the nations.

4 For thy mercy is greater than the heavens, and thy truth reacheth unto the clouds.

5 Set up thyself, O God, above the heavens, and thy glory above all the earth;

6 That thy beloved may be delivered: let thy right hand save them, and hear thou me.

7 God hath spoken in his holiness; I will rejoice therefore, and divide Sichem, and mete out the valley of Succoth.

8 Gilead is mine, and Manasses is mine; Ephraim also is the strength of my head;

9 Judah is my law-giver; Moab is my wash-pot; over Edom will I cast out my shoe; upon Philistia will I triumph.

10 Who will lead me into the strong city? and who will bring me into Edom?

11 Hast not thou forsaken us, O God? and wilt not thou, O God, go forth with our hosts?

12 O help us against the enemy: for vain is the help of man.

13 Through God we shall do great acts; and it is he that shall tread down our enemies.

PSALM CIX.

Deus laudum.

HOLD not thy tongue, O God of my praise; for the mouth of the ungodly, yea, the mouth of the deceitful is opened upon me.

2 And they have spoken against me with false tongues; they compassed me about also with words of hatred, and fought against me without a cause.

3 For the love that I had unto them, lo, they take now my contrary part; but I give myself unto prayer.

4 Thus have they rewarded me evil for good, and hatred for my good will.

5 Set thou an ungodly man to be ruler over him, and let Satan stand at his right hand.

6 When sentence is given upon him, let him be condemned; and let his prayer be turned into sin.

7 Let his days be few; and let another take his office.

8 Let his children be fatherless, and his wife a widow.

9 Let his children be vagabonds, and beg their bread; let them seek it also out of desolate places.

10 Let the extortioner consume all that he hath; and let the stranger spoil his labour.

11 Let there be no man to

pity him, nor to have compassion upon his fatherless children.

12 Let his posterity be destroyed; and in the next generation let his name be clean put out.

13 Let the wickedness of his fathers be had in remembrance in the sight of the LORD; and let not the sin of his mother be done away.

14 Let them alway be before the LORD, that he may root out the memorial of them from off the earth;

15 And that, because his mind was not to do good; but persecuted the poor helpless man, that he might slay him that was vexed at the heart.

16 His delight was in cursing, and it shall happen unto him; he loved not blessing, therefore shall it be far from him.

17 He clothed himself with cursing like as with a raiment, and it shall come into his bowels like water, and like oil into his bones.

18 Let it be unto him as the cloak that he hath upon him, and as the girdle that he is always girded withal.

19 Let it thus happen from the LORD unto mine enemies, and to those that speak evil against my soul.

20 But deal thou with me, O LORD God, according un-

to thy Name; for sweet is thy mercy.

21 O deliver me, for I am helpless and poor, and my heart is wounded within me.

22 I go hence like the shadow that departeth, and am driven away as the grasshopper.

23 My knees are weak through fasting; my flesh is dried up for want of fatness.

24 I became also a reproach unto them: they that looked upon me shaked their heads.

25 Help me, O LORD my God; O save me according to thy mercy;

26 And they shall know how that this is thy hand, and that thou, LORD, hast done it.

27 Though they curse, yet bless thou; and let them be confounded that rise up against me; but let thy servant rejoice.

28 Let mine adversaries be clothed with shame, and let them cover themselves with their own confusion, as with a cloak.

29 As for me, I will give great thanks unto the LORD with my mouth, and praise him among the multitude;

30 For he shall stand at the right hand of the poor, to save his soul from unrighteous judges.

*Twenty-third Day.**Morning Prayer.*

PSALM CX.

Dixit Dominus.

THE LORD said unto my Lord, Sit thou on my right hand, until I make thine enemies thy footstool.

2 The LORD shall send the rod of thy power out of Sion: be thou ruler, even in the midst among thine enemies.

3 In the day of thy power shall the people offer thee free-will offerings with an holy worship: the dew of thy birth is of the womb of the morning.

4 The LORD sware, and will not repent, Thou art a Priest for ever after the order of Melchizedech.

5 The Lord upon thy right hand shall wound even kings in the day of his wrath.

6 He shall judge among the heathen; he shall fill the places with the dead bodies, and smite in sunder the heads over divers countries.

7 He shall drink of the brook in the way; therefore shall he lift up his head.

PSALM CXI.

Confitebor tibi.

I WILL give thanks unto the LORD with my whole

heart, secretly among the faithful, and in the congregation.

2 The works of the LORD are great, sought out of all them that have pleasure therein.

3 His work is worthy to be praised and had in honour, and his righteousness endureth for ever.

4 The merciful and gracious LORD hath so done his marvellous works, that they ought to be had in remembrance.

5 He hath given meat unto them that fear him; he shall ever be mindful of his covenant.

6 He hath showed his people the power of his works, that he may give them the heritage of the heathen.

7 The works of his hands are verity and judgment; all his commandments are true.

8 They stand fast for ever and ever, and are done in truth and equity.

9 He sent redemption unto his people; he hath commanded his covenant for ever; holy and reverend is his Name.

10 The fear of the LORD is the beginning of wisdom; a good understanding have all they that do thereafter; the praise of it endureth for ever.

PSALM CXII.

Beatus vir.

BLESSED is the man that feareth the LORD; he hath great delight in his commandments.

2 His seed shall be mighty upon earth; the generation of the faithful shall be blessed.

3 Riches and plenteousness shall be in his house; and his righteousness endureth for ever.

4 Unto the godly there ariseth up light in the darkness; he is merciful, loving, and righteous.

5 A good man is merciful, and lendeth; and will guide his words with discretion.

6 For he shall never be moved: and the righteous shall be had in everlasting remembrance.

7 He will not be afraid of any evil tidings; for his heart standeth fast, and believeth in the LORD.

8 His heart is stablished, and will not shrink, until he see his desire upon his enemies.

9 He hath dispersed abroad, and given to the poor, and his righteousness remaineth for ever; his horn shall be exalted with honour.

10 The ungodly shall see it, and it shall grieve him; he shall gnash with his

teeth, and consume away; the desire of the ungodly shall perish.

PSALM CXIII.

Laudate, pueri.

PRAISE the LORD, ye servants; O praise the Name of the LORD.

2 Blessed be the Name of the LORD from this time forth for evermore.

3 The LORD's Name is praised from the rising up of the sun unto the going down of the same.

4 The LORD is high above all heathen, and his glory above the heavens.

5 Who is like unto thee, LORD our God, that hath his dwelling so high, and yet humbleth himself to behold the things that are in heaven and earth!

6 He taketh up the simple out of the dust, and lifteth the poor out of the mire;

7 That he may set him with the princes, even with the princes of his people.

8 He maketh the barren woman to keep house, and to be a joyful mother of children.

Evening Prayer.

PSALM CXIV

In exitu Israel.

WHEN Israel came out of Egypt, and the house of Jacob from among the strange people, 2 Judah was his sanc-

tuary, and Israel his dominion.

3 The sea saw that, and fled; Jordan was driven back.

4 The mountains skipped like rams, and the little hills like young sheep.

5 What aileth thee, O thou sea, that thou fleddest? and thou Jordan, that thou wast driven back?

6 Ye mountains, that ye skipped like rams? and ye little hills, like young sheep?

7 Tremble, thou earth, at the presence of the Lord; at the presence of the God of Jacob;

8 Who turned the hard rock into a standing water, and the flint-stone into a springing well.

PSALM CXV.

Non nobis, Domine.

NOT unto us, O LORD, not unto us, but unto thy Name give the praise; for thy loving mercy, and for thy truth's sake.

2 Wherefore shall the heathen say, Where is now their God?

3 As for our God, he is in heaven: he hath done whatsoever pleased him.

4 Their idols are silver and gold, even the work of men's hands.

5 They have mouths, and speak not; eyes have they, and see not.

6 They have ears, and

hear not; noses have they, and smell not.

7 They have hands, and handle not; feet have they, and walk not; neither speak they through their throat.

8 They that make them are like unto them; and so are all such as put their trust in them.

9 But thou, house of Israel, trust thou in the LORD; he is their succour and defence.

10 Ye house of Aaron, put your trust in the LORD; he is their helper and defender.

11 Ye that fear the LORD, put your trust in the LORD; he is their helper and defender.

12 The LORD hath been mindful of us, and he shall bless us; even he shall bless the house of Israel, he shall bless the house of Aaron.

13 He shall bless them that fear the LORD, both small and great.

14 The LORD shall increase you more and more, you and your children.

15 Ye are the blessed of the LORD, who made heaven and earth.

16 All the whole heavens are the LORD's; the earth hath he given to the children of men.

17 The dead praise not thee, O LORD, neither all they that go down into silence.

18 But we will praise the LORD, from this time forth for evermore. Praise the LORD.

Twenty-fourth Day.

Morning Prayer.

PSALM CXVI.

Dilexi, quoniam.

I AM well pleased that the LORD hath heard the voice of my prayer;

2 That he hath inclined his ear unto me; therefore will I call upon him as long as I live.

3 The snares of death compassed me round about, and the pains of hell gat hold upon me.

4 I shall find trouble and heaviness, and I will call upon the Name of the LORD; O LORD, I beseech thee, deliver my soul.

5 Gracious is the LORD, and righteous; yea, our God is merciful.

6 The LORD preserveth the simple: I was in misery, and he helped me.

7 Turn again then unto thy rest, O my soul; for the LORD hath rewarded thee.

8 And why? thou hast delivered my soul from death, mine eyes from tears, and my feet from falling.

9 I will walk before the LORD in the land of the living.

10 I believed, and therefore will I speak; but I was sore troubled: I said in my haste, All men are liars.

11 What reward shall I give unto the LORD, for all the benefits that he hath done unto me?

12 I will receive the cup of salvation, and call upon the Name of the LORD.

13 I will pay my vows now in the presence of all his people: right dear in the sight of the LORD is the death of his saints.

14 Behold, O LORD, how that I am thy servant; I am thy servant, and the son of thy handmaid; thou hast broken my bonds in sunder.

15 I will offer to thee the sacrifice of thanksgiving, and will call upon the Name of the LORD.

16 I will pay my vows unto the LORD, in the sight of all his people, in the courts of the LORD's house; even in the midst of thee, O Jerusalem. Praise the LORD.

PSALM CXVII.

Laudate Dominum.

O PRAISE the LORD all ye heathen; praise him, all ye nations.

2 For his merciful kindness is ever more and more towards us; and the truth of the LORD endureth for ever. Praise the LORD.

PSALM CXVIII.

Confitemini Domino.

O GIVE thanks unto the LORD, for he is gracious; because his mercy endureth for ever.

2 Let Israel now confess that he is gracious, and that his mercy endureth for ever.

3 Let the house of Aaron now confess, that his mercy endureth for ever.

4 Yea, let them now that fear the LORD confess, that his mercy endureth for ever.

5 I called upon the LORD in trouble; and the LORD heard me at large.

6 The LORD is on my side; I will not fear what man doeth unto me.

7 The LORD taketh my part with them that help me; therefore shall I see my desire upon mine enemies.

8 It is better to trust in the LORD, than to put any confidence in man.

9 It is better to trust in the LORD, than to put any confidence in princes.

10 All nations compassed me round about; but in the Name of the LORD will I destroy them.

11 They kept me in on every side, they kept me in, I say, on every side; but in the Name of the LORD will I destroy them.

12 They came about me like bees, and are extinct even as the fire among the thorns; for in the Name of the LORD I will destroy them.

13 Thou hast thrust sore at me, that I might fall; but the LORD was my help.

14 The LORD is my strength, and my song; and is become my salvation.

15 The voice of joy and health is in the dwellings of the righteous; the right hand of the LORD bringeth mighty things to pass.

16 The right hand of the LORD hath the pre-eminence; the right hand of the LORD bringeth mighty things to pass.

17 I shall not die, but live, and declare the works of the LORD.

18 The LORD hath chastened and corrected me; but he hath not given me over unto death.

19 Open me the gates of righteousness, that I may go into them, and give thanks unto the LORD.

20 This is the gate of the LORD, the righteous shall enter into it.

21 I will thank thee; for thou hast heard me, and art become my salvation.

22 The same stone which the builders refused, is become the head-stone in the corner.

23 This is the LORD's doing, and it is marvellous in our eyes.

24 This is the day which the LORD hath made; we will rejoice and be glad in it.

25 Help me now, O LORD: O LORD, send us now prosperity.

26 Blessed be he that cometh in the Name of the LORD: we have wished you good luck, ye that are of the house of the LORD.

27 God is the LORD, who hath showed us light: bind the sacrifice with cords, yea, even unto the horns of the altar.

28 Thou art my God, and I will thank thee; thou art my God, and I will praise thee.

29 O give thanks unto the LORD; for he is gracious, and his mercy endureth for ever.

Evening Prayer.

PSALM CXIX.

Beati immaculati.

BLESSED are those that are undefiled in the way, and walk in the law of the LORD.

2 Blessed are they that keep his testimonies, and seek him with their whole heart.

3 For they who do no wickedness, walk in his ways.

4 Thou hast charged that we shall diligently keep thy commandments.

5 O that my ways were made so direct, that I might keep thy statutes!

6 So shall I not be confounded, while I have respect unto all thy commandments.

7 I will thank thee with an unfeigned heart, when I shall have learned the judgments of thy righteousness.

8 I will keep thy ceremonies; O forsake me not utterly.

In quo corrigit?

WHEREWITHAL shall a young man cleanse his way? even by ruling himself after thy word.

2 With my whole heart have I sought thee; O let me not go wrong out of thy commandments!

3 Thy words have I hid within my heart, that I should not sin against thee.

4 Blessed art thou, O LORD; O teach me thy statutes!

5 With my lips have I been telling of all the judgments of thy mouth.

6 I have had as great delight in the way of thy testimonies, as in all manner of riches.

7 I will talk of thy commandments, and have respect unto thy ways.

8 My delight shall be in thy statutes, and I will not forget thy word.

Retribue servo tuo.

O DO well unto thy servant; that I may live, and keep thy word.

2 Open thou mine eyes; that I may see the wondrous things of thy law.

3 I am a stranger upon earth; O hide not thy commandments from me!

4 My soul breaketh out for the very fervent desire that it hath alway unto thy judgments.

5 Thou hast rebuked the proud; and cursed are they that do err from thy commandments.

6 O turn from me shame and rebuke; for I have kept thy testimonies.

7 Princes also did sit and speak against me; but thy servant is occupied in thy statutes.

8 For thy testimonies are my delight, and my counsellors.

Adhæsit pavimento.

MY soul cleaveth to the dust; O quicken thou me, according to thy word.

2 I have acknowledged my ways, and thou hearest me; O teach me thy statutes!

3 Make me to understand the way of thy command-

ments; and so shall I talk of thy wondrous works.

4 My soul melteth away for very heaviness; comfort thou me according unto thy word.

5 Take from me the way of lying, and cause thou me to make much of thy law.

6 I have chosen the way of truth, and thy judgments have I laid before me.

7 I have stuck unto thy testimonies; O LORD, found me not!

8 I will run the way of thy commandments, when thou hast set my heart at liberty.

Twenty-fifth Day.

Morning Prayer.

Legem pone.

TEACH me, O LORD, the way of thy statutes, and I shall keep it unto the end.

2 Give me understanding, and I shall keep thy law; yea, I shall keep it with my whole heart.

3 Make me to go in the path of thy commandments; for therein is my desire.

4 Incline mine heart unto thy testimonies, and not to covetousness.

5 O turn away mine eyes, lest they behold vanity;

and quicken thou me in thy way.

6 O stablish thy word in thy servant, that I may fear thee.

7 Take away the rebuke that I am afraid of; for thy judgments are good.

8 Behold, my delight is in thy commandments; O quicken me in thy righteousness.

Et veniat super me.

LET thy loving mercy come also unto me, O LORD, even thy salvation, according unto thy word.

2 So shall I make answer unto my blasphemers; for my trust is in thy word.

3 O take not the word of thy truth utterly out of my mouth; for my hope is in thy judgments.

4 So shall I alway keep thy law; yea, for ever and ever.

5 And I will walk at liberty; for I seek thy commandments.

6 I will speak of thy testimonies also, even before kings, and will not be ashamed.

7 And my delight shall be in thy commandments, which I have loved.

8 My hands also will I lift up unto thy commandments, which I have loved; and my study shall be in thy statutes.

Memor esto servi tui.

O THINK upon thy servant, as concerning thy word, wherein thou hast caused me to put my trust.

2 The same is my comfort in my trouble; for thy word hath quickened me.

3 The proud have had me exceedingly in derision; yet have I not shrunked from thy law.

4 For I remembered thine everlasting judgments, O LORD, and received comfort.

5 I am horribly afraid, for the ungodly that forsake thy law.

6 Thy statutes have been my songs, in the house of my pilgrimage.

7 I have thought upon thy Name, O LORD, in the night-season, and have kept thy law.

8 This I had, because I kept thy commandments.

Portio mea, Domine.

THOU art my portion, O LORD; I have promised to keep thy law.

2 I made my humble petition in thy presence with my whole heart; O be merciful unto me, according to thy word.

3 I called mine own ways to remembrance, and turned my feet unto thy testimonies.

4 I made haste, and prolonged not the time, to keep thy commandments.

5 The congregations of the ungodly have robbed me; but I have not forgotten thy law.

6 At midnight I will rise to give thanks unto thee, because of thy righteous judgments.

7 I am a companion of all them that fear thee, and keep thy commandments.

8 The earth, O LORD, is full of thy mercy: O teach me thy statutes!

Bonitatem fecisti.

O LORD, thou hast dealt graciously with thy servant, according unto thy word.

2 O learn me true understanding and knowledge; for I have believed thy commandments.

3 Before I was troubled, I went wrong; but now have I kept thy word.

4 Thou art good and gracious; O teach me thy statutes!

5 The proud have imagined a lie against me; but I will keep thy commandments with my whole heart.

6 Their heart is as fat as brawn; but my delight hath been in thy law.

7 It is good for me that I have been in trouble; that I may learn thy statutes.

8 The law of thy mouth is dearer unto me than thousands of gold and silver.

Evening Prayer.

Manus tuæ fecerunt me.

THY hands have made me and fashioned me: O give me understanding, that I may learn thy commandments.

2 They that fear thee will be glad when they see me; because I have put my trust in thy word.

3 I know, O LORD, that thy judgments are right, and that thou of very faithfulness hast caused me to be troubled.

4 O let thy merciful kindness be my comfort, according to thy word unto thy servant.

5 O let thy loving mercies come unto me, that I may live; for thy law is my delight.

6 Let the proud be confounded, for they go wickedly about to destroy me; but I will be occupied in thy commandments.

7 Let such as fear thee, and have known thy testimonies, be turned unto me.

8 O let my heart be sound in thy statutes, that I be not ashamed.

Deficit anima mea.

MY soul hath longed for thy salvation, and I

have a good hope because of thy word.

2 Mine eyes long sore for thy word; saying, O when wilt thou comfort me?

3 For I am become like a bottle in the smoke; yet do I not forget thy statutes.

4 How many are the days of thy servant? when wilt thou be avenged of them that persecute me?

5 The proud have digged pits for me, which are not after thy law.

6 All thy commandments are true: they persecute me falsely; O be thou my help.

7 They had almost made an end of me upon earth; but I forsook not thy commandments.

8 O quicken me after thy loving-kindness; and so shall I keep the testimonies of thy mouth.

In æternum, Domine.

O LORD, thy word endureth for ever in heaven.

2 Thy truth also remaineth from one generation to another; thou hast laid the foundation of the earth, and it abideth.

3 They continue this day according to thine ordinance; for all things serve thee.

4 If my delight had not been in thy law, I should

have perished in my trouble.

5 I will never forget thy commandments; for with them thou hast quickened me.

6 I am thine: O save me, for I have sought thy commandments.

7 The ungodly laid wait for me, to destroy me; but I will consider thy testimonies.

8 I see that all things come to an end; but thy commandment is exceeding broad.

Quomodo dilexi!

LORD, what love have I unto thy law! all the day long is my study in it.

2 Thou, through thy commandments, hast made me wiser than mine enemies; for they are ever with me.

3 I have more understanding than my teachers; for thy testimonies are my study.

4 I am wiser than the aged; because I keep thy commandments.

5 I have refrained my feet from every evil way, that I may keep thy word.

6 I have not shrunk from thy judgments; for thou teachest me.

7 O how sweet are thy words unto my throat; yea, sweeter than honey unto my mouth!

8 Through thy command-

ments I get understanding; therefore I hate all evil ways.

Twenty-sixth Day.

Morning Prayer.

Lucerna pedibus meis.

THY word is a lantern unto my feet, and a light unto my paths.

2 I have sworn, and am steadfastly purposed, to keep thy righteous judgments.

3 I am troubled above measure: quicken me, O LORD, according to thy word.

4 Let the free-will offerings of my mouth please thee, O LORD; and teach me thy judgments.

5 My soul is alway in my hand; yet do I not forget thy law.

6 The ungodly have laid a snare for me; but yet I swerved not from thy commandments.

7 Thy testimonies have I claimed as mine heritage for ever; and why? they are the very joy of my heart.

8 I have applied my heart to fulfil thy statutes alway, even unto the end.

Iniquos odio habui.

I HATE them that imagine evil things; but thy law do I love.

2 Thou art my defence

and shield; and my trust is in thy word.

3 Away from me, ye wicked; I will keep the commandments of my God.

4 O stablish me according to thy word, that I may live; and let me not be disappointed of my hope.

5 Hold thou me up, and I shall be safe; yea, my delight shall be ever in thy statutes.

6 Thou hast trodden down all them that depart from thy statutes; for they imagine but deceit.

7 Thou puttest away all the ungodly of the earth like dross; therefore I love thy testimonies.

8 My flesh trembleth for fear of thee; and I am afraid of thy judgments.

Feci iudicium.

I DEAL with the thing that is lawful and right; O give me not over unto mine oppressors!

2 Make thou thy servant to delight in that which is good, that the proud do me no wrong.

3 Mine eyes are wasted away with looking for thy health, and for the word of thy righteousness.

4 O deal with thy servant according unto thy loving mercy, and teach me thy statutes.

5 I am thy servant; O

grant me understanding,
that I may know thy testi-
monies.

6 It is time for thee,
LORD, to lay to thine hand;
for they have destroyed
thy law.

7 For I love thy com-
mandments above gold
and precious stones.

8 Therefore hold I straight
all thy commandments;
and all false ways I utterly
abhor.

Mirabilia.

THY testimonies are
wonderful; therefore
doth my soul keep them.

2 When thy word goeth
forth, it giveth light and
understanding unto the
simple.

3 I opened my mouth,
and drew in my breath;
for my delight was in thy
commandments.

4 O look thou upon me,
and be merciful unto me,
as thou usest to do unto
those that love thy Name.

5 Order my steps in thy
word; and so shall no
wickedness have dominion
over me.

6 O deliver me from the
wrongful dealings of men;
and so shall I keep thy
commandments.

7 Show the light of thy
countenance upon thy ser-
vant, and teach me thy
statutes.

8 Mine eyes gush out with

water, because men keep
not thy law.

Justus es, Domine.

RIGHTEOUS art thou,
O LORD; and true is
thy judgment.

2 The testimonies that
thou hast commanded are
exceeding righteous and
true.

3 My zeal hath even con-
sumed me; because mine
enemies have forgotten thy
words.

4 Thy word is tried to the
uttermost, and thy servant
loveth it.

5 I am small and of no
reputation; yet do I not
forget thy commandments.

6 Thy righteousness is an
everlasting righteousness,
and thy law is the truth.

7 Trouble and heaviness
have taken hold upon me;
yet is my delight in thy
commandments.

8 The righteousness of
thy testimonies is everlast-
ing: O grant me unde-
standing, and I shall live.

Evening Prayer.

Clamavi in toto corde meo.

I CALL with my whole
heart; hear me,
LORD; I will keep thy
statutes.

2 Yea, even unto thee
I call; help me, and I shall
keep thy testimonies.

3 Early in the morning

I cry unto thee; for in thy word is my trust.

4 Mine eyes prevent the night watches; that I might be occupied in thy words.

5 Hear my voice, O LORD, according unto thy loving-kindness; quicken me, according as thou art wont.

6 They draw nigh that of malice persecute me, and are far from thy law.

7 Be thou nigh at hand, O LORD; for all thy commandments are true.

8 As concerning thy testimonies, I have known long since, that thou hast grounded them for ever.

Vide humilitatem.

O CONSIDER mine adversity, and deliver me, for I do not forget thy law.

2 Avenge thou my cause, and deliver me; quicken me according to thy word.

3 Health is far from the ungodly; for they regard not thy statutes.

4 Great is thy mercy, O LORD; quicken me, as thou art wont.

5 Many there are that trouble me, and persecute me; yet do I not swerve from thy testimonies.

6 It grieveth me when I see the transgressors; because they keep not thy law.

7 Consider, O LORD, how I love thy commandments; O quicken me, according to thy loving-kindness.

8 Thy word is true from everlasting; all the judgments of thy righteousness endure for evermore.

Principes persecuti sunt.

PRINCES have persecuted me without a cause; but my heart standeth in awe of thy word.

2 I am as glad of thy word, as one that findeth great spoils.

3 As for lies, I hate and abhor them; but thy law do I love.

4 Seven times a day do I praise thee; because of thy righteous judgments.

5 Great is the peace that they have who love thy law; and they are not offended at it.

6 LORD, I have looked for thy saving health, and done after thy commandments.

7 My soul hath kept thy testimonies, and loved them exceedingly.

8 I have kept thy commandments and testimonies; for all my ways are before thee.

Appropinquet deprecatio.

LET my complaint come before thee, O LORD; give me understanding according to thy word.

2 Let my supplication come before thee; deliver me according to thy word.

3 My lips shall speak of thy praise, when thou hast taught me thy statutes.

4 Yea, my tongue shall sing of thy word; for all thy commandments are righteous.

5 Let thine hand help me; for I have chosen thy commandments.

6 I have longed for thy saving health, O LORD; and in thy law is my delight.

7 O let my soul live, and it shall praise thee; and thy judgments shall help me.

8 I have gone astray like a sheep that is lost; O seek thy servant, for I do not forget thy commandments.

Twenty-seventh Day.

Morning Prayer.

PSALM CXX.

Ad Dominum.

WHEN I was in trouble, I called upon the LORD, and he heard me.

2 Deliver my soul, O LORD, from lying lips, and from a deceitful tongue.

3 What reward shall be given or done unto thee, thou false tongue? even mighty and sharp arrows, with hot burning coals.

4 Woe is me, that I am constrained to dwell with Mesech, and to have my habitation among the tents of Kedar!

5 My soul hath long dwelt among them that are enemies unto peace.

6 I labour for peace; but when I speak unto them thereof, they make themselves ready to battle.

PSALM CXXI.

Levavi oculos meos.

I WILL lift up mine eyes unto the hills, from whence cometh my help.

2 My help cometh even from the LORD, who hath made heaven and earth.

3 He will not suffer thy foot to be moved; and he that keepeth thee will not sleep.

4 Behold, he that keepeth Israel shall neither slumber nor sleep.

5 The LORD himself is thy keeper; the LORD is thy defence upon thy right hand;

6 So that the sun shall not burn thee by day, neither the moon by night.

7 The LORD shall preserve thee from all evil; yea, it is even he that shall keep thy soul.

8 The LORD shall preserve thy going out, and thy coming in, from this time forth for evermore.

PSALM CXXII.

Lætatus sum.

I WAS glad when they said unto me, We will go into the house of the LORD.

2 Our feet shall stand in thy gates, O Jerusalem.

3 Jerusalem is built as a city that is at unity in itself.

4 For thither the tribes go up, even the tribes of the LORD, to testify unto Israel, to give thanks unto the Name of the LORD.

5 For there is the seat of judgment, even the seat of the house of David.

6 O pray for the peace of Jerusalem; they shall prosper that love thee.

7 Peace be within thy walls, and plenteousness within thy palaces.

8 For my brethren and companions' sakes, I will wish thee prosperity.

9 Yea, because of the house of the LORD our God, I will seek to do thee good.

PSALM CXXIII.

Ad te levavi oculos meos.

UNTO thee lift I up mine eyes, O Thou that dwellest in the heavens.

2 Behold, even as the eyes of servants look unto the hand of their masters, and as the eyes of a maiden unto the hand of her mistress, even so our eyes wait upon

the LORD our God, until he have mercy upon us.

3 Have mercy upon us, O LORD, have mercy upon us; for we are utterly despised.

4 Our soul is filled with the scornful reproof of the wealthy, and with the despitefulness of the proud.

PSALM CXXIV.

Nisi quia Dominus.

IF the LORD himself had not been on our side, now may Israel say; if the LORD himself had not been on our side, when men rose up against us;

2 They had swallowed us up quick; when they were so wrathfully displeased at us.

3 Yea, the waters had drowned us, and the stream had gone over our soul.

4 The deep waters of the proud had gone even over our soul.

5 But praised be the LORD, who hath not given us over for a prey unto their teeth.

6 Our soul is escaped even as a bird out of the snare of the fowler; the snare is broken, and we are delivered.

7 Our helpstandeth in the Name of the LORD, who hath made heaven and earth.

PSALM CXXV.

Qui confidunt.

THEY that put their trust in the LORD shall

be even as the Mount Sion, which may not be removed, but standeth fast for ever.

2 The hills stand about Jerusalem; even so standeth the LORD round about his people, from this time forth for evermore.

3 For the rod of the ungodly cometh not into the lot of the righteous; lest the righteous put their hand unto wickedness.

4 Do well, O LORD, unto those that are good and true of heart.

5 As for such as turn back unto their own wickedness, the LORD shall lead them forth with the evil doers; but peace shall be upon Israel.

Evening Prayer.

PSALM CXXVI.

In convertendo.

WHEN the LORD turned again the captivity of Sion, then were we like unto them that dream.

2 Then was our mouth filled with laughter, and our tongue with joy.

3 Then said they among the heathen, The LORD hath done great things for them.

4 Yea, the LORD hath done great things for us already; whereof we rejoice.

5 Turn our captivity, O

LORD, as the rivers in the south.

6 They that sow in tears shall reap in joy.

7 He that now goeth on his way weeping, and beareth forth good seed, shall doubtless come again with joy, and bring his sheaves with him.

PSALM CXXVII.

Nisi Dominus.

EXCEPT the LORD build the house, their labour is but lost that build it.

2 Except the LORD keep the city, the watchman waketh but in vain.

3 It is but lost labour that ye haste to rise up early, and so late take rest, and eat the bread of carefulness; for so he giveth his beloved sleep.

4 Lo, children, and the fruit of the womb, are an heritage and gift that cometh of the LORD.

5 Like as the arrows in the hand of the giant, even so are the young children.

6 Happy is the man that hath his quiver full of them; they shall not be ashamed when they speak with their enemies in the gate.

PSALM CXXVIII.

Beati omnes.

BLESSED are all they that fear the LORD, and walk in his ways.

2 For thou shalt eat the labour of thine hands: O well is thee, and happy shalt thou be!

3 Thy wife shall be as the fruitful vine upon the walls of thine house;

4 Thy children like the olive-branches round about thy table.

5 Lo, thus shall the man be blessed that feareth the LORD.

6 The LORD from out of Sion shall so bless thee, that thou shalt see Jerusalem in prosperity all thy life long.

7 Yea, that thou shalt see thy children's children, and peace upon Israel.

PSALM CXXIX.

Sæpe expugnauerunt.

MANY a time have they fought against me from my youth up, may Israel now say:

2 Yea, many a time have they vexed me from my youth up; but they have not prevailed against me.

3 The plowers plowed upon my back, and made long furrows.

4 But the righteous LORD hath hewn the snares of the ungodly in pieces.

5 Let them be confounded and turned backward, as many as have evil will at Sion.

6 Let them be even as

the grass growing upon the house-tops, which withereth afore it be plucked up;

7 Whereof the mower filleth not his hand, neither he that bindeth up the sheaves his bosom.

8 So that they who go by say not so much as, The LORD prosper you; we wish you good luck in the Name of the LORD.

PSALM CXXX.

De profundis.

OUT of the deep have I called unto thee, O LORD; Lord, hear my voice.

2 O let thine ears consider well the voice of my complaint.

3 If thou, LORD, wilt be extreme to mark what is done amiss, O Lord, who may abide it?

4 For there is mercy with thee; therefore shalt thou be feared.

5 I look for the LORD; my soul doth wait for him; in his word is my trust.

6 My soul fleeth unto the LORD before the morning watch; I say, before the morning watch.

7 O Israel, trust in the LORD; for with the LORD there is mercy, and with him is plenteous redemption.

8 And he shall redeem Israel from all his sins.

PSALM CXXXI.

Domine, non est.

LORD, I am not high-minded; I have no proud looks.

2 I do not exercise myself in great matters which are too high for me.

3 But I refrain my soul, and keep it low, like as a child that is weaned from his mother: yea, my soul is even as a weaned child.

4 O Israel, trust in the LORD from this time forth for evermore.

*Twenty-eighth Day.**Morning Prayer.*

PSALM CXXXII.

Memento, Domine.

LORD, remember David, and all his trouble:

2 How he swore unto the LORD, and vowed a vow unto the Almighty God of Jacob;

3 I will not come within the tabernacle of mine house, nor climb up into my bed;

4 I will not suffer mine eyes to sleep, nor mine eyelids to slumber; neither the temples of my head to take any rest;

5 Until I find out a place for the temple of the LORD; an habitation for the mighty God of Jacob.

6 Lo, we heard of the

same at Ephrata, and found it in the wood.

7 We will go into his tabernacle, and fall low on our knees before his footstool.

8 Arise, O LORD, into thy resting-place; thou, and the ark of thy strength.

9 Let thy priests be clothed with righteousness; and let thy saints sing with joyfulness.

10 For thy servant David's sake, turn not away the presence of thine Anointed.

11 The LORD hath made a faithful oath unto David, and he shall not shrink from it;

12 Of the fruit of thy body shall I set upon thy seat.

13 If thy children will keep my covenant, and my testimonies that I shall learn them; their children also shall sit upon thy seat for evermore.

14 For the LORD hath chosen Sion to be an habitation for himself; he hath longed for her.

15 This shall be my rest for ever: here will I dwell, for I have a delight therein.

16 I will bless her victuals with increase, and will satisfy her poor with bread.

17 I will deck her priests with health, and her saints shall rejoice and sing.

18 There shall I make the horn of David to flourish : I have ordained a lantern for mine Anointed.

19 As for his enemies, I shall clothe them with shame ; but upon himself shall his crown flourish.

PSALM CXXXIII.

Ecce, quam bonum !

BEHOLD, how good and joyful a thing it is, brethren, to dwell together in unity !

2 It is like the precious ointment upon the head, that ran down unto the beard, even unto Aaron's beard, and went down to the skirts of his clothing.

3 Like as the dew of Hermon, which fell upon the hill of Sion.

4 For there the LORD promised his blessing, and life for evermore.

PSALM CXXXIV.

Ecce nunc.

BEHOLD now, praise the LORD, all ye servants of the LORD ;

2 Ye that by night stand in the house of the LORD, even in the courts of the house of our God.

3 Lift up your hands in the sanctuary, and praise the LORD.

4 The LORD, that made heaven and earth, give thee blessing out of Sion.

PSALM CXXXV.

Laudate Nomen.

O PRAISE the LORD, laud ye the Name of the LORD ; praise it, O ye servants of the LORD ;

2 Ye that stand in the house of the LORD, in the courts of the house of our God.

3 O praise the LORD, for the LORD is gracious ; O sing praises unto his Name, for it is lovely.

4 For why ? the LORD hath chosen Jacob unto himself, and Israel for his own possession.

5 For I know that the LORD is great, and that our Lord is above all gods.

6 Whatsoever the LORD pleased, that did he in heaven, and in earth ; in the sea, and in all deep places.

7 He bringeth forth the clouds from the ends of the world, and sendeth forth lightnings with the rain, bringing the winds out of his treasures.

8 He smote the first-born of Egypt, both of man and beast.

9 He hath sent tokens and wonders into the midst of thee, O thou land of Egypt ; upon Pharaoh, and all his servants.

10 He smote divers na-

tions, and slew mighty kings;

11 Sehon, king of the Amorites; and Og, the king of Basan; and all the kingdoms of Canaan;

12 And gave their land to be an heritage, even an heritage unto Israel his people.

13 Thy Name, O LORD, endureth for ever; so doth thy memorial, O LORD, from one generation to another.

14 For the LORD will avenge his people, and be gracious unto his servants.

15 As for the images of the heathen, they are but silver and gold; the work of men's hands.

16 They have mouths, and speak not; eyes have they, but they see not.

17 They have ears, and yet they hear not; neither is there any breath in their mouths.

18 They that make them are like unto them; and so are all they that put their trust in them.

19 Praise the LORD, ye house of Israel; praise the LORD, ye house of Aaron.

20 Praise the LORD, ye house of Levi; ye that fear the LORD, praise the LORD.

21 Praised be the LORD out of Sion, who dwelleth at Jerusalem.

Ebening Prayer.

PSALM CXXXVI.

Confitemini Domino.

O GIVE thanks unto the LORD, for he is gracious: and his mercy endureth for ever.

2 O give thanks unto the God of all gods: for his mercy endureth for ever.

3 O thank the Lord of all lords: for his mercy endureth for ever.

4 Who only doeth great wonders: for his mercy endureth for ever.

5 Who by his excellent wisdom made the heavens: for his mercy endureth for ever.

6 Who laid out the earth above the waters: for his mercy endureth for ever.

7 Who hath made great lights: for his mercy endureth for ever:

8 The sun to rule the day: for his mercy endureth for ever:

9 The moon and the stars to govern the night: for his mercy endureth for ever.

10 Who smote Egypt, with their first-born: for his mercy endureth for ever:

11 And brought out Israel from among them: for his mercy endureth for ever:

12 With a mighty hand and stretched-out arm: for his mercy endureth for ever.

13 Who divided the Red Sea in two parts: for his mercy endureth for ever:

14 And made Israel to go through the midst of it: for his mercy endureth for ever.

15 But as for Pharaoh and his host, he overthrew them in the Red Sea: for his mercy endureth for ever.

16 Who led his people through the wilderness: for his mercy endureth for ever.

17 Who smote great kings: for his mercy endureth for ever:

18 Yea, and slew mighty kings: for his mercy endureth for ever:

19 Sehon, king of the Amorites: for his mercy endureth for ever:

20 And Og, the king of Basan: for his mercy endureth for ever:

21 And gave away their land for an heritage: for his mercy endureth for ever:

22 Even for an heritage unto Israel, his servant: for his mercy endureth for ever.

23 Who remembered us when we were in trouble: for his mercy endureth for ever.

24 And hath delivered us from our enemies: for his mercy endureth for ever.

25 Who giveth food to all flesh: for his mercy endureth for ever.

26 O give thanks unto the God of heaven: for his mercy endureth for ever.

27 O give thanks unto the Lord of lords: for his mercy endureth for ever.

PSALM CXXXVII.

Super flumina.

BY the waters of Babylon we sat down and wept, when we remembered thee, O Sion.

2 As for our harps, we hanged them up upon the trees that are therein.

3 For they that led us away captive, required of us then a song, and melody in our heaviness: Sing us one of the songs of Sion.

4 How shall we sing the LORD's song in a strange land?

5 If I forget thee, O Jerusalem, let my right hand forget her cunning.

6 If I do not remember thee, let my tongue cleave to the roof of my mouth; yea, if I prefer not Jerusalem in my mirth.

7 Remember the children of Edom, O LORD, in the day of Jerusalem; how they said, Down with it, down with it, even to the ground.

8 O daughter of Babylon, wasted with misery; yea, happy shall he be that rewardeth thee as thou hast served us.

9 Blessed shall he be that

taketh thy children, and throweth them against the stones.

PSALM CXXXVIII.

Confitebor tibi.

I WILL give thanks unto thee, O Lord, with my whole heart; even before the gods will I sing praise unto thee.

2 I will worship toward thy holy temple, and praise thy Name, because of thy loving-kindness and truth; for thou hast magnified thy Name, and thy Word, above all things.

3 When I called upon thee, thou heardest me; and enduedst my soul with much strength.

4 All the kings of the earth shall praise thee, O LORD; for they have heard the words of thy mouth.

5 Yea, they shall sing in the ways of the LORD, that great is the glory of the LORD.

6 For though the LORD be high, yet hath he respect unto the lowly; as for the proud, he beholdeth them afar off.

7 Though I walk in the midst of trouble, yet shalt thou refresh me; thou shalt stretch forth thy hand upon the furiousness of mine enemies, and thy right hand shall save me.

8 The LORD shall make good his loving-kindness

toward me; yea, thy mercy, O LORD, endureth for ever; despise not then the works of thine own hands.

Twenty-ninth Day.

Morning Prayer.

PSALM CXXXIX.

Domine, probasti.

O LORD, thou hast searched me out, and known me. Thou knowest my down-sitting, and mine up-rising; thou understandest my thoughts long before.

2 Thou art about my path, and about my bed; and spiest out all my ways.

3 For lo, there is not a word in my tongue, but thou, O LORD, knowest it altogether.

4 Thou hast fashioned me behind and before, and laid thine hand upon me.

5 Such knowledge is too wonderful and excellent for me; I cannot attain unto it.

6 Whither shall I go then from thy Spirit? or whither shall I go then from thy presence?

7 If I climb up into heaven, thou art there; if I go down to hell, thou art there also.

8 If I take the wings of the morning, and remain in the uttermost parts of the sea;

9 Even there also shall thy hand lead me, and thy right hand shall hold me.

10 If I say, Peradventure the darkness shall cover me; then shall my night be turned to day.

11 Yea, the darkness is no darkness with thee, but the night is as clear as the day; the darkness and light to thee are both alike.

12 For my reins are thine; thou hast covered me in my mother's womb.

13 I will give thanks unto thee, for I am fearfully and wonderfully made: marvellous are thy works, and that my soul knoweth right well.

14 My bones are not hid from thee, though I be made secretly, and fashioned beneath in the earth.

15 Thine eyes did see my substance, yet being imperfect; and in thy book were all my members written;

16 Which day by day were fashioned, when as yet there was none of them.

17 How dear are thy counsels unto me, O God; O how great is the sum of them!

18 If I tell them, they are more in number than the sand: when I wake up, I am present with thee.

19 Wilt thou not slay the

wicked, O God? Depart from me, ye blood-thirsty men.

20 For they speak unrighteously against thee; and thine enemies take thy Name in vain.

21 Do not I hate them, O LORD, that hate thee? and am not I grieved with those that rise up against thee?

22 Yea, I hate them right sore; even as though they were mine enemies.

23 Try me, O God, and seek the ground of my heart; prove me, and examine my thoughts.

24 Look well if there be any way of wickedness in me; and lead me in the way everlasting.

PSALM CXL.

Eripe me, Domine.

DELIVER me, O LORD, from the evil man; and preserve me from the wicked man;

2 Who imagine mischief in their hearts, and stir up strife all the day long.

3 They have sharpened their tongues like a serpent; adder's poison is under their lips.

4 Keep me, O LORD, from the hands of the ungodly; preserve me from the wicked men, who are purposed to overthrow my goings.

5 The proud have laid a

snare for me, and spread a net abroad with cords; yea, and set traps in my way.

6 I said unto the LORD, Thou art my God, hear the voice of my prayers, O LORD.

7 O LORD God, thou strength of my health; thou hast covered my head in the day of battle.

8 Let not the ungodly have his desire, O LORD; let not his mischievous imagination prosper, lest they be too proud.

9 Let the mischief of their own lips fall upon the head of them that compass me about.

10 Let hot burning coals fall upon them; let them be cast into the fire, and into the pit, that they never rise up again.

11 A man full of words shall not prosper upon the earth; evil shall hunt the wicked person to overthrow him.

12 Sure I am that the LORD will avenge the poor, and maintain the cause of the helpless.

13 The righteous also shall give thanks unto thy Name; and the just shall continue in thy sight.

PSALM CXLI.

Domine, clamavi.

LORD, I call upon thee; haste thee unto me,

and consider my voice, when I cry unto thee.

2 Let my prayer be set forth in thy sight as the incense; and let the lifting up of my hands be an evening sacrifice.

3 Set a watch, O LORD, before my mouth, and keep the door of my lips.

4 O let not mine heart be inclined to any evil thing; let me not be occupied in ungodly works with the men that work wickedness, lest I eat of such things as please them.

5 Let the righteous rather smite me friendly, and reprove me.

6 But let not their precious balms break my head; yea, I will pray yet against their wickedness.

7 Let their judges be overthrown in stony places, that they may hear my words; for they are sweet.

8 Our bones lie scattered before the pit, like as when one breaketh and heweth wood upon the earth.

9 But mine eyes look unto thee, O LORD God; in thee is my trust; O cast not out my soul.

10 Keep me from the snare that they have laid for me, and from the traps of the wicked doers.

11 Let the ungodly fall into their own nets together, and let me ever escape them.

Evening Prayer.

PSALM CXLII.

Voce mea ad Dominum.

I CRIED unto the LORD with my voice; yea, even unto the LORD did I make my supplication.

2 I poured out my complaints before him, and showed him of my trouble.

3 When my spirit was in heaviness, thou knewest my path; in the way wherein I walked, have they privily laid a snare for me.

4 I looked also upon my right hand, and saw there was no man that would know me.

5 I had no place to flee unto, and no man cared for my soul.

6 I cried unto thee, O LORD, and said, Thou art my hope, and my portion in the land of the living.

7 Consider my complaint; for I am brought very low.

8 O deliver me from my persecutors; for they are too strong for me.

9 Bring my soul out of prison, that I may give thanks unto thy Name; which thing if thou wilt grant me, then shall the righteous resort unto my company.

PSALM CXLIII.

Domine, exaudi.

HEAR my prayer, O LORD, and consider

my desire; hearken unto me for thy truth and righteousness sake.

2 And enter not into judgment with thy servant; for in thy sight shall no man living be justified.

3 For the enemy hath persecuted my soul; he hath smitten my life down to the ground; he hath laid me in the darkness, as the men that have been long dead.

4 Therefore is my spirit vexed within me, and my heart within me is desolate.

5 Yet do I remember the time past: I muse upon all thy works; yea, I exercise myself in the works of thy hands.

6 I stretch forth my hands unto thee; my soul gaspeth unto thee as a thirsty land.

7 Hear me, O LORD, and that soon; for my spirit waxeth faint: hide not thy face from me, lest I be like unto them that go down into the pit.

8 O let me hear thy loving-kindness betimes in the morning; for in thee is my trust: show thou me the way that I should walk in; for I lift up my soul unto thee.

9 Deliver me, O LORD, from mine enemies; for I flee unto thee to hide me.

10 Teach me to do the thing that pleaseth thee;

for thou art my God: let thy loving Spirit lead me forth into the land of righteousness.

11 Quicken me, O LORD, for thy Name's sake; and for thy righteousness' sake bring my soul out of trouble.

12 And of thy goodness slay mine enemies, and destroy all them that vex my soul; for I am thy servant.

Thirtieth Day.

Morning Prayer.

PSALM CXLIV.

Benedictus Dominus.

BLESSED be the LORD my strength, who teacheth my hands to war, and my fingers to fight:

2 My hope and my fortress, my castle and deliverer, my defender in whom I trust; who subdueth my people that is under me.

3 LORD, what is man, that thou hast such respect unto him! or the son of man, that thou so regardest him!

4 Man is like a thing of nought; his time passeth away like a shadow.

5 Bow thy heavens, O LORD, and come down; touch the mountains, and they shall smoke.

6 Cast forth thy lightning, and tear them; shoot out thine arrows, and consume them.

7 Send down thine hand from above; deliver me, and take me out of the great waters, from the hand of strange children;

8 Whose mouth talketh of vanity, and their right hand is a right hand of wickedness.

9 I will sing a new song unto thee, O God; and sing praises unto thee upon a ten-stringed lute.

10 Thou hast given victory unto kings, and hast delivered David thy servant from the peril of the sword.

11 Save me, and deliver me from the hand of strange children, whose mouth talketh of vanity, and their right hand is a right hand of iniquity:

12 That our sons may grow up as the young plants, and that our daughters may be as the polished corners of the temple:

13 That our garners may be full and plenteous with all manner of store; that our sheep may bring forth thousands, and ten thousands in our streets:

14 That our oxen may be strong to labour; that there be no decay, no leading into captivity, and no complaining in our streets.

15 Happy are the people that are in such a case; yea, blessed are the people who have the LORD for their God.

PSALM CXLV.

Exaltabo te, Deus.

I WILL magnify thee, O God, my King; and I will praise thy Name for ever and ever.

2 Every day will I give thanks unto thee; and praise thy Name for ever and ever.

3 Great is the LORD, and marvellous worthy to be praised; there is no end of his greatness.

4 One generation shall praise thy works unto another, and declare thy power.

5 As for me, I will be talking of thy worship, thy glory, thy praise, and wondrous works;

6 So that men shall speak of the might of thy marvellous acts; and I will also tell of thy greatness.

7 The memorial of thine abundant kindness shall be showed; and men shall sing of thy righteousness.

8 The LORD is gracious and merciful; long-suffering and of great goodness.

9 The LORD is loving unto every man; and his mercy is over all his works.

10 All thy works praise thee, O LORD; and thy saints give thanks unto thee.

11 They show the glory of thy kingdom, and talk of thy power;

12 That thy power, thy glory, and mightiness of thy kingdom, might be known unto men.

13 Thy kingdom is an everlasting kingdom, and thy dominion endureth throughout all ages.

14 The LORD upholdeth all such as fall, and lifteth up all those that are down.

15 The eyes of all wait upon thee, O Lord; and thou givest them their meat in due season.

16 Thou openest thine hand, and fillest all things living with plenteousness.

17 The LORD is righteous in all his ways, and holy in all his works.

18 The LORD is nigh unto all them that call upon him; yea, all such as call upon him faithfully.

19 He will fulfil the desire of them that fear him; he also will hear their cry, and will help them.

20 The LORD preserveth all them that love him; but scattereth abroad all the ungodly.

21 My mouth shall speak the praise of the LORD; and let all flesh give thanks unto his holy Name for ever and ever.

PSALM CXLVI.

Lauda, anima mea.

PRAISE the LORD, O my soul: while I live,

will I praise the LORD;
yea, as long as I have any
being, I will sing praises
unto my God.

2 O put not your trust in
princes, nor in any child
of man; for there is no
help in them.

3 For when the breath of
man goeth forth, he shall
turn again to his earth,
and then all his thoughts
perish.

4 Blessed is he that hath
the God of Jacob for his
help, and whose hope is in
the LORD his God:

5 Who made heaven and
earth, the sea, and all that
therein is; who keep-
eth his promise for
ever;

6 Who helpeth them to
right that suffer wrong;
who feedeth the hun-
gry.

7 The LORD looseth men
out of prison; the LORD
giveth sight to the
blind.

8 The LORD helpeth them
that are fallen; the LORD
careth for the right-
eous.

9 The LORD careth for
the strangers; he defend-
eth the fatherless and
widow: as for the way of
the ungodly, he turneth it
upside down.

10 The LORD thy God, O
Sion, shall be King for
evermore, and throughout
all generations.

Evening Prayer.

PSALM CXLVII.

Laudate Dominum.

O PRAISE the LORD,
for it is a good thing
to sing praises unto our
God; yea, a joyful and
pleasant thing it is to be
thankful.

2 The LORD doth build up
Jerusalem, and gather to-
gether the out-casts of Is-
rael.

3 He healeth those that
are broken in heart, and
giveth medicine to heal
their sickness.

4 He telleth the number
of the stars, and calleth
them all by their names.

5 Great is our Lord, and
great is his power; yea,
and his wisdom is infinite.

6 The LORD setteth up the
meek, and bringeth the
ungodly down to the
ground.

7 O sing unto the LORD
with thanksgiving; sing
praises upon the harp un-
to our God:

8 Who covereth the heaven
with clouds, and prepar-
eth rain for the earth; and
maketh the grass to grow
upon the mountains, and
herb for the use of men;

9 Who giveth fodder unto
the cattle, and feedeth the
young ravens that call up-
on him.

10 He hath no pleasure

in the strength of an horse ;
neither delighteth he in
any man's legs.

11 But the LORD's delight
is in them that fear him,
and put their trust in his
mercy.

12 Praise the LORD, O Je-
rusalem ; praise thy God,
O Sion.

13 For he hath made fast
the bars of thy gates, and
hath blessed thy children
within thee.

14 He maketh peace in thy
borders, and filleth thee
with the flour of wheat.

15 He sendeth forth his
commandment upon earth,
and his word runneth very
swiftly.

16 He giveth snow like
wool, and scattereth the
hoar-frost like ashes.

17 He casteth forth his ice
like morsels : who is able
to abide his frost ?

18 He sendeth out his
word, and melteth them :
he bloweth with his wind,
and the waters flow.

19 He showeth his word
unto Jacob, his statutes and
ordinances unto Israel.

20 He hath not dealt so
with any nation ; neither
have the heathen know-
ledge of his laws.

PSALM CXLVIII.

Laudate Dominum.

O PRAISE the LORD of
heaven ; praise him in
the height,

2 Praise him, all ye angels
of his : praise him, all his
hosts.

3 Praise him, sun and
moon : praise him, all ye
stars and light.

4 Praise him, all ye hea-
vens, and ye waters that
are above the heavens.

5 Let them praise the
name of the LORD : for he
spake the word, and they
were made ; he command-
ed, and they were creat-
ed.

6 He hath made them fast
for ever and ever : he hath
given them a law which
shall not be broken.

7 Praise the LORD upon
earth, ye dragons and all
deeps :

8 Fire and hail, snow and
vapours, wind and storm,
fulfilling his word :

9 Mountains and all hills ;
fruitful trees and all ce-
dars :

10 Beasts and all cattle ;
worms and feathered
fowls :

11 Kings of the earth, and
all people ; princes, and all
judges of the world :

12 Young men and mai-
dens, old men and chil-
dren, praise the Name of
the LORD : for his Name
only is excellent, and his
praise above heaven and
earth.

13 He shall exalt the horn
of his people : all his saints
shall praise him ; even the

children of Israel, even the people that serveth him.

PSALM CXLIX.

Cantate Domino.

O SING unto the LORD a new song; let the congregation of saints praise him.

2 Let Israel rejoice in him that made him, and let the children of Sion be joyful in their King.

3 Let them praise his Name in the dance: let them sing praises unto him with tabret and harp.

4 For the LORD hath pleasure in his people, and helpeth the meek-hearted.

5 Let the saints be joyful with glory; let them rejoice in their beds.

6 Let the praises of God be in their mouth; and a two-edged sword in their hands;

7 To be avenged of the heathen, and to rebuke the people;

8 To bind their kings in chains, and their nobles with links of iron.

9 That they may be avenged of them; as it is written, Such honour have all his saints.

PSALM CL.

Laudate Dominum.

O PRAISE God in his holiness: praise him in the firmament of his power.

2 Praise him in his noble acts: praise him according to his excellent greatness.

3 Praise him in the sound of the trumpet: praise him upon the lute and harp.

4 Praise him in the cymbals and dances: praise him upon the strings and pipe.

5 Praise him upon the well-tuned cymbals: praise him upon the loud cymbals.

6 Let every thing that hath breath praise the LORD.

THE END OF THE PSALTER.

ARTICLES OF RELIGION;

As established by the Bishops, the Clergy, and Laity of the Protestant Episcopal Church in the United States of America, in Convention, on the Twelfth Day of September, in the Year of our Lord 1801.

ARTICLE I. *Of Faith in the Holy Trinity.*

THERE is but one living and true God, everlasting, without body, parts, or passions; of infinite power, wisdom, and goodness; the Maker, and Preserver of all things both visible and invisible. And in unity of this Godhead there be three Persons, of one substance, power, and eternity; the Father, the Son, and the Holy Ghost.

ART. II. *Of the Word or Son of God, which was made very Man.*

THE Son, which is the Word of the Father, begotten from everlasting of the Father, the very and eternal God, and of one substance with the Father, took Man's nature in the womb of the blessed Virgin, of her substance: so that two whole and perfect Natures, that is to say, the Godhead and Manhood, were joined together in one Person, never to be divided, whereof is one Christ, very God, and very Man; who truly suffered, was crucified, dead, and buried, to reconcile his Father to us, and to be a sacrifice, not only for original guilt, but also for actual sins of men.

ART. III. *Of the going down of Christ into Hell.*

AS Christ died for us, and was buried; so also is it to be believed, that he went down into Hell.

ART. IV. *Of the Resurrection of Christ.*

CHRIST did truly rise again from death, and took again his body, with flesh, bones, and all things appertaining to the perfection of Man's nature; wherewith he ascended into Heaven, and there sitteth, until he return to judge all Men at the last day.

ART. V. *Of the Holy Ghost.*

THE Holy Ghost, proceeding from the Father and the Son, is of one substance, majesty, and glory, with the Father and the Son, very and eternal God.

ART. VI. *Of the Sufficiency of the Holy Scriptures for Salvation.*

HOLY Scripture containeth all things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the Faith, or be thought re-

quisite or necessary to salvation. In the name of the Holy Scripture we do understand those canonical Books of the Old and New Testament, of whose authority was never any doubt in the Church.

Of the Names and Number of
the

CANONICAL BOOKS.

Genesis,
Exodus,
Leviticus,
Numbers,
Deuteronomy,
Joshua,
Judges,
Ruth,
The First Book of Samuel,
The Second Book of Samuel,
The First Book of Kings,
The Second Book of Kings,
The First Book of Chronicles,
The Second Book of Chronicles,
The First Book of Esdras,
The Second Book of Esdras,
The Book of Esther,
The Book of Job,
The Psalms,
The Proverbs,
Ecclesiastes or Preacher,
Cantica, or Songs of Solomon,
Four Prophets the greater,
Twelve Prophets the less.

And the other Books (as *Hierome* saith) the Church doth read for example of life and instruction of manners; but yet doth it not apply them to establish any doctrine; such are these following:

The Third Book of Esdras,
The Fourth Book of Esdras,
The Book of Tobias,
The Book of Judith,

The rest of the Book of Esther,
The Book of Wisdom,
Jesus the Son of Sirach,
Baruch the Prophet,
The Song of the Three Children,
The Story of Susanna,
Of Bel and the Dragon,
The Prayer of Manasses,
The First Book of Maccabees,
The Second Book of Maccabees.

All the Books of the New Testament, as they are commonly received, we do receive, and account them Canonical.

ART. VII. *Of the Old Testament.*

THE Old Testament is not contrary to the New: for both in the Old and New Testament everlasting life is offered to Mankind by Christ, who is the only Mediator between God and Man, being both God and Man. Wherefore they are not to be heard, which feign that the old Fathers did look only for transitory promises. Although the Law given from God by Moses, as touching Ceremonies and Rites, do not bind Christian men, nor the Civil precepts thereof ought of necessity to be received in any commonwealth; yet notwithstanding, no Christian man whatsoever is free from the obedience of the Commandments which are called Moral.

ART. VIII. *Of the Creeds.*

THE *Nicene Creed*, and that which is commonly called the *Apostles' Creed*, ought thoroughly to be received and believed: for they may be

proved by most certain warrants of Holy Scripture.

ART. IX. *Of Original or Birth-Sin.*

ORIGINAL sin standeth not in the following of *Adam*, (as the *Pelagians* do vainly talk;) but it is the fault and corruption of the Nature of every man, that naturally is engendered of the offspring of *Adam*; whereby man is very far gone from original righteousness, and is of his own nature inclined to evil, so that the flesh lusteth always contrary to the Spirit; and therefore in every person born into this world, it deserveth God's wrath and damnation. And this infection of nature doth remain, yea in them that are regenerated; whereby the lust of the flesh, called in the Greek, *φρονημα σαρκος*, (which some do expound the wisdom, some sensuality, some the affection, some the desire, of the flesh,) is not subject to the Law of God. And although there is no condemnation for them that believe and are baptized; yet the Apostle doth confess, that concupiscence and lust hath of itself the nature of sin.

ART. X. *Of Free-Will.*

THE condition of Man after the fall of *Adam* is such, that he cannot turn and prepare himself, by his own natural strength and good works, to faith, and calling upon God. Wherefore we have no power to do good works pleasant and acceptable to God, without the grace of God by Christ preventing us, that we may have a good will, and working with us, when we have that good will.

ART. XI. *Of the Justification of Man.*

WE are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ by Faith, and not for our own works or deservings. Wherefore, that we are justified by Faith only, is a most wholesome Doctrine, and very full of comfort, as more largely is expressed in the Homily of Justification.

ART. XII. *Of Good Works.*

ALBEIT that Good Works, which are the fruits of Faith, and follow after Justification, cannot put away our sins, and endure the severity of God's judgment; yet are they pleasing and acceptable to God in Christ, and do spring out necessarily of a true and lively Faith; insomuch that by them a lively Faith may be as evidently known as a tree discerned by the fruit.

ART. XIII. *Of Works before Justification.*

WORKS done before the grace of Christ, and the Inspiration of his Spirit, are not pleasant to God, forasmuch as they spring not of faith in Jesus Christ; neither do they make men meet to receive grace, or (as the School-authors say) deserve grace of congruity: yea rather, for that they are not done as God hath willed and commanded them to be done, we doubt not but they have the nature of sin.

ART. XIV. *Of Works of Supererogation.*

VOLUNTARY Works besides, over and above, God's

Commandments, which they call Works of Supererogation, cannot be taught without arrogancy and impiety: for by them men do declare, that they do not only render unto God as much as they are bound to do, but that they do more for his sake, than of bounden duty is required: whereas Christ saith plainly, When ye have done all that are commanded to you, say, We are unprofitable servants.

ART. XV. *Of Christ alone without Sin.*

CHRIST in the truth of our nature was made like unto us in all things, sin only except, from which he was clearly void, both in his flesh, and in his spirit. He came to be the Lamb without spot, who, by sacrifice of himself once made, should take away the sins of the world; and sin (as Saint John saith) was not in him. But all we the rest, although baptized, and born again in Christ, yet offend in many things; and if we say we have no sin, we deceive ourselves, and the truth is not in us.

ART. XVI. *Of Sin after Baptism.*

NOT every deadly sin willingly committed after Baptism is sin against the Holy Ghost, and unpardonable. Wherefore the grant of repentance is not to be denied to such as fall into sin after Baptism. After we have received the Holy Ghost, we may depart from grace given, and fall into sin, and by the grace of God we may arise again, and amend our lives. And therefore they are to be condemned, which say, they can no more sin as long as they

live here, or deny the place of forgiveness to such as truly repent.

ART. XVII. *Of Predestination and Election.*

PREDESTINATION to Life is the everlasting purpose of God, whereby (before the foundations of the world were laid) he hath constantly decreed by his counsel secret to us, to deliver from curse and damnation those whom he hath chosen in Christ out of mankind, and to bring them by Christ to everlasting salvation, as vessels made to honour. Wherefore, they which be endued with so excellent a benefit of God, be called according to God's purpose by his Spirit working in due season: they through Grace obey the calling: they be justified freely: they be made sons of God by adoption: they be made like the image of his only-begotten Son Jesus Christ: they walk religiously in good works, and at length, by God's mercy, they attain to everlasting felicity.

As the godly consideration of Predestination, and our Election in Christ, is full of sweet, pleasant, and unspeakable comfort to godly persons, and such as feel in themselves the working of the Spirit of Christ, mortifying the works of the flesh, and their earthly members, and drawing up their mind to high and heavenly things, as well because it doth greatly establish and confirm their faith of eternal Salvation to be enjoyed through Christ, as because it doth fervently kindle their love towards God: So, for curious and carnal persons, lacking the Spirit of Christ,

to have continually before their eyes the sentence of God's Predestination, is a most dangerous downfall, whereby the Devil doth thrust them either into desperation, or into wretchlessness of most unclean living, no less perilous than desperation.

Furthermore, we must receive God's promises in such wise, as they be generally set forth to us in Holy Scripture: and, in our doings, that Will of God is to be followed, which we have expressly declared unto us in the Word of God.

ART. XVIII. *Of obtaining eternal Salvation only by the Name of Christ.*

THEY also are to be had accursed that presume to say, That every man shall be saved by the Law or Sect which he professeth, so that he be diligent to frame his life according to that Law, and the light of Nature. For Holy Scripture doth set out unto us only the Name of Jesus Christ, whereby men must be saved.

ART. XIX. *Of the Church.*

THE visible Church of Christ is a congregation of faithful men, in the which the pure Word of God is preached, and the Sacraments be duly ministered according to Christ's ordinance, in all those things that of necessity are requisite to the same.

As the Church of *Jerusalem*, *Alexandria*, and *Antioch*, have erred; so also the Church of *Rome* hath erred, not only in their living and manner of Ceremonies, but also in matters of Faith.

ART. XX. *Of the Authority of the Church.*

THE Church hath power to decree Rites or Ceremonies, and authority in Controversies of Faith: and yet it is not lawful for the Church to ordain any thing that is contrary to God's Word written, neither may it so expound one place of Scripture, that it be repugnant to another. Wherefore, although the Church be a witness and a keeper of Holy Writ, yet, as it ought not to decree any thing against the same, so besides the same ought it not to enforce any thing to be believed for necessity of Salvation.

ART. XXI. *Of the Authority of General Councils.**

ART. XXII. *Of Purgatory.*

THE Romish Doctrine concerning Purgatory, Pardons, Worshipping and Adoration, as well of Images as of Relics, and also Invocation of Saints, is a fond thing, vainly invented, and grounded upon no warranty of Scripture, but rather repugnant to the Word of God.

ART. XXIII. *Of Ministering in the Congregation.*

IT is not lawful for any man to take upon him the office of public preaching, or ministering the Sacraments in the Congregation, before he be lawfully called, and sent to execute the same. And those we ought to judge lawfully called and sent, which be chosen and called to

* The Twenty-First of the former Articles is omitted; because it is partly of a local and civil nature, and is provided for, as to the remaining parts of it, in other Articles.

this work by men who have public authority given unto them in the Congregation, to call and send Ministers into the Lord's vineyard.

ART. XXIV. *Of Speaking in the Congregation in such a Tongue as the people understandeth.*

IT is a thing plainly repugnant to the Word of God, and the custom of the Primitive Church, to have public Prayer in the Church, or to minister the Sacraments, in a tongue not understood of the people.

ART. XXV. *Of the Sacraments.*

SACRAMENTS ordained of Christ be not only badges or tokens of Christian men's profession, but rather they be certain sure witnesses, and effectual signs of grace, and God's good will towards us, by the which he doth work invisibly in us, and doth not only quicken, but also strengthen and confirm our Faith in him.

There are two Sacraments ordained of Christ our Lord in the Gospel, that is to say, Baptism, and the Supper of the Lord.

Those five commonly called Sacraments, that is to say, Confirmation, Penance, Orders, Matrimony, and Extreme Unction, are not to be counted for Sacraments of the Gospel, being such as have grown partly of the corrupt following of the Apostles, partly are states of life allowed in the Scriptures; but yet have not like nature of Sacraments with Baptism, and the Lord's Supper, for that they have not any visible sign or ceremony ordained of God.

The Sacraments were not or-

dained of Christ to be gazed upon, or to be carried about, but that we should duly use them. And in such only as worthily receive the same, they have a wholesome effect or operation: but they that receive them unworthily, purchase to themselves damnation, as Saint Paul saith.

ART. XXVI. *Of the Unworthiness of the Ministers, which hinders not the effect of the Sacraments.*

ALTHOUGH in the visible Church the evil be ever mingled with the good, and sometimes the evil have chief authority in the Ministration of the Word and Sacraments, yet forasmuch as they do not the same in their own name, but in Christ's, and do minister by his commission and authority, we may use their Ministry, both in hearing the Word of God, and in receiving the Sacraments. Neither is the effect of Christ's ordinance taken away by their wickedness, nor the grace of God's gifts diminished from such as by faith, and rightly, do receive the Sacraments ministered unto them: which be effectual, because of Christ's institution and promise, although they be ministered by evil men.

Nevertheless, it appertaineth to the discipline of the Church, that inquiry be made of evil Ministers, and that they be accused by those that have knowledge of their offences; and finally, being found guilty by just judgment be deposed.

ART. XXVII. *Of Baptism.*

BAPTISM is not only a sign of profession, and mark of

difference, whereby Christian men are discerned from others that be not christened, but it is also a sign of Regeneration or New-Birth, whereby, as by an instrument, they that receive Baptism rightly are grafted into the Church; the promises of the forgiveness of sin, and of our adoption to be the sons of God by the Holy Ghost, are visibly signed and sealed; Faith is confirmed, and Grace increased by virtue of prayer unto God.

The Baptism of young Children is in any wise to be retained in the Church, as most agreeable with the institution of Christ.

ART. XXVIII. *Of the Lord's Supper.*

THE Supper of the Lord is not only a sign of the love that Christians ought to have among themselves one to another; but rather it is a Sacrament of our Redemption by Christ's death: insomuch that to such as rightly, worthily, and with faith, receive the same, the Bread which we break is a partaking of the Body of Christ; and likewise the Cup of Blessing is a partaking of the Blood of Christ.

Transubstantiation (or the change of the substance of Bread and Wine) in the Supper of the Lord, cannot be proved by Holy Writ; but is repugnant to the plain words of Scripture, overthroweth the nature of a Sacrament, and hath given occasion to many superstitions.

The Body of Christ is given, taken, and eaten, in the Supper, only after an heavenly and spiritual manner. And the mean

whereby the Body of Christ is received and eaten in the Supper, is Faith.

The Sacrament of the Lord's Supper was not by Christ's ordinance reserved, carried about, lifted up, or worshipped.

ART. XXIX. *Of the Wicked, which eat not the Body of Christ in the use of the Lord's Supper.*

THE Wicked, and such as be void of a lively faith, although they do carnally and visibly press with their teeth (as Saint Augustine saith) the Sacrament of the Body and Blood of Christ; yet in no wise are they partakers of Christ; but rather, to their condemnation, do eat and drink the sign or Sacrament of so great a thing.

ART. XXX. *Of both Kinds.*

THE Cup of the Lord is not to be denied to the Lay-people: for both the parts of the Lord's Sacrament, by Christ's ordinance and commandment, ought to be ministered to all Christian men alike.

ART. XXXI. *Of the one Oblation of Christ finished upon the Cross.*

THE Offering of Christ once made is that perfect redemption, propitiation, and satisfaction, for all the sins of the whole world, both original and actual; and there is none other satisfaction for sin, but that alone. Wherefore the sacrifices of Masses, in the which it was commonly said, that the Priest did offer Christ for the quick and the dead, to have remission of pain or guilt,

were blasphemous fables, and dangerous deceits.

ART. XXXII. *Of the Marriage of Priests.*

BISHOPS, Priests, and Deacons, are not commanded by God's Law, either to vow the estate of single life, or to abstain from marriage: therefore it is lawful for them, as for all other Christian men, to marry at their own discretion, as they shall judge the same to serve better to godliness.

ART. XXXIII. *Of excommunicate Persons, how they are to be avoided.*

THAT person which by open denunciation of the Church is rightly cut off from the unity of the Church, and excommunicated, ought to be taken of the whole multitude of the faithful, as an Heathen and Publican, until he be openly reconciled by penance, and received into the Church by a Judge that hath authority thereunto.

ART. XXXIV. *Of the Traditions of the Church.*

IT is not necessary that Traditions and Ceremonies be in all places one, or utterly like; for at all times they have been divers, and may be changed according to the diversity of countries, times, and men's manners, so that nothing be ordained against God's Word. Whosoever, through his private judgment, willingly and purposely, doth openly break the Traditions and Ceremonies of the Church, which be not repugnant to the Word of God, and be ordained and approved by common authority, ought to be re-

buked openly, (that others may fear to do the like,) as he that offendeth against the common order of the Church, and hurteth the authority of the Magistrate, and woundeth the consciences of the weak brethren.

Every particular or national Church hath authority to ordain, change, and abolish, Ceremonies or Rites of the Church ordained only by man's authority, so that all things be done to edifying.

ART. XXXV. *Of the Homilies.*

THE Second Book of Homilies, the several titles whereof we have joined under this Article, doth contain a godly and wholesome Doctrine, and necessary for these times, as doth the former Book of Homilies, which were set forth in the time of *Edward the Sixth*; and therefore we judge them to be read in Churches by the Ministers, diligently and distinctly, that they may be understood of the people.

OF THE NAMES OF THE HOMILIES.

1. *Of the right Use of the Church.*
2. *Against Peril of Idolatry.*
3. *Of repairing and keeping clean of Churches.*
4. *Of good Works: first of Fasting.*
5. *Against Gluttony and Drunkenness.*
6. *Against Excess of Apparel.*
7. *Of Prayer.*
8. *Of the Place and Time of Prayer.*
9. *That Common Prayers and Sacraments ought to be ministered in a known tongue.*

10. *Of the reverend Estimation of God's Word.*
11. *Of Alms-doing.*
12. *Of the Nativity of Christ.*
13. *Of the Passion of Christ.*
14. *Of the Resurrection of Christ.*
15. *Of the worthy receiving of the Sacrament of the Body and Blood of Christ.*
16. *Of the Gifts of the Holy Ghost.*
17. *For the Rogation-days.*
18. *Of the State of Matrimony.*
19. *Of Repentance.*
20. *Against Idleness.*
21. *Against Rebellion.*

[This Article is received in this Church, so far as it declares the Books of Homilies to be an explication of Christian doctrine, and instructive in piety and morals. But all references to the constitution and laws of England are considered as inapplicable to the circumstances of this Church; which also suspends the order for the reading of said Homilies in churches, until a revision of them may be conveniently made, for the clearing of them, as well from obsolete words and phrases, as from the local references.]

ART. XXXVI. *Of Consecration of Bishops and Ministers.*

THE Book of Consecration of Bishops, and Ordering of Priests and Deacons, as set forth by the General Convention of this Church in 1792, doth contain all things necessary to such Consecration and Ordering; neither hath it any thing that, of itself, is superstitious and

ungodly. And, therefore, whosoever are consecrated or ordered according to said Form, we decree all such to be rightly, orderly, and lawfully consecrated and ordered.

ART. XXXVII. *Of the Power of the Civil Magistrates.*

THE Power of the Civil Magistrate extendeth to all men, as well Clergy as Laity, in all things temporal; but hath no authority in things purely spiritual. And we hold it to be the duty of all men who are professors of the Gospel, to pay respectful obedience to the Civil Authority, regularly and legitimately constituted.

ART. XXXVIII. *Of Christian Men's Goods, which are not common.*

THE Riches and Goods of Christians are not common, as touching the right, title, and possession of the same; as certain Anabaptists do falsely boast. Notwithstanding, every man ought, of such things as he possesseth, liberally to give alms to the poor, according to his ability.

ART. XXXIX. *Of a Christian Man's Oath.*

AS we confess that vain and rash Swearing is forbidden Christian men by our Lord Jesus Christ, and James his Apostle, so we judge, that Christian Religion doth not prohibit, but that a man may swear when the Magistrate requireth, in a cause of faith and charity, so it be done according to the Prophet's teaching, in justice, judgment, and truth.

THE FORM AND MANNER
OF
MAKING, ORDAINING, AND CONSECRATING
BISHOPS, PRIESTS, AND DEACONS;

According to the order of the Protestant Episcopal Church in the United States of America, as established by the Bishops, the Clergy, and Laity of said Church, in general Convention, in the Month of September, A.D. 1792.

THE PREFACE.

IT is evident unto all men, diligently reading Holy Scripture and ancient Authors, that from the Apostles' time there have been these Orders of Ministers in Christ's Church,—Bishops, Priests, and Deacons. Which Offices were evermore had in such reverend Estimation, that no man might presume to execute any of them, except he were first called, tried, examined, and known to have such qualities as are requisite for the same; and also by public Prayer, with Imposition of Hands, were approved and admitted thereunto by lawful Authority. And therefore, to the intent that these Orders may be continued, and reverently used and esteemed in this Church, no man shall be accounted or taken to be a lawful Bishop, Priest, or Deacon, in this Church, or suffered to execute any of the said Functions, except he be called, tried, examined, and admitted thereunto, according to the Form hereafter following, or hath had Episcopal Consecration or Ordination.

And none shall be admitted a Deacon, Priest, or Bishop, except he be of the age which the Canon in that case provided may require.

And the Bishop, knowing either by himself, or by sufficient testimony, any Person to be a man of virtuous conversation, and without crime; and, after examination and trial, finding him sufficiently instructed in the Holy Scripture, and otherwise learned as the Canons require, may, at the times appointed, or else, on urgent occasion, upon some other day, in the face of the Church, admit him a Deacon, in such manner and form as followeth.

THE FORM AND MANNER OF MAKING DEACONS.

¶ *When the day appointed by the Bishop is come, after Morning Prayer is ended, there shall be a Sermon, or Exhortation, declaring the Duty and Office of such as come to be admitted Deacons; how necessary that Order is in the Church of Christ, and also, how the people ought to esteem them in their Office.*

¶ *A Priest shall present unto the Bishop, sitting in his chair near to the Holy Table, such as desire to be ordained Deacons, each of them being decently habited, saying these words,*

REVEREND Father in God,
I present unto you these persons present, to be admitted Deacons.

The Bishop.

TAKE heed that the persons, whom ye present unto us, be apt and meet, for their learning and godly conversation, to exercise their Ministry duly, to the honour of God, and the edifying of his Church.

¶ *The Priest shall answer:*

I HAVE inquired concerning them, and also examined them, and think them so to be.

¶ *Then the Bishop shall say unto the People:*

BRETHREN, if there be any of you who knoweth any Impediment, or notable Crime, in any of these persons presented to be ordered Deacons, for the which he ought not to be admitted to that Office, let him come forth in the Name of

God, and show what the Crime or Impediment is.

¶ *And if any great Crime or Impediment be objected, the Bishop shall cease from Ordering that person, until such time as the party accused shall be found clear of that Crime.*

¶ *Then the Bishop (commending such as shall be found meet to be Ordered, to the Prayers of the congregation) shall, with the Clergy and People present, say the Litany.*

¶ *Then shall be said the Service for the Communion, with the Collect, Epistle, and Gospel, as followeth.*

The Collect.

ALMIGHTY God, who by thy Divine Providence hast appointed divers Orders of Ministers in thy Church, and didst inspire thine Apostles to choose into the Order of Deacons the first Martyr Saint Stephen, with others; Mercifully behold these thy servants now called to the like Office and Admini-

stration : so replenish them with the truth of thy Doctrine, and adorn them with innocency of life, that, both by word and good example, they may faithfully serve thee in this Office, to the glory of thy Name, and the edification of thy Church; through the merits of our Saviour Jesus Christ, who liveth and reigneth with thee and the Holy Ghost, now and for ever. *Amen.*

The Epistle. 1 Tim. iii. 8.

LIKEWISE must the Deacons be grave, not double-tongued, not given to much wine, not greedy of filthy lucre; holding the mystery of the faith in a pure conscience. And let these also first be proved; then let them use the Office of a Deacon, being found blameless. Even so must their wives be grave, not slanderers, sober, faithful in all things. Let the Deacons be the husbands of one wife, ruling their children and their own houses well. For they that have used the Office of a Deacon well, purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus.

¶ *Or else this, out of the Sixth Chapter of the Acts of the Apostles.*

Acts vi. 2.

THEN the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the Word of God, and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. But we will give ourselves con-

tinually to prayer, and to the ministry of the Word. And the saying pleased the whole multitude. And they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch; whom they set before the Apostles; and when they had prayed, they laid their hands on them. And the Word of God increased, and the number of the disciples multiplied in Jerusalem greatly, and a great company of the Priests were obedient to the faith.

¶ *Then shall the Bishop examine every one of those who are to be Ordered, in the presence of the people, after this manner following.*

DO you trust that you are inwardly moved by the Holy Ghost to take upon you this Office and Ministration, to serve God for the promoting of his glory, and the edifying of his people?

Answer. I trust so.

The Bishop.

DO you think that you are truly called, according to the will of our Lord Jesus Christ, and according to the Canons of this Church, to the Ministry of the same?

Answer. I think so.

The Bishop.

DO you unfeignedly believe all the Canonical Scriptures of the Old and New Testament?

Answer. I do believe them.

The Bishop.

WILL you diligently read the same unto the people

assembled in the Church where you shall be appointed to serve?

Answer. I will.

The Bishop.

[T appertaineth to the Office of a Deacon, in the Church where he shall be appointed to serve, to assist the Priest in Divine Service, and specially when he ministereth the Holy Communion, and to help him in the distribution thereof; and to read Holy Scriptures and Homilies in the Church; and to instruct the youth in the Catechism; in the absence of the Priest to baptize infants; and to preach, if he be admitted hereto by the Bishop. And furthermore, it is his Office, where provision is so made, to search for the sick, poor, and impotent people of the Parish, to intimate their estates, names, and places where they dwell, unto the Curate, that by his exhortation they may be relieved with the alms of the Parishioners, or others. Will you do this gladly and willingly?

Answer. I will so do, by the help of God.

The Bishop.

WILL you apply all your diligence to frame and fashion your own lives, and the lives of your families, according to the Doctrine of Christ; and to make both yourselves and them, as much as in you lieth, wholesome examples of the flock of Christ?

Answer. I will so do, the Lord being my helper.

The Bishop.

WILL you reverently obey your Bishop, and other

chief Ministers, who, according to the Canons of the Church, may have the charge and government over you; following with a glad mind and will their godly admonitions?

Answer. I will endeavour so to do, the Lord being my helper.

¶ *Then the Bishop, laying his Hands severally upon the Head of every one of them, humbly kneeling before him, shall say,*

TAKE thou Authority to execute the Office of a Deacon in the Church of God committed unto thee; In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

¶ *Then shall the Bishop deliver to every one of them the New Testament, saying,*

TAKE thou Authority to read the Gospel in the Church of God, and to preach the same, if thou be thereto licensed by the Bishop himself.

¶ *Then one of them, appointed by the Bishop, shall read the Gospel.*

St. Luke xii. 35.

LET your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their Lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately. Blessed are those servants, whom the Lord when he cometh shall find watching. Verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them. And if he shall come in the second watch, or

come in the third watch, and find them so, blessed are those servants.

¶ *Then shall the Bishop proceed in the Communion; and all who are Ordered shall tarry, and receive the Holy Communion the same day, with the Bishop.*

¶ *The Communion ended, after the last Collect, and immediately before the Benediction, shall be said this Collect following.*

ALMIGHTY God, giver of all good things, who of thy great goodness hast vouchsafed to accept and take these thy servants unto the Office of Deacons in thy Church; Make them, we beseech thee, O Lord, to be modest, humble, and constant in their Ministration, to have a ready will to observe all

spiritual Discipline; that they having always the testimony of a good conscience, and continuing ever stable and strong in thy Son Christ, may so well behave themselves in this inferior Office, that they may be found worthy to be called unto the higher Ministries in thy Church; through the same thy Son our Saviour Jesus Christ, to whom be glory and honour, world without end. *Amen.*

THE peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord: And the Blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always. *Amen.*

¶ *And here it must be declared unto the Deacon, that he must continue in that Office of a Deacon the space of a whole year, (except for reasonable causes it shall otherwise seem good unto the Bishop,) to the intent he may be perfect and well expert in the things appertaining to the Ecclesiastical Administration. In executing whereof, if he be found faithful and diligent, he may be admitted by his Diocesan to the Order of Priesthood, at the times appointed in the Canon; or else, on urgent occasion, upon some other day, in the face of the Church, in such manner and form as hereafter followeth.*

THE FORM AND MANNER

OF

ORDERING PRIESTS.

¶ *When the day appointed by the Bishop is come, after Morning Prayer is ended, there shall be a Sermon, or Exhortation, declaring the Duty and Office of such as come to be admitted Priests; how necessary that Order is in the Church of Christ, and also, how the People ought to esteem them in their Office.*

¶ *A Priest shall present unto the Bishop, sitting in his chair near to the Holy Table, all those who*

are to receive the Order of Priesthood that day, each of them being decently habited, and shall say,

REVEREND Father in God,
I present unto you these
persons present, to be admitted
to the Order of Priesthood.

The Bishop.

TAKE heed that the persons,
whom ye present unto us,
be apt and meet, for their learn-
ing and godly conversation, to
exercise their Ministry duly, to
the honour of God, and the edi-
fying of his Church.

¶ *The Priest shall answer :*

I HAVE inquired concerning
them, and also examined
them, and think them so to
be.

¶ *Then the Bishop shall say unto
the People ;*

GOOD People, these are they
whom we purpose, God
willing, to receive this day unto
the holy Office of Priesthood :
or after due examination, we
find not to the contrary, but
that they are lawfully called to
their Function and Ministry,
and that they are persons meet
for the same. But yet, if there
be any of you who knoweth any
impediment, or notable Crime,
in any of them, for the which
he ought not to be received into
this holy Ministry, let him come
forth in the Name of God, and
show what the Crime or Impe-
diment is.

¶ *And if any great Crime or Im-
pediment be objected, the Bishop
shall cease from Ordering that
person, until such time as the
party accused shall be found clear
of that Crime.*

¶ *Then the Bishop (commending
such as shall be found meet to be
Ordered, to the Prayers of the
congregation) shall, with the
Clergy and People present, say*

*the Litany, with the Prayers, as is
before appointed in the Form of
Ordering Deacons : save only, that
in the proper Suffrage there added,
the word Deacons shall be omitted,
and the word Priests inserted
instead of it.*

¶ *Then shall be said the Service for
the Communion, with the Collect,
Epistle, and Gospel, as followeth.*

The Collect.

ALMIGHTY God, giver of all
good things, who by thy
Holy Spirit hast appointed di-
vers Orders of Ministers in the
Church; Mercifully behold these
thy servants now called to the
Office of Priesthood ; and so re-
plenish them with the truth of
thy doctrine, and adorn them
with innocency of life, that, both
by word and good example,
they may faithfully serve thee
in this Office, to the glory of thy
Name, and the edification of
thy Church ; through the merits
of our Saviour Jesus Christ, who
liveth and reigneth with thee
and the Holy Ghost, world with-
out end. *Amen.*

The Epistle. Ephes. iv. 7.

UNTO every one of us is giv-
en grace, according to the
measure of the gift of Christ.
Wherefore he saith, When he
ascended up on high, he led
captivity captive, and gave gifts
unto men. (Now that he as-
cended, what is it but that he
also descended first into the
lower parts of the earth ? He
that descended is the same also
that ascended up far above all
heavens, that he might fill all
things.) And he gave some
Apostles, and some Prophets,
and some Evangelists, and some
Pastors and Teachers ; for the

perfecting of the Saints, for the work of the Ministry, for the edifying of the Body of Christ : till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.

¶ *After this shall be read for the Gospel part of the ninth Chapter of Saint Matthew, as followeth.*

St. Matt. ix. 36.

WHEN Jesus saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad as sheep having no shepherd. Then saith he unto his disciples, The harvest truly is plenteous, but the labourers are few. Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.

¶ *Or else this that followeth, out of the tenth Chapter of Saint John.*

St. John x. 1.

VERILY, verily, I say unto you, He that entereth not by the door into the sheep-fold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the Shepherd of the sheep. To him the porter openeth, and the sheep hear his voice ; and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him ; for they know his voice. And a stranger will they not follow, but will flee from him ; for they know not the voice of strangers. This

parable spake Jesus unto them, but they understood not what things they were which he spake unto them. Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep. All that ever came before me are thieves and robbers ; but the sheep did not hear them. I am the door ; by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. The thief cometh not but for to steal, and to kill, and to destroy : I am come that they might have life, and that they might have it more abundantly. I am the good Shepherd : the good Shepherd giveth his life for the sheep. But he that is an hireling, and not the Shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth ; and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is an hireling, and careth not for the sheep. I am the good Shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father : and I lay down my life for the sheep. And other sheep I have, which are not of this fold : them also I must bring, and they shall hear my voice ; and there shall be one fold, and one Shepherd.

¶ *Then the Bishop shall say unto them as followeth.*

YE have heard, Brethren, as well in your private examination, as in the exhortation which was now made to you, and in the holy Lessons taken out of the Gospel, and the writings of the Apostles, of

what dignity, and of how great importance this Office is, whereunto ye are called. And now again we exhort you, in the Name of our Lord Jesus Christ, that ye have in remembrance, into how high a Dignity, and to how weighty an Office and Charge ye are called : that is to say, to be Messengers, Watchmen, and Stewards of the Lord ; to teach, and to premonish, to feed and provide for the Lord's family ; to seek for Christ's sheep that are dispersed abroad, and for his children who are in the midst of this naughty world, that they may be saved through Christ for ever.

Have always therefore printed in your remembrance, how great a treasure is committed to your charge. For they are the sheep of Christ, which he bought with his death, and for whom he shed his blood. The Church and Congregation whom you must serve, is his Spouse, and his Body. And if it shall happen that the same Church, or any Member thereof, do take any hurt or hindrance by reason of your negligence, ye know the greatness of the fault, and also the horrible punishment that will ensue. Wherefore consider with yourselves the end of the Ministry towards the children of God, towards the Spouse and Body of Christ : and see that ye never cease your labour, your care and diligence, until ye have done all that lieth in you, according to your bounden duty, to bring all such as are or shall be committed to your charge, unto that agreement in the faith and knowledge of God, and to that ripeness and perfectness of age in Christ, that there be no place left among

you, either for error in religion, or for viciousness in life.

Forasmuch then as your Office is both of so great excellency, and of so great difficulty, ye see with how great care and study ye ought to apply yourselves, as well to show yourselves dutiful and thankful unto that Lord, who hath placed you in so high a Dignity ; as also to beware that neither you yourselves offend, nor be occasion that others offend. Howbeit ye cannot have a mind and will thereto of yourselves ; for that will and ability is given of God alone : therefore ye ought, and have need, to pray earnestly for his Holy Spirit. And seeing that ye cannot by any other means compass the doing of so weighty a work, pertaining to the salvation of man, but with doctrine and exhortation taken out of the Holy Scriptures, and with a life agreeable to the same ; consider how studious ye ought to be in reading and learning the Scriptures, and in framing the manne:s both of yourselves, and of them that specially pertain unto you, according to the rule of the same Scriptures ; and for this self-same cause, how ye ought to forsake and set aside, as much as ye may, all worldly cares and studies.

We have good hope that ye have well weighed these things with yourselves, long before this time ; and that ye have clearly determined, by God's grace, to give yourselves wholly to this Office, whereunto it hath pleased God to call you : so that, as much as lieth in you, ye will apply yourselves wholly to this one thing, and draw all your cares and studies this way ; and that ye will continually pray to

God the Father, by the Mediation of our only Saviour Jesus Christ, for the heavenly assistance of the Holy Ghost; that, by daily reading and weighing the Scriptures, ye may wax ripper and stronger in your Ministry; and that ye may so endeavour yourselves, from time to time, to sanctify the lives of you and yours, and to fashion them after the Rule and Doctrine of Christ, that ye may be wholesome and godly examples and patterns for the people to follow.

And now, that this present Congregation of Christ may also understand your minds and wills in these things, and that this your promise may the more move you to do your duties; ye shall answer plainly to these things, which we, in the Name of God, and of his Church, shall demand of you touching the same.

DO you think in your heart, that you are truly called, according to the will of our Lord Jesus Christ, and according to the Canons of this Church, to the Order and Ministry of Priesthood?

Answer. I think it.

The Bishop.

ARE you persuaded that the Holy Scriptures contain all Doctrine required as necessary for eternal salvation through faith in Jesus Christ? And are you determined, out of the said Scriptures to instruct the people committed to your charge, and to teach nothing, as necessary to eternal salvation, but that which you shall be persuaded may be concluded and proved by the Scripture?

Answer. I am so persuaded, and have so determined, by God's grace.

The Bishop.

WILL you then give your faithful diligence always so to minister the Doctrine and Sacraments, and the Discipline of Christ, as the Lord hath commanded, and as this Church hath received the same, according to the Commandments of God; so that you may teach the people committed to your Cure and Charge with all diligence to keep and observe the same?

Answer. I will so do, by the help of the Lord.

The Bishop.

WILL you be ready, with all faithful diligence, to banish and drive away from the Church all erroneous and strange doctrines contrary to God's Word; and to use both public and private monitions and exhortations, as well to the sick as to the whole, within your Cures, as need shall require, and occasion shall be given?

Answer. I will, the Lord being my helper.

The Bishop.

WILL you be diligent in Prayers, and in reading the Holy Scriptures, and in such studies as help to the knowledge of the same, laying aside the study of the world and the flesh?

Answer. I will endeavour so to do, the Lord being my helper.

The Bishop.

WILL you be diligent to frame and fashion your

your selves, and your families, according to the Doctrine of Christ; and to make both yourselves and them, as much as in you lieth, wholesome examples and patterns to the flock of Christ?

Answer. I will apply myself hereto, the Lord being my helper.

The Bishop.

WILL you maintain and set forwards, as much as lieth in you, quietness, peace, and love, among all Christian people, and especially among them that are or shall be committed to your charge?

Answer. I will so do, the Lord being my helper.

The Bishop.

WILL you reverently obey your Bishop, and other chief Ministers, who, according to the Canons of the Church, may have the charge and government over you; following with glad mind and will their godly admonitions, and submitting yourselves to their godly judgments?

Answer. I will so do, the Lord being my helper.

Then shall the Bishop, standing up, say,

ALmighty God, who hath given you this will to do all these things; Grant also unto you strength and power to perform the same; that he may accomplish his work which he hath begun in you; through Jesus Christ our Lord. *Amen.*

After this, the Congregation shall be desired, secretly in their Prayers, to make their humble supplica-

tions to God for all these things: for the which Prayers there shall be silence kept for a space.

¶ *After which, shall be sung or said by the Bishop, the persons to be ordained Priests all kneeling, Veni, Creator Spiritus; the Bishop beginning, and the Priests, and others that are present, answering by verses, as followeth.*

COME, Holy Ghost, our souls inspire,
And lighten with celestial fire.

Thou the anointing Spirit art,
Who dost thy sevenfold gifts impart.

Thy blessed Unction from above,
Is comfort, life, and fire of love.

Enable with perpetual light
The dulness of our blinded sight.

Anoint and cheer our soiled face
With the abundance of thy grace.

Keep far our foes, give peace at home;
Where thou art guide, no ill can come.

Teach us to know the Father, Son,
And thee, of both, to be but One.

That, through the ages all along,
This may be our endless song;

Praise to thy eternal merit,
Father, Son, and Holy Spirit.

¶ *Or this.*

COME, Holy Ghost, eternal God,
Proceeding from above,

Both from the Father and the Son,

The God of peace and love ;

Visit our minds, into our hearts
Thy heavenly grace inspire ;

That truth and godliness we may

Pursue with full desire.

Thou art the very Comforter

In grief and all distress ;

The heavenly gift of God most High ;

No tongue can it express.

The fountain and the living spring

Of joy celestial ;

The fire so bright, the love so sweet,

The Unction spiritual.

Thou in thy gifts art manifold,
By them Christ's Church doth stand :

In faithful hearts thou writ'st thy law,

The finger of God's hand.

According to thy promise, Lord,
Thou givest speech with grace ;

That, through thy help, God's praises may

Resound in every place.

O Holy Ghost, into our minds
Send down thy heavenly light ;

Kindle our hearts with fervent zeal,

To serve God day and night.

Our weakness strengthen and confirm,

(For, Lord, thou know'st us frail ;)

That neither devil, world, nor flesh,

Against us may prevail.

Put back our enemy far from us,

And help us to obtain

Peace in our hearts with God and Man,

(The best, the truest gain ;)

And grant that thou being, O Lord,

Our leader and our guide,

We may escape the snares of sin,

And never from thee slide.

Such measures of thy powerful grace

Grant, Lord, to us, we pray ;

That thou may'st be our Comforter

At the last dreadful day.

Of strife and of dissension

Dissolve, O Lord, the bands,

And knit the knots of peace and love

Throughout all Christian lands.

Grant us the grace that we may know

The Father of all might,

That we of his beloved Son

May gain the blissful sight ;

And that we may with perfect faith

Ever acknowledge thee,

The Spirit of Father, and of Son,

One God in Persons Three.

To God the Father laud and praise,

And to his blessed Son,

And to the Holy Spirit of grace,

Co-equal Three in One.

And pray we, that our only Lord

Would please his Spirit to send

On all that shall profess his Name,

From hence to the world's end. Amen.

That done, the Bishop shall pray in this wise, and say,

Let us pray.

AL MIGHTY God, and heavenly Father, who, of thine infinite love and goodness towards us, hast given to us thy only and most dearly beloved Son Jesus Christ, to be our Redeemer, and the Author of everlasting life; who, after he had made perfect our redemption by his death, and was ascended to heaven, sent abroad into the world his Apostles, Prophets, Evangelists, Doctors, and Pastors; by whose labour and Ministry he gathered together a great flock in all the parts of the world, to set forth the eternal praise of thy holy Name: For these so great benefits of thy eternal goodness, and for that thou hast vouchsafed to all these thy servants here present to the same Office and Ministry, appointed for the salvation of mankind, we render unto thee most hearty thanks, and praise and worship thee; and we humbly beseech thee, O the same thy blessed Son, to grant unto all, which either are or elsewhere call upon thy holy Name, that we may continue to show ourselves thankful unto thee for these and all thy other benefits; and that we may daily increase and go forwards in the knowledge and love of thee and thy Son, by the Holy Spirit. So that as all by these thy Ministers, as well as them over whom they shall be appointed thy Ministers, thy holy Name may be for ever glorified, and thy blessed kingdom enlarged; through the merits of thy Son Jesus Christ our Lord, who liveth and reigneth

with thee in the unity of the same Holy Spirit, world without end. *Amen.*

¶ *When this Prayer is done, the Bishop, with the Priests present, shall lay their Hands severally upon the Head of every one that receiveth the Order of Priesthood; the Receivers humbly kneeling, and the Bishop saying,*

RECEIVE the Holy Ghost for the Office and Work of a Priest in the Church of God, now committed unto thee by the Imposition of our hands. Whose sins thou dost forgive, they are forgiven; and whose sins thou dost retain, they are retained. And be thou a faithful Dispenser of the Word of God, and of his holy Sacraments; In the Name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

¶ *Or this.*

TAKE thou Authority to execute the Office of a Priest in the Church of God, now committed to thee by the Imposition of our hands. And be thou a faithful Dispenser of the Word of God, and of his holy Sacraments; In the Name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

¶ *Then the Bishop shall deliver to every one of them kneeling, the Bible into his hand, saying,*

TAKE thou Authority to preach the Word of God, and to Minister the holy Sacraments in the Congregation, where thou shalt be lawfully appointed thereunto.

¶ *When this is done, the Bishop shall go on in the Service of the Communion, which all they who re-*

ceive Orders shall take together, and remain in the same place where Hands were laid upon them, until such time as they have received the Communion.

¶ *The Communion being done, after the last Collect, and immediately before the Benediction, shall be said this Collect.*

MOST merciful Father, we beseech thee to send upon these thy servants thy heavenly blessing; that they may be clothed with righteousness, and that thy Word spoken by their mouths may have such success, that it may never be spoken in vain. Grant also, that we may have grace to hear and receive what they shall deliver out of thy most holy Word, or agreeable to the same, as the means of our salvation; that in all our words and deeds we may seek thy glory, and the increase of thy kingdom; through Jesus Christ our Lord. *Amen.*

THE peace of God, which passeth all understanding, keep your hearts and minds in

the knowledge and love of God, and of his Son Jesus Christ our Lord: And the Blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always. *Amen.*

¶ *And if, on the same day, the Order of Deacons be given to some, and the Order of Priesthood to others; the Deacons shall be first presented, and then the Priests; and it shall suffice that the Litany be once said for both. The Collects shall both be used; first, that for Deacons, then that for Priests. The Epistle shall be Ephesians iv. 7 to 13, as before in this Office. Immediately after which, they that are to be made Deacons, shall be examined, and Ordained, as is above prescribed. Then one of them having read the Gospel (which shall be either out of Saint Matthew ix. 36, as before in this Office; or else Saint Luke xii. 35 to 38, as before in the Form for the Ordering of Deacons,) they that are to be made Priests shall likewise be examined, and Ordained, as in this Office before appointed.*

THE FORM OF ORDAINING

OR

CONSECRATING A BISHOP.

¶ *When all things are duly prepared in the Church, and set in order after Morning Prayer is ended, the Presiding Bishop, or some other Bishop appointed by the Bishops present, shall begin the Communion Service, in which this shall be*

The Collect.

ALmighty God, who by thy Son Jesus Christ didst give to thy holy Apostles many ex-

cellent gifts, and didst charge them to feed thy flock; Give grace, we beseech thee, to all Bishops, the Pastors of the Church, that they may dili-

ently preach thy Word, and duly administer the godly Discipline thereof; and grant to the people, that they may obediently follow the same; that all may receive the crown of everlasting glory; through Jesus Christ our Lord. *Amen.*

And another Bishop shall read the Epistle.

1 Tim. iii. 1.

THIS is a true saying. If a man desire the Office of a Bishop, he desireth a good work. Bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach; not given to wine, no striker, not greedy of filthy lucre, but patient, not a brawler, not covetous; one that ruleth well his own house, having his children in subjection with gravity; (For if a man know not how to rule his own house, how shall he take care of the Church of God?) Not a novice, not being lifted up with pride, not falling into the condemnation of the devil. Moreover, he must have a good report of them which are without; lest he fall into reproach, and the snare of the devil.

¶ *Or this.*

or the Epistle. Acts xx. 17.

FROM Miletus, Paul sent to Ephesus, and called the elders of the Church. And when they were come to him, he said unto them, Ye know, in the first day that I came into Asia, after what manner I have been with you at all seasons, serving the Lord with all simplicity of mind, and with many tears and temptations,

which befell me by the lying in wait of the Jews: and how I kept back nothing that was profitable unto you, but have showed you, and have taught you publicly, and from house to house, testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ. And now behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there; save that the Holy Ghost witnesseth in every city, saying, That bonds and afflictions abide me. But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the Gospel of the grace of God. And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more. Wherefore I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God. Take heed, therefore, unto yourselves, and to all the flock, over the which the Holy Ghost hath made you Overseers, to feed the Church of God, which he hath purchased with his own blood. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore watch, and remember, that by the space of three years, I ceased not to warn every one, night and day, with tears. And now,

brethren, I commend you to God, and to the Word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified. I have coveted no man's silver, or gold, or apparel; yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me. I have showed you all things, how that so labouring ye ought to support the weak; and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive.

¶ *Then another Bishop shall read the Gospel.*

St. John xxi. 15.

JESUS saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs. He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep. He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep.

¶ *Or this.*

St. John xx. 19.

THE same day at evening, being the first day of the week, when the doors were shut where the disciples were assem-

bled for fear of the Jews, came Jesus, and stood in the midst, and saith unto them, Peace be unto you! And when he had so said, he showed unto them his hands and his side. Then were the disciples glad when they saw the Lord. Then said Jesus to them again, Peace be unto you! as my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost. Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained.

¶ *Or this.*

St. Matt. xxviii. 18.

JESUS came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore and teach all nations, baptizing them In the Name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world.

¶ *After the Gospel and the Sermon are ended, the Elected Bishop vested with his Rochet, shall be presented by two Bishops of this Church unto the Presiding Bishop, or to the Bishop appointed, sitting in his chair, near the Holy Table; the Bishops who present him saying,*

REVEREND Father in God, we present unto you this godly and well-learned man, to be Ordained and Consecrated Bishop.

¶ *Then shall the Presiding Bishop demand Testimonials of the per-*

son presented for Consecration, and shall cause them to be read.

¶ *He shall then require of him the following Promise of Conformity to the Doctrine, Discipline, and Worship of the Protestant Episcopal Church.*

IN the Name of God, Amen. I, N., chosen Bishop of the Protestant Episcopal Church in N. do promise conformity and obedience to the Doctrine, Discipline, and Worship of the Protestant Episcopal Church in the United States of America. So help me God, through Jesus Christ.

¶ *Then the Presiding Bishop shall move the Congregation present to pray, saying thus to them :*

BRETHREN, it is written in the Gospel of Saint Luke, That our Saviour Christ continued the whole night in prayer, before he chose and sent forth his twelve Apostles. It is written also, that the holy Apostles prayed before they ordained Matthias to be of the number of the Twelve. Let us, therefore, following the example of our Saviour Christ, and his Apostles, offer up our prayers to Almighty God, before we admit and send forth this person presented unto us, to the work whereunto we trust the Holy Ghost hath called him.

¶ *And then shall be said the Litany; save only, that after this place, That it may please thee to illuminate all Bishops, &c., the proper Suffrage shall be,*

THAT it may please thee to bless this our Brother elected, and to send thy grace upon him, that he may duly execute the Office whereunto he is called, to the edifying of thy Church,

and to the honour, praise, and glory of thy Name ;

Answer. *We beseech thee to hear us, good Lord.*

¶ *Then shall be said the Prayer following.*

ALMIGHTY God, giver of all good things, who by thy Holy Spirit hast appointed divers Orders of Ministers in thy Church ; Mercifully behold this thy servant now called to the Work and Ministry of a Bishop ; and so replenish him with the truth of thy Doctrine, and adorn him with innocency of life, that both by word and deed, he may faithfully serve thee in this Office, to the glory of thy Name, and the edifying and well-governing of thy Church ; through the merits of our Saviour Jesus Christ, who liveth and reigneth with thee and the Holy Ghost, world without end. *Amen.*

¶ *Then the Presiding Bishop, sitting in his chair, shall say to him that is to be Consecrated,*

BROTHER, forasmuch as the Holy Scripture and the Ancient Canons command, that we should not be hasty in laying on hands, and admitting any person to Government in the Church of Christ, which he hath purchased with no less price than the effusion of his own blood ; before we admit you to this Administration, we will examine you in certain Articles, to the end that the Congregation present may have a trial, and bear witness, how you are minded to behave yourself in the Church of God.

ARE you persuaded that you are truly called to this Mi-

nistration, according to the will of our Lord Jesus Christ, and the order of this Church?

Answer. I am so persuaded.

The Presiding Bishop.

ARE you persuaded that the Holy Scriptures contain all doctrine required as necessary for eternal salvation through faith in Jesus Christ? And are you determined out of the same Holy Scriptures to instruct the people committed to your charge; and to teach or maintain nothing, as necessary to eternal salvation, but that which you shall be persuaded may be concluded and proved by the same?

Answer. I am so persuaded, and determined, by God's grace.

The Presiding Bishop.

WILL you then faithfully exercise yourself in the Holy Scriptures, and call upon God by prayer for the true understanding of the same; so that you may be able by them to teach and exhort with wholesome Doctrine, and to withstand and convince the gainsayers?

Answer. I will so do, by the help of God.

The Presiding Bishop.

ARE you ready, with all faithful diligence, to banish and drive away from the Church all erroneous and strange doctrine contrary to God's Word; and both privately and openly to call upon and encourage others to the same?

Answer. I am ready, the Lord being my helper.

The Presiding Bishop.

WILL you deny all ungodliness and worldly lusts,

and live soberly, righteously, and godly in this present world; that you may show yourself in all things an example of good works unto others, that the adversary may be ashamed, having nothing to say against you?

Answer. I will so do, the Lord being my helper.

The Presiding Bishop.

WILL you maintain and set forward, as much as shall lie in you, quietness, love, and peace among all men; and diligently exercise such discipline as by the authority of God's Word, and by the order of this Church, is committed to you?

Answer. I will so do, by the help of God.

The Presiding Bishop.

WILL you be faithful in Ordaining, sending, or laying hands upon others?

Answer. I will so be, by the help of God.

The Presiding Bishop.

WILL you show yourself gentle, and be merciful for Christ's sake to poor and needy people, and to all strangers destitute of help?

Answer. I will so show myself, by God's help.

¶ *Then the Presiding Bishop, standing up, shall say,*

ALMIGHTY God, our heavenly Father, who hath given you a good will to do all these things, Grant also unto you strength and power to perform the same; that, he accomplishing in you the good work which he hath begun, you may be

ound perfect and irreprehensible at the latter day ; through Jesus Christ our Lord. Amen.

Then shall the Bishop elect put on the rest of the Episcopal habit ; and, kneeling down, Veni, Creator Spiritus shall be sung or said over him ; the Presiding Bishop beginning, and the Bishops, with others that are present, answering by verses, as followeth.

COME, Holy Ghost, our souls inspire,
And lighten with celestial fire.
Thou the anointing Spirit art,
Who dost thy sevenfold gifts impart.

Thy blessed Unction from above,
Thy comfort, life, and fire of love.
Enable with perpetual light
The dulness of our blinded sight.

Anoint and cheer our soiled face
With the abundance of thy grace.
Keep far our foes, give peace at home ;
Where thou art guide, no ill can come.

Teach us to know the Father,
Son,
And thee, of both, to be but One.
That, through the ages all along,
This may be our endless song ;

Praise to thy eternal merit,
Father, Son, and Holy Spirit.

¶ Or this.

COME, Holy Ghost, eternal God,
Proceeding from above,

Both from the Father and the Son,

The God of peace and love ;

Visit our minds, into our hearts
Thy heavenly grace inspire ;
That truth and godliness we may
Pursue with full desire.

Thou art the very Comforter
In grief and all distress ;
The heavenly gift of God most High ;
No tongue can it express.

The fountain and the living spring
Of joy celestial ;
The fire so bright, the love so sweet,
The Unction spiritual.

Thou in thy gifts art manifold,
By them Christ's Church doth stand :
In faithful hearts thou writ'st
thy law,
The finger of God's hand.

According to thy promise, Lord,
Thou givest speech with grace ;
That, through thy help, God's praises may
Resound in every place.

O Holy Ghost, into our minds
Send down thy heavenly light ;
Kindle our hearts with fervent zeal,
To serve God day and night.

Our weakness strengthen and confirm,
(For, Lord, thou know'st us frail ;)
That neither devil, world, nor flesh,
Against us may prevail.

Put back our enemy far from us,
And help us to obtain

*Peace in our hearts with God
and Man,
(The best, the truest gain;)*

And grant that thou being, O
Lord,
Our leader and our guide,
*We may escape the snares of
sin,
And never from thee slide.*

Such measures of thy powerful
grace
Grant, Lord, to us, we pray;
*That thou may'st be our Com-
forter
At the last dreadful day.*

Of strife and of dissension
Dissolve, O Lord, the bands,
*And knit the knots of peace
and love
Throughout all Christian
lands.*

Grant us the grace that we may
know
The Father of all might,
*That we of his beloved Son
May gain the blissful sight;*

And that we may with perfect
faith
Ever acknowledge thee,
*The Spirit of Father, and of
Son,
One God in Persons Three.*

To God the Father laud and
praise,
And to his blessed Son,
*And to the Holy Spirit of
grace,
Co-equal Three in One.*

And pray we, that our only
Lord
Would please his Spirit to
send
*On all that shall profess his
Name,
From hence to the world's
end. Amen.*

¶ *That ended, the Presiding Bishop
shall say,*

Lord, hear our prayer.
Answer. And let our cry
come unto thee.

Let us pray.

ALMIGHTY God, and most
merciful Father, who, of
thine infinite goodness, hast given
thine only and dearly beloved
Son Jesus Christ, to be our Re-
deemer, and the Author of ever-
lasting life; who, after that he
had made perfect our Redemp-
tion by his death, and was as-
cended into heaven, poured
down his gifts abundantly upon
men, making some Apostles,
some Prophets, some Evange-
lists, some Pastors and Doctors;
to the edifying and making per-
fect his Church; Grant, we be-
seech thee, to this thy servant,
such grace, that he may ever-
more be ready to spread abroad
thy Gospel, the glad tidings of
reconciliation with thee; and
use the authority given him, not
to destruction, but to salvation;
not to hurt, but to help: so that,
as a wise and faithful servant,
giving to thy family their portion
in due season, he may at last be
received into everlasting joy;
through Jesus Christ our Lord,
who with thee and the Holy
Ghost liveth and reigneth, one
God, world without end. *Amen.*

¶ *Then the Presiding Bishop and
Bishops present shall lay their
Hands upon the Head of the Elec-
ted Bishop, kneeling before them,
the Presiding Bishop saying,*

RECEIVE the Holy Ghost for
the Office and Work of a
Bishop in the Church of God,
now committed unto thee by
the Imposition of our hands;
In the Name of the Father,

and of the Son, and of the Holy Ghost. Amen. And remember that thou stir up the grace of God, which is given thee by this Imposition of our hands : for God hath not given us the spirit of fear ; but of power, and love, and soberness.

Then the Presiding Bishop shall deliver him the Bible, saying,

GIVE heed unto reading, exhortation, and doctrine. Think upon the things contained in this Book. Be diligent in them, that the increase coming thereby may be manifest unto all men ; for by so doing thou shalt both save thyself and them that hear thee. Be to the flock of Christ a Shepherd, not a wolf ; feed them, devour them not. Hold up the weak, heal the sick, bind up the broken, bring again the outcasts, seek the lost. Be so merciful, that you be not too remiss ; so minister discipline, that you forget not mercy : that when the Chief Shepherd shall appear, you may receive the never-fading crown of glory ; through Jesus Christ our Lord. *Amen.*

Then the Presiding Bishop shall proceed in the Communion Service ; with whom the new Consecrated Bishop, with others, shall also communicate.

And for the last Collect, immediately before the Benediction, shall be said this Prayer.

¶ And for the last Collect, immediately before the Benediction, shall be said this Prayer.

MOST merciful Father, we beseech thee to send down upon this thy servant thy heavenly blessing ; and so endue him with thy Holy Spirit, that he, preaching thy Word, may not only be earnest to reprove, beseech, and rebuke, with all patience and doctrine ; but also may be to such as believe a wholesome example in word, in conversation, in love, in faith, in chastity, and in purity ; that, faithfully fulfilling his course, at the latter day he may receive the crown of righteousness, laid up by the Lord, the righteous Judge, who liveth and reigneth one God with the Father and the Holy Ghost, world without end. *Amen.*

THE peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord : And the Blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always. *Amen.*

THE LITANY AND SUFFRAGES.

O GOD the Father of heaven ; have mercy upon us miserable sinners.

O God the Father of heaven ; have mercy upon us miserable sinners.

O God the Son, Redeemer of the world ; have mercy upon us miserable sinners.

O God the Son, Redeemer of the world ; have mercy upon us miserable sinners.

O God the Holy Ghost, proceeding from the Father and the Son ; have mercy upon us miserable sinners.

O God the Holy Ghost, proceeding from the Father and the Son ; have mercy upon us miserable sinners.

O holy, blessed, and glorious Trinity, three Persons and one God ; have mercy upon us miserable sinners.

O holy, blessed, and glorious Trinity, three Persons and one God ; have mercy upon us miserable sinners.

Remember not, Lord, our offences, nor the offences of our forefathers ; neither take thou vengeance of our sins : spare us, good Lord, spare thy people, whom thou hast redeemed with thy most precious blood, and be not angry with us for ever.

Spare us, good Lord.

From all evil and mischief ; from sin ; from the crafts and assaults of the devil ; from thy

wrath, and from everlasting damnation.

Good Lord, deliver us.

From all blindness of heart ; from pride, vain-glory, and hypocrisy ; from envy, hatred and malice, and all uncharitableness,

Good Lord, deliver us.

From all inordinate and sinful affections ; and from all the deceits of the world, the flesh and the devil,

Good Lord, deliver us.

From lightning and tempest ; from plague, pestilence, and famine ; from battle and murder, and from sudden death,

Good Lord, deliver us.

From all sedition, privy conspiracy, and rebellion ; from all false doctrine, heresy, and schism ; from hardness of heart, and contempt of thy Word and commandment,

Good Lord, deliver us.

By the mystery of thy holy Incarnation ; by thy holy Nativity and Circumcision ; by thy Baptism, Fasting, and Temptation,

Good Lord, deliver us.

By thine Agony and Blood-Sweat ; by thy Cross and Passion ; by thy precious Death and Burial ; by thy glorious Resurrection and Ascension ; and by the coming of the Holy Ghost,

Good Lord, deliver us.

In all time of our tribulation ;
in all time of our prosperity ; in
the hour of death, and in the
day of judgment,

Good Lord, deliver us.

We sinners do beseech thee
to hear us, O Lord God ; and
that it may please thee to rule
and govern thy holy Church
universal in the right way ;

*We beseech thee to hear us,
good Lord.*

That it may please thee to
bless and preserve all Christian
Rulers and Magistrates, giving
them grace to execute justice,
and to maintain truth ;

*We beseech thee to hear us,
good Lord.*

That it may please thee to
illuminate all Bishops, Priests,
and Deacons, with true know-
ledge and understanding of thy
Word ; and that both by their
preaching and living they may
set it forth, and show it accord-
ingly ;

*We beseech thee to hear us,
good Lord.*

That it may please thee to
bless these thy servants, now to
be admitted to the Order of
Deacons, [*or Priests,*] and to
pour thy grace upon them ; that
they may duly execute their
Office, to the edifying of thy
Church, and the glory of thy
holy Name ;

*We beseech thee to hear us,
good Lord.*

That it may please thee to
bless and keep all thy people ;

*We beseech thee to hear us,
good Lord.*

That it may please thee to give
to all nations unity, peace, and
concord ;

*We beseech thee to hear us,
good Lord.*

That it may please thee to

give us an heart to love and fear
thee, and diligently to live after
thy commandments ;

*We beseech thee to hear us,
good Lord.*

That it may please thee to
give to all thy people increase
of grace to hear meekly thy
Word, and to receive it with
pure affection, and to bring
forth the fruits of the Spirit ;

*We beseech thee to hear us,
good Lord.*

That it may please thee to
bring into the way of truth all
such as have erred, and are de-
ceived ;

*We beseech thee to hear us,
good Lord.*

That it may please thee to
strengthen such as do stand ;
and to comfort and help the
weak-hearted ; and to raise up
those who fall ; and finally to
beat down Satan under our
feet ;

*We beseech thee to hear us,
good Lord.*

That it may please thee to
succour, help, and comfort, all
who are in danger, necessity,
and tribulation ;

*We beseech thee to hear us,
good Lord.*

That it may please thee to
preserve all who travel by land
or by water, all women in the
perils of child-birth, all sick
persons, and young children ;
and to show thy pity upon all
prisoners and captives ;

*We beseech thee to hear us,
good Lord.*

That it may please thee to
defend, and provide for, the fa-
therless children, and widows,
and all who are desolate and
oppressed ;

*We beseech thee to hear us,
good Lord.*

That it may please thee to have mercy upon all men ;

We beseech thee to hear us, good Lord.

That it may please thee to forgive our enemies, persecutors, and slanderers, and to turn their hearts ;

We beseech thee to hear us, good Lord.

That it may please thee to give and preserve to our use the kindly fruits of the earth, so that in due time we may enjoy them ;

We beseech thee to hear us, good Lord.

That it may please thee to give us true repentance ; to forgive us all our sins, negligences, and ignorances ; and to endue us with the grace of thy Holy Spirit to amend our lives according to thy holy Word ;

We beseech thee to hear us, good Lord.

Son of God, we beseech thee to hear us.

Son of God, we beseech thee to hear us.

O Lamb of God, who takest away the sins of the world ;

Grant us thy peace.

O Lamb of God, who takest away the sins of the world ;

Have mercy upon us.

¶ *The Bishop may, at his discretion, omit all that follows, to the Prayer, We humbly beseech thee, O Father, &c.*

O Christ, hear us.

O Christ, hear us.

Lord, have mercy upon us.

Lord, have mercy upon us

Christ, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

Lord, have mercy upon us.

¶ *Then shall the Bishop, and the People with him, say the Lord's Prayer.*

OUR Father, who art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done on earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation ; But deliver us from evil. Amen.

Bishop. O Lord, deal not with us according to our sins.

Answer. Neither reward us according to our iniquities.

Let us pray.

O GOD, merciful Father, who despisest not the sighing of a contrite heart, nor the desire of such as are sorrowful ; Mercifully assist our prayers which we make before thee in all our troubles and adversities, whensoever they oppress us ; and graciously hear us, that those evils which the craft and subtilty of the devil or man worketh against us, may, by thy good providence, be brought to nought ; that we thy servants, being hurt by no persecutions, may evermore give thanks unto thee in thy holy Church ; through Jesus Christ our Lord.

O Lord, arise, help us, and deliver us for thy Name's sake.

O GOD, we have heard with our ears, and our fathers have declared unto us, the noble works that thou didst in their days, and in the old time before them.

O Lord, arise, help us, and deliver us for thine honour.

Glory be to the Father, and to the Son, and to the Holy Ghost ;

Answer. As it was in the beginning, is now, and ever shall be, world without end. Amen.

From our enemies defend us,
O Christ.

*Graciously look upon our
afflictions.*

With pity behold the sorrows
of our hearts.

*Mercifully forgive the sins
of thy people.*

Favourably with mercy hear
our prayers.

*O Son of David, have mercy
upon us.*

Both now and ever vouchsafe
to hear us, O Christ.

*Graciously hear us, O Christ;
graciously hear us, O Lord
Christ.*

Bishop. O Lord, let thy mercy
be showed upon us ;

Answer. As we do put our
trust in thee.

Let us pray.

WE humbly beseech thee, O
Father, mercifully to look
upon our infirmities ; and, for
the glory of thy Name, turn
from us all those evils that we
most justly have deserved ; and
grant, that in all our troubles
we may put our whole trust and
confidence in thy mercy, and
evermore serve thee in holiness
and pureness of living, to thy
honour and glory ; through
our only Mediator and Advo-
cate, Jesus Christ our Lord.
Amen.

Here endeth the Litany.

THE ORDER FOR THE
ADMINISTRATION OF THE LORD'S SUPPER,
OR
HOLY COMMUNION.

OUR Father, who art in hea-
ven, Hallowed be thy Name.
Thy kingdom come. Thy will
be done on earth, As it is in
heaven. Give us this day our
daily bread. And forgive us our
trespasses, As we forgive those
who trespass against us. And
lead us not into temptation ;
but deliver us from evil : For
thine is the kingdom, and the
power, and the glory, for ever
and ever. *Amen.*

The Collect.

ALMIGHTY God, unto whom
all hearts are open, all

desires known, and from whom
no secrets are hid ; Cleanse the
thoughts of our hearts by the
inspiration of thy Holy Spirit,
that we may perfectly love thee,
and worthily magnify thy holy
Name ; through Christ our Lord.
Amen.

¶ Then shall the Bishop, turning
to the People, rehearse distinctly
the Ten Commandments ; and
the People, still kneeling, shall,
after every Commandment, ask
God mercy for their transgres-
sions for the time past, and grace
to keep the law for the time to
come, as followeth.

Bishop.

GOD spake these words, and said; I am the Lord thy God: Thou shalt have none other gods but me.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Bishop. Thou shalt not make to thyself any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow down to them, nor worship them: for I the Lord thy God am a jealous God, and visit the sins of the fathers upon the children, unto the third and fourth generation of them that hate me; and show mercy unto thousands in them that love me, and keep my commandments.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Bishop. Thou shalt not take the Name of the Lord thy God in vain: for the Lord will not hold him guiltless, that taketh his Name in vain.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Bishop. Remember that thou keep holy the Sabbath-day. Six days shalt thou labour, and do all that thou hast to do; but the seventh day is the Sabbath of the Lord thy God. In it thou shalt do no manner of work; thou, and thy son, and thy daughter, thy man-servant, and thy maid-servant, thy cattle, and the stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day:

wherefore the Lord blessed the seventh day, and hallowed it.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Bishop. Honour thy father and thy mother; that thy days may be long in the land which the Lord thy God giveth thee.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Bishop. Thou shalt do no murder.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Bishop. Thou shalt not commit adultery.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Bishop. Thou shalt not steal.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Bishop. Thou shalt not bear false witness against thy neighbour.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Bishop. Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is his.

People. Lord, have mercy upon us, and write all these thy laws in our hearts, we beseech thee.

¶ *Then the Bishop may say,*

Hear also what our Lord Jesus Christ saith.

THOU shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first

and great commandment. And the second is like unto it ; Thou shalt love thy neighbour as thyself. On these two commandments hang all the Law and the Prophets.

Let us pray.

O ALMIGHTY Lord, and everlasting God, vouchsafe, we beseech thee, to direct, sanctify, and govern, both our hearts and bodies, in the ways of thy laws, and in the works of thy commandments ; that, through thy most mighty protection, both here and ever, we may be preserved in body and soul ; through our Lord and Saviour Jesus Christ. *Amen.*

¶ *Then shall be read the Collect, Epistle, and Gospel, as they are appointed.*

¶ *Then shall be read the Apostles', or Nicene Creed ; unless one of them hath been read immediately before, in the Morning Service.*

¶ *Then shall the Bishop begin the Offertory, saying one or more of these Sentences following, as he thinketh most convenient.*

LET your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. *St. Matt. v. 16.*

Lay not up for yourselves treasures upon earth ; where moth and rust doth corrupt, and where thieves break through and steal : but lay up for yourselves treasures in heaven ; where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. *St. Matt. vi. 19, 20.*

Whatsoever ye would, that men should do to you, even so

do to them : for this is the Law and the Prophets. *St. Matt. vii. 12.*

Not every one that saith unto me, Lord, Lord, shall enter into the Kingdom of Heaven ; but he that doeth the will of my Father which is in heaven. *St. Matt. vii. 21.*

Zaccheus stood forth, and said unto the Lord, Behold, Lord, the half of my goods I give to the poor ; and if I have done any wrong to any man, I restore fourfold. *St. Luke xix. 8.*

Who goeth a warfare at any time of his own cost ? Who planteth a vineyard, and eateth not of the fruit thereof ? Or who feedeth a flock, and eateth not of the milk of the flock ? *1 Cor. ix. 7.*

If we have sown unto you spiritual things, is it a great matter if we shall reap your worldly things ? *1 Cor. ix. 11.*

Do ye not know, that they who minister about holy things live of the sacrifice ; and they who wait at the altar are partakers with the altar ? Even so hath the Lord also ordained, that they who preach the Gospel should live of the Gospel. *1 Cor. ix. 13, 14.*

He that soweth little shall reap little ; and he that soweth plentifully shall reap plentifully. Let every man do according as he is disposed in his heart, not grudgingly, or of necessity ; for God loveth a cheerful giver. *2 Cor. ix. 6, 7.*

Let him that is taught in the Word minister unto him that teacheth, in all good things. Be not deceived, God is not mocked : for whatsoever a man soweth that shall he reap. *Gal. vi. 6, 7.*

While we have time, let us do

good unto all men ; and especially unto them that are of the household of faith. *Gal. vi. 10.*

Godliness is great riches, if a man be content with that he hath : for we brought nothing into this world, neither may we carry any thing out. *1 Tim. vi. 6, 7.*

Charge them who are rich in this world, that they be ready to give, and glad to distribute ; laying up in store for themselves a good foundation against the time to come, that they may attain eternal life. *1 Tim. vi. 17, 18, 19.*

God is not unrighteous, that he will forget your works, and labour that proceedeth of love ; which love ye have showed for his Name's sake, who have ministered unto the saints, and yet do minister. *Heb. vi. 10.*

To do good, and to distribute, forget not ; for with such sacrifices God is well pleased. *Heb. xiii. 16.*

Whoso hath this world's good, and seeth his brother have need, and shutteth up his compassion from him, how dwelleth the love of God in him ? *1 St. John iii. 17.*

Give alms of thy goods, and never turn thy face from any poor man ; and then the face of the Lord shall not be turned away from thee. *Tobit iv. 7.*

Be merciful after thy power. If thou hast much, give plentifully ; if thou hast little, do thy diligence gladly to give of that little : for so gatherest thou thyself a good reward in the day of necessity. *Tobit iv. 8, 9.*

He that hath pity upon the poor lendeth unto the LORD : and look, what he layeth out, it shall be paid him again. *Prov. xix. 17.*

Blessed be the man that provideth for the sick and needy : the LORD shall deliver him in the time of trouble. *Psalms xli. 1.*

¶ *Whilst these Sentences are in reading, the Deacons, Churchwardens, or other fit persons appointed for that purpose, shall receive the Alms for the Poor, and other Devotions of the People, in a decent Basin to be provided by the Parish for that purpose ; and reverently bring it to the Bishop, who shall humbly present and place it upon the Holy Table.*

¶ *And the Bishop shall then place upon the Table so much Bread and Wine as he shall think sufficient ; after which, he shall say,*

Let us pray for the whole state of Christ's Church militant.

ALMIGHTY and everliving God, who by thy holy Apostle hast taught us to make prayers, and supplications, and to give thanks for all men ; We humbly beseech thee most mercifully [** to accept our alms and oblations, and*] to receive these our prayers, which we offer unto thy Divine Majesty ; beseeching thee to inspire continually the Universal Church with the spirit of truth, unity, and concord : And grant that all those who do confess thy holy Name may agree in the truth of thy holy Word, and live in unity, and godly love. We beseech thee also, so to direct and dispose the hearts of all Christian Rulers, that they may truly and impartially administer justice, to the punishment of wicked-

* *If there be no alms or oblations, then shall the words [to accept our alms and oblations, and] be left unsaid.*

ness and vice, and to the maintenance of thy true religion, and virtue. Give grace, O heavenly Father, to all Bishops and other Ministers, that they may, both by their life and doctrine, set forth thy true and lively Word, and rightly and duly administer thy holy Sacraments. And to all thy people give thy heavenly grace; and especially to this congregation here present; that, with meek heart and due reverence, they may hear, and receive thy holy Word; truly serving thee in holiness and righteousness all the days of their life. And we most humbly beseech thee, of thy goodness, O Lord, to comfort and succour all those who, in this transitory life, are in trouble, sorrow, need, sickness, or any other adversity. And we also bless thy holy Name for all thy servants departed this life in thy faith and fear; beseeching thee to give us grace so to follow their good examples, that with them we may be partakers of thy heavenly kingdom. Grant this, O Father, for Jesus Christ's sake, our only Mediator and Advocate. *Amen.*

¶ *The Bishop shall then say this Exhortation.*

DEARLY beloved in the Lord, ye who mind to come to the Holy Communion of the Body and Blood of our Saviour Christ, must consider how St. Paul exhorteth all persons diligently to try and examine themselves, before they presume to eat of that Bread, and drink of that Cup. For as the benefit is great, if with a true penitent heart and lively faith we receive that Holy Sacrament; so is the danger great, if we receive the

same unworthily. Judge therefore yourselves, brethren, that ye be not judged of the Lord; repent ye truly for your sins past; have a lively and steadfast faith in Christ our Saviour; amend your lives, and be in perfect charity with all men; so shall ye be meet partakers of those holy mysteries. And above all things ye must give most humble and hearty thanks to God, the Father, the Son, and the Holy Ghost, for the redemption of the world by the death and passion of our Saviour Christ, both God and man; who did humble himself, even to the death upon the Cross, for us, miserable sinners, who lay in darkness and the shadow of death; that he might make us the children of God, and exalt us to everlasting life. And to the end that we should always remember the exceeding great love of our Master, and only Saviour, Jesus Christ, thus dying for us, and the innumerable benefits which by his precious blood-shedding he hath obtained for us; he hath instituted and ordained holy mysteries, as pledges of his love, and for a continual remembrance of his death, to our great and endless comfort. To him therefore, with the Father and the Holy Ghost, let us give (as we are most bounden) continual thanks; submitting ourselves wholly to his holy will and pleasure, and studying to serve him in true holiness and righteousness all the days of our life. *Amen.*

¶ *Then shall the Bishop say to those who come to receive the Holy Communion,*

YE who do truly and earnestly repent you of your sins,

and are in love and charity with your neighbours, and intend to lead a new life, following the commandments of God, and walking from henceforth in his holy ways; Draw near with faith, and take this holy Sacrament to your comfort; and make your humble confession to Almighty God, devoutly kneeling.

¶ *Then shall this general Confession be made, by the Bishop and all those who are minded to receive the Holy Communion, humbly kneeling.*

ALMIGHTY God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men; We acknowledge and bewail our manifold sins and wickedness, Which we, from time to time, most grievously have committed. By thought, word, and deed, Against thy Divine Majesty, Provoking most justly thy wrath and indignation against us. We do earnestly repent, And are heartily sorry for these our misdoings; The remembrance of them is grievous unto us; The burden of them is intolerable. Have mercy upon us, Have mercy upon us, most merciful Father; For thy Son our Lord Jesus Christ's sake, Forgive us all that is past; And grant that we may ever hereafter Serve and please thee In newness of life, To the honour and glory of thy Name; Through Jesus Christ our Lord. Amen.

¶ *Then shall the Bishop stand up, and turning to the People, say,*

ALMIGHTY God, our heavenly Father, who of his great mercy hath promised forgiveness of sins to all those who with hearty repentance and

true faith turn unto him; Have mercy upon you; pardon and deliver you from all your sins; confirm and strengthen you in all goodness; and bring you to everlasting life; through Jesus Christ our Lord. *Amen.*

¶ *Then shall the Bishop say,*
Hear what comfortable words our Saviour Christ saith unto all who truly turn to him.

COME unto me, all ye that travail and are heavy laden, and I will refresh you. *St. Matt. xi. 28.*

So God loved the world, that he gave his only-begotten Son, to the end that all that believe in him should not perish, but have everlasting life. *St. John iii. 16.*

Hear also what Saint Paul saith.

This is a true saying, and worthy of all men to be received, That Christ Jesus came into the world to save sinners. *1 Tim. i. 15.*

Hear also what Saint John saith.

If any man sin, we have an Advocate with the Father, Jesus Christ the righteous; and he is the Propitiation for our sins. *1 St. John ii. 1, 2.*

¶ *After which the Bishop shall proceed, saying,*

Lift up your hearts.

Answer. We lift them up unto the Lord.

Bishop. Let us give thanks unto our Lord God.

Answer. It is meet and right so to do.

¶ *Then shall the Bishop turn to the Lord's Table, and say,*

IT is very meet, right, and our bounden duty, that we should at all times, and in all places,

give thanks unto thee, O Lord,
[* Holy Father,] Almighty,
Everlasting God.

* These words [Holy Father]
must be omitted on Trinity Sunday.

† Here shall follow the Proper Preface, according to the time, if there be any specially appointed; or else immediately shall be said or sung by the Bishop and People,

THEREFORE with Angels, and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name; evermore praising thee, and saying, Holy, holy, holy, Lord God of hosts, heaven and earth are full of thy glory: Glory be to thee, O Lord Most High. Amen.

PROPER PREFACES.

Upon Christmas-day, and seven days after.

BECAUSE thou didst give Jesus Christ, thine only Son, to be born as at this time for us; who, by the operation of the Holy Ghost, was made very man, of the substance of the Virgin Mary his mother; and that without spot of sin, to make us clean from all sin. Therefore with Angels, &c.

Upon Easter-day, and seven days after.

BUT chiefly are we bound to praise thee for the glorious Resurrection of thy Son Jesus Christ our Lord: for he is the very Paschal Lamb, which was offered for us, and hath taken away the sin of the world; who by his death hath destroyed death, and, by his rising to life again, hath restored to us everlasting life. Therefore with Angels, &c.

Upon Ascension-day, and seven days after.

THROUGH thy most dearly beloved Son Jesus Christ our Lord; who, after his most glorious Resurrection, manifestly appeared to all his Apostles,

and in their sight ascended up into heaven, to prepare a place for us; that where he is, thither we might also ascend, and reign with him in glory. Therefore with Angels, &c.

Upon Whit-sunday, and six days after.

THROUGH Jesus Christ our Lord; according to whose most true promise, the Holy Ghost came down as at this time from heaven, with a sudden great sound, as it had been a mighty wind, in the likeness of fiery tongues, lighting upon the Apostles, to teach them, and to lead them to all truth; giving them both the gift of divers languages, and also boldness with fervent zeal constantly to preach the Gospel unto all nations; whereby we have been brought out of darkness and error into the clear light and true knowledge of thee, and of thy Son Jesus Christ. Therefore with Angels, &c.

Upon the Feast of Trinity only, may be said,

WHO art one God, one Lord; not one only Person, but

three Persons in one Substance. For that which we believe of the glory of the Father, the same we believe of the Son, and of the Holy Ghost, without any difference or inequality. Therefore with Angels, &c.

¶ *Or else this may be said, the words Holy Father being retained in the introductory Address.*

FOR the precious death and merits of thy Son Jesus Christ our Lord, and for the sending to us of the Holy Ghost, the Comforter; who are one with thee in thy Eternal Godhead. Therefore with Angels, &c.

¶ *Then shall the Bishop, kneeling down at the Lord's Table, say, in the name of all those who shall receive the Communion, this Prayer following.*

WE do not presume to come to this thy Table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under thy Table. But thou art the same Lord, whose property is always to have mercy: Grant us therefore, gracious Lord, so to eat the flesh of thy dear Son Jesus Christ, and to drink his blood, that our sinful bodies may be made clean by his body, and our souls washed through his most precious blood, and that we may evermore dwell in him, and he in us. Amen.

¶ *When the Bishop, standing before the Table, hath so ordered the Bread and Wine, that he may with the more readiness and decency break the Bread before the People,*

and take the Cup into his hands, he shall say the Prayer of Consecration, as followeth.

ALL glory be to thee, Almighty God, our heavenly Father, for that thou, of thy tender mercy, didst give thine only Son Jesus Christ to suffer death upon the Cross for our redemption; who made there (by his one oblation of himself once offered) a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world; and did institute, and in his holy Gospel command us to continue, a perpetual memory of that his precious death and sacrifice, until his coming again: For in the night in which

he was betrayed, (a) he took Bread; and when he had given thanks, (b) he brake it, and gave it to his disciples, saying, Take, eat, (c) this is my Body, which is given for you; do this in remembrance of me. Likewise, after supper, (d) he took the Cup; and when he had given thanks, he gave it to them, saying, Drink ye all of this; for (e) this is my Blood of the New Testament, which is shed for you, and for many, for the remission of sins; do this, as oft as ye shall drink it, in remembrance of me.

(a) *Here the Bishop is to take the Paten into his hands.*

(b) *And here to break the Bread.*

(c) *And here to lay his hand upon all the Bread.*

(d) *Here he is to take the Cup into his hand.*

(e) *And here he is to lay his hand upon every vessel, in which there is any Wine to be consecrated.*

WHEREFORE, O Lord and heavenly Father, according *The Oblation.* to the institution of thy dearly beloved Son our Saviour Jesus Christ, we, thy humble servants, do celebrate and make here before thy Divine Majesty, with these thy holy gifts, which we now offer unto thee, the memorial thy Son hath commanded us to make; having in remembrance his blessed passion and precious death, his mighty resurrection and glorious ascension; rendering unto thee most hearty thanks for the innumerable benefits procured unto us by the same. And we most humbly be- *The Invocation.* seech thee, O merciful Father, to hear us; and, of thy Almighty goodness, vouchsafe to bless and sanctify, with thy Word and Holy Spirit, these thy gifts and creatures of bread and wine; that we, receiving them according to thy Son our Saviour Jesus Christ's holy institution, in remembrance of his death and passion, may be partakers of his most blessed Body and Blood. And we earnestly desire thy fatherly goodness, mercifully to accept this our sacrifice of praise and thanksgiving; most humbly beseeching thee to grant, that by the merits and death of thy Son Jesus Christ, and through faith in his blood, we, and all thy whole Church, may obtain remission of our sins, and all other benefits of his passion. And here we offer and present unto thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy, and living sacrifice unto thee; humbly beseeching thee, that we, and all others

who shall be partakers of this Holy Communion, may worthily receive the most precious Body and Blood of thy Son Jesus Christ, be filled with thy grace and heavenly benediction, and made one body with him, that he may dwell in them, and they in him. And although we are unworthy, through our manifold sins, to offer unto thee any sacrifice; yet we beseech thee to accept this our bounden duty and service; not weighing our merits, but pardoning our offences, through Jesus Christ our Lord; by whom, and with whom, in the unity of the Holy Ghost, all honour and glory be unto thee, O Father Almighty, world without end. Amen.

¶ *Here shall be sung a Hymn, or part of a Hymn, from the Selection for the Feasts and Fasts, &c.*

¶ *Then shall the Bishop first receive the Communion in both kinds himself, and proceed to deliver the same to the Bishops, Priests, and Deacons, in like manner, and after that, to the People also in order, into their hands, all devoutly kneeling. And when he delivereth the Bread, he shall say,*

THE Body of our Lord Jesus Christ, which was given for thee, preserve thy body and soul unto everlasting life. Take and eat this in remembrance that Christ died for thee, and feed on him in thy heart by faith, with thanksgiving.

¶ *And the Bishop, delivering the Cup, shall say,*

THE Blood of our Lord Jesus Christ, which was shed for thee, preserve thy body and soul

unto everlasting life. Drink this in remembrance that Christ's Blood was shed for thee, and be thankful.

¶ *If the consecrated Bread or Wine be spent before all have communicated, the Bishop is to consecrate more, according to the Form before prescribed; beginning at—All glory be to thee, Almighty God—and ending with these words—partakers of his most blessed Body and Blood.*

¶ *When all have communicated, the Bishop shall return to the Lord's Table, and reverently place upon it what remaineth of the consecrated Elements, covering the same with a fair linen cloth.*

¶ *Then shall the Bishop say the Lord's Prayer, the People repeating after him every Petition.*

OUR Father, who art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done on earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation; But deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

¶ *After which shall be said as followeth.*

ALMIGHTY and everliving God, we most heartily thank thee, for that thou dost vouchsafe to feed us who have duly received these holy mysteries, with the spiritual food of the most precious Body and Blood of thy Son our Saviour Jesus Christ; and dost assure us thereby of thy favour and goodness towards us; and that we

are very members incorporate in the mystical body of thy Son, which is the blessed company of all faithful people; and are also heirs through hope of thy everlasting kingdom, by the merits of the most precious death and passion of thy dear Son. And we most humbly beseech thee, O heavenly Father, so to assist us with thy grace, that we may continue in that holy fellowship, and do all such good works as thou hast prepared for us to walk in; through Jesus Christ our Lord, to whom, with thee and the Holy Ghost, be all honour and glory, world without end. Amen.

¶ *Then shall be said or sung, all standing, Gloria in excelsis; or some proper Hymn from the Selection.*

GLORY be to God on high, and on earth peace, goodwill towards men. We praise thee, we bless thee, we worship thee, we glorify thee, we give thanks to thee for thy great glory, O Lord God, heavenly King, God the Father Almighty.

O Lord, the only-begotten Son, Jesus Christ; O Lord God, Lamb of God, Son of the Father, that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, receive our prayer. Thou that sittest at the right hand of God the Father, have mercy upon us.

For thou only art holy; thou only art the Lord; thou only, O Christ, with the Holy Ghost, art most high in the glory of God the Father. Amen.

¶ *Then the Bishop shall let them depart with this Blessing.*

THE peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord : And the Blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst

you, and remain with you always. Amen.

¶ *If any of the consecrated Bread and Wine remain after the Communion, it shall not be carried out of the Church ; but the Bishop and other Communicants shall, immediately after the Blessing, reverently eat and drink the same.*

Here endeth the Order for the Administration of the Holy Communion.

THE FORM OF

CONSECRATION OF A CHURCH OR CHAPEL ;

According to the order of the Protestant Episcopal Church in the United States of America, as established by the Bishops, the Clergy, and Laity of said Church, in general Convention, in the Month of June, A. D. 1799.

¶ *The Bishop is to be received at the entrance of the Church, or Chapel, by the Church-wardens and Vestrymen, or some other persons appointed for that purpose. The Bishop and the Clergy who are present shall go up the aisle of the Church, or Chapel, to the Communion Table, repeating the Twenty-fourth Psalm alternately, the Bishop one verse and the Clergy another.*

Psalm xxiv.

THE earth is the LORD's, and all that therein is ; the compass of the world, and they that dwell therein.

2 For he hath founded it upon the seas, and prepared it upon the floods.

3 Who shall ascend into the hill of the LORD ? or who shall rise up in his holy place ?

4 Even he that hath clean hands, and a pure heart ; and that hath not lift up his mind unto vanity, nor sworn to deceive his neighbour.

5 He shall receive the blessing from the LORD, and righteousness from the God of his salvation.

6 This is the generation of them that seek him ; even of

them that seek thy face, O Jacob.

7 Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in.

8 Who is the King of glory? It is the LORD strong and mighty, even the LORD mighty in battle.

9 Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in.

10 Who is the King of glory? Even the LORD of hosts, he is the King of glory.

¶ *The Bishop shall go within the rails, with such of the Clergy as can be there accommodated. The Bishop, sitting in his chair, shall have the instruments of donation and endowment, if there be any, presented to him; and then standing up, and turning to the Congregation, shall say,*

DEARLY beloved in the Lord; forasmuch as devout and holy men, as well under the Law as under the Gospel, moved either by the express command of God, or by the secret inspiration of the blessed Spirit, and acting agreeably to their own reason and sense of the natural decency of things, have erected houses for the public worship of God, and separated them from all unhallowed, worldly, and common uses, in order to fill men's minds with greater reverence for his glorious Majesty, and affect their hearts with more devotion and humility in his service; which pious works have been approved of and graciously accepted by our heavenly Father: Let us not doubt but that he will also favourably approve our godly purpose of

setting apart this place in solemn manner, for the performance of the several offices of religious worship, and let us faithfully and devoutly beg his blessing on this our undertaking.

¶ *Then the Bishop, kneeling, shall say the following Prayer.*

O ETERNAL God, mighty in power, and of majesty incomprehensible, whom the heaven of heavens cannot contain, much less the walls of temples made with hands; and who yet hast been graciously pleased to promise thy especial presence, wherever two or three of thy faithful servants shall assemble in thy Name, to offer up their praises and supplications unto thee; Vouchsafe, O Lord, to be present with us, who are here gathered together with all humility and readiness of heart, to consecrate this place to the honour of thy great Name; separating it henceforth from all unhallowed, ordinary, and common uses; and dedicating it to thy service, for reading thy holy Word, for celebrating thy holy Sacraments, for offering to thy glorious Majesty the sacrifices of prayer and thanksgiving, for blessing thy people in thy Name, and for the performance of all other holy offices: accept, O Lord, this service at our hands, and bless it with such success as may tend most to thy glory, and the furtherance of our happiness both temporal and spiritual; through Jesus Christ our blessed Lord and Saviour. *Amen.*

¶ *After this the Bishop shall stand up, and turning his face towards the Congregation, shall say,*

REGARD, O Lord, the supplications of thy servants, and grant that whosoever shall be dedicated to thee in this house of Baptism, may be sanctified by the Holy Ghost, delivered from thy wrath and eternal death, and received as a living member of Christ's Church, and may ever remain in the number of thy faithful children. *Amen.*

Grant, O Lord, that they who in this place shall in their own persons renew the promises and vows which they made, or which were made for them by their relatives at their Baptism, and hereupon shall be Confirmed by the Bishop, may receive such a measure of thy Holy Spirit, that they may be enabled faithfully to fulfil the same, and grow in grace unto their lives' end. *Amen.*

Grant, O Lord, that whosoever shall receive in this place the blessed Sacrament of the Body and Blood of Christ, may come to that holy ordinance with faith, charity, and true repentance; and being filled with thy grace and heavenly benediction, may, to their great and endless comfort, obtain remission of their sins, and all other benefits of his passion. *Amen.*

Grant, O Lord, that by thy Holy Word which shall be read and preached in this place, and by thy Holy Spirit grafting it inwardly in the heart, the hearers thereof may both perceive and know what things they ought to do, and may have power and strength to fulfil the same. *Amen.*

Grant, O Lord, that whosoever shall be joined together in this place in the holy estate of Matrimony, may faithfully per-

form and keep the vow and covenant between them made, and may remain in perfect love together unto their lives' end. *Amen.*

Grant, we beseech thee, blessed Lord, that whosoever shall draw near to thee in this place, to give thee thanks for the benefits which they have received at thy hands, to set forth thy most worthy praise, to confess their sins unto thee, and to ask such things as are requisite and necessary, as well for the body as for the soul, may do it with such steadiness of faith, and with such seriousness, affection, and devotion of mind, that thou mayest accept their bounden duty and service, and vouchsafe to give whatever in thy infinite wisdom thou shalt see to be most expedient for them: All which we beg for Jesus Christ's sake, our most blessed Lord and Saviour. *Amen.*

¶ *Then, the Bishop sitting in his chair, the Sentence of Consecration is to be read by some person appointed by him, and then laid by him upon the Communion Table; after which, the Bishop shall say,*

BLESSED be thy Name, O Lord, that it hath pleased thee to put it into the hearts of thy servants to appropriate and devote this house to thy honour and worship; and grant that all who shall enjoy the benefit of this pious work, may show forth their thankfulness, by making a right use of it, to the glory of thy blessed Name; through Jesus Christ our Lord. *Amen.*

¶ *After this, the Minister appointed is to read the service for the day.*

PROPER PSALMS.

*Psalm lxxxiv.**Psalm cxxii.**Psalm cxxxii.*

PROPER LESSONS.

FIRST. 1 *Kings*, chap. viii. verse 22 to verse 63.SECOND. *Heb.* chap. x. verse 19 to verse 26.¶ *Morning Prayer being ended, there shall be sung from the Book of Psalms, in Metre, Psalm xxvi. verses 6, 7, 8, with the Gloria Patri.*¶ *The Bishop shall then proceed to the Communion Service. The following shall be the Collect, Epistle, and Gospel, for the occasion.**The Collect.*

O MOST glorious Lord, we acknowledge that we are not worthy to offer unto thee any thing belonging unto us; yet we beseech thee, in thy great goodness, graciously to accept the Dedication of this place to thy service, and to prosper this our undertaking; receive the prayers and intercessions of all those thy servants who shall call upon thee in this house; and give them grace to prepare their hearts to serve thee with reverence and godly fear; affect them with an awful apprehension of thy Divine Majesty, and a deep sense of their own unworthiness; that so approaching thy sanctuary with lowliness and devotion, and coming before thee with clean thoughts and pure hearts, with bodies undefiled, and minds sanctified, they may always perform a service acceptable to thee; through Jesus Christ our Lord. *Amen.*

The Epistle. 2 Cor. vi. verse 14 to verse 17.

BE ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols? For ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people.

The Gospel. St. John ii. verse 13.

AND the Jews' Passover was at hand, and Jesus went up to Jerusalem, and found in the temple those that sold oxen and sheep and doves, and the changers of money sitting: and when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables; and said unto them that sold doves, Take these things hence; make not my Father's house an house of merchandise. And his disciples remembered that it was written, The zeal of thine house hath eaten me up.

¶ *Then shall be said or sung the Hundredth Psalm.*¶ *Here shall follow the Sermon.*¶ *The Sermon being ended, the Bishop shall proceed in the Service for the Communion, if it is to be administered at that time.*¶ *After the Communion, or, if it is not administered at that time,*

after the Sermon, and immediately before the final Blessing, the Bishop shall say the following Prayer.

BLESSED be thy Name, O Lord God, for that it hath pleased thee to have thy habitation among the sons of men, and to dwell in the midst of the assembly of the saints upon the earth; bless, we beseech thee, the religious performance of this day, and grant that in this place now set apart to thy service, thy holy Name may be

worshipped in truth and purity through all generations; through Jesus Christ our Lord. *Amen.*

THE peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord: And the Blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always. *Amen.*

AN OFFICE OF INSTITUTION OF MINISTERS INTO PARISHES OR CHURCHES.

Prescribed by the Protestant Episcopal Church in the United States of America; established in General Convention of the Bishops, the Clergy, and Laity, 1804; and set forth with Alterations, in General Convention, 1808.

The Bishop having received due Notice of the Election of a Minister into a Parish or Church, as prescribed by the Canon, concerning "the Election and Institution of Ministers," and being satisfied that the person chosen is a qualified Minister of this Church," may transmit the following Letter of Institution, for the proposed Rector, or Assistant Minister, to one of his Presbyters, whom he may appoint as the Instructor.

In any Diocese, the concluding Paragraph in the Letter of Institution may be omitted, where it interferes with the Usages, Laws, or Charters of the Church in the same.

*To our well-beloved in Christ,
A. B., Presbyter, Greeting.*

WE do by these Presents give and grant unto you, in whose Learning, Diligence, sound Doctrine, and Prudence, we do fully con-

fide, our Licence and Authority to perform the Office of a Priest, in the Parish [or Church] of E. *Signat.*
And also hereby do institute you into said Parish, [or Church,] possessed of full power to perform every Act

of sacerdotal Function among the People of the same; you continuing in communion with us, and complying with the rubrics and canons of the Church, and with such lawful directions as you shall at any time receive from us.

And as a canonically instituted Priest into the Office of Rector [or Assistant Minister, *as the case may be*] of _____ Parish, [or Church,] you are faithfully to feed that portion of the flock of Christ which is now intrusted to you; not as a man-pleaser, but as continually bearing in mind that you are accountable to us here, and to the Chief Bishop and Sovereign Judge of all hereafter.

And as the Lord hath ordained that they who serve at the altar should live of the things belonging to the altar; so we authorize you to claim and enjoy all the accustomed temporalities appertaining to your cure, until some urgent reason or reasons occasion a wish in you, or in the congregation committed to your charge, to bring about a separation, and dissolution of all sacerdotal relation, between you and them: of all which you will give us due notice: and in case of any difference between you and your congregation, as to a separation and dissolution of all sacerdotal connection between you and them, we, your Bishop, with the advice of our Presbyters, are to be the ultimate arbiter and judge.

In witness whereof, we have hereunto affixed our episcopal seal and signature, at _____, this _____ day of _____, A.D. _____ and in the _____ year of our consecration.

¶ *In the case of a Minister to be instituted in a State or Diocese in which there is no Bishop, the Clerical Members of the Standing Committee shall send the following Letter of Institution, for the proposed Minister, to the Presbyter whom they may appoint as Institutor.*

*To our well-beloved in Christ,
A. B., Presbyter, Greeting.*

WE do by these Pre- *Sigillum.*
sents authorize

and empower you to exercise the Office of a Priest in the Parish [or Church] of *E.* And by virtue of the power vested in us, do institute you into said Parish, [or Church,] possessed of full power to perform every Act of sacerdotal Function among the People of the same; you complying with the rubrics and canons of the Church.

And as a canonically instituted Priest into the Office of Rector [or Assistant Minister, *as the case may be*] of _____ Parish, [or Church,] you are to feed that portion of the flock of Christ which is now intrusted to you; not as a man-pleaser, but as continually bearing in mind that you are accountable to the Ecclesiastical Authority of the Church here, and to the Chief Bishop and Sovereign Judge of all hereafter.

And as the Lord hath ordained that they who serve at the altar should live of the things belonging to the altar; so you have our authority to claim and enjoy all the accustomed temporalities appertaining to your cure, until some urgent reason or reasons occasion a wish in you, or in the congregation committed to your charge, to bring about a separation, and

dissolution of all sacerdotal connection, between you and them: of all which you will give us due notice: and in case of any difference between you and your congregation, as to a separation, and dissolution of all sacerdotal connection between you and them, the Ecclesiastical Authority of the Church in this Diocese (taking the advice and aid of a Bishop) shall be the ultimate arbiter and judge.

In witness whereof, we have hereunto set our hands and seals, this _____ day of _____, in the year _____.

The day being appointed for the new Incumbent's Institution, at the usual hour of Morning Prayer, the Institutor, attended by the new Incumbent, and one or more Presbyters appointed by the Bishop (or, where there is no Bishop, by the Clerical Members of the Standing Committee) for that purpose, shall enter the Church. Then, all the Clergy present standing without the rails of the Altar, except the officiating Priest, who shall go into the Desk; the Wardens (or, in case of their necessary absence, two members of the Vestry) standing on the right and left of the Altar, without the rails; the Senior Warden (or the member of the Vestry supplying his place) holding the keys of the Church in his hand, in open view, the officiating Priest shall read Morning Prayer.

PROPER PSALMS.

Psalm cxxii.

Psalm cxxxii.

Psalm cxxxiii.

PROPER LESSONS.

FIRST. *Ezek. chap. xxxiii. verse 1 to verse 10.*

SECOND. *St. John chap. x. verse 1 to verse 19.*

¶ *Morning Prayer ended, the Priest who acts as the Institutor, standing within the rails of the Altar, shall say,*

DEARLY beloved in the Lord, we have assembled for the purpose of instituting the Rev. A. B. into this Parish, [or Church,] as Priest and Rector [or Assistant Minister] of the same; and we are possessed of your Vote that he has been so elected; as also of the prescribed Letter of Institution. But if any of you can show just cause why he may not be instituted, we proceed no further, because we would not that an unworthy person should minister among you.

¶ *If any objection be offered, the Priest who acts as the Institutor shall judge whether it afford just cause to suspend the Service.*

¶ *No objection being offered, or the Priest who acts as the Institutor choosing to go on with the Service, he shall next read the Letter of Institution.*

¶ *And then shall the Senior Warden (or the Member of the Vestry supplying his place) present the keys of the Church to the new Incumbent, saying,*

I _____ Parish [or Church] I do receive and acknowledge you, the Rev. A. B., as Priest and Rector [or Assistant Minister] of the same; and in token thereof, give into your hands the keys of this Church.

¶ *Then the new Incumbent shall say,*

I, A. B., receive these keys of I, the House of God at your hands, as the pledges of my Institution, and of your parochial recognition, and promise to be a faithful Shepherd over you,

In the Name of the Father, and of the Son, and of the Holy Ghost.

¶ Here the Instituting Minister shall begin the Office.

Minister. The Lord be with you.

Answer. And with thy spirit.

Let us pray.

DIRECT us, O Lord, in all our doings, with thy most gracious favour, and further us with thy continual help, that in all our works begun, continued, and ended in thee, we may glorify thy holy Name, and finally by thy mercy obtain everlasting life; through Jesus Christ our Lord, who hath taught us to pray unto thee, O Almighty Father, in his prevailing Name and words,

OUR Father, who art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done on earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation; But deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

¶ Then shall the Priest who acts as the Institutor receive the Incumbent within the rails of the Altar, and present him the Bible, Book of Common Prayer, and Books of Canons of the General and State Convention, saying as follows.

RECEIVE these Books; and let them be the rule of thy conduct in dispensing the divine Word, in leading the Devotions of the people, and in exercising the Discipline of the Church; and be thou in all

things a pattern to the flock committed to thy care.

¶ Then shall be said or sung the following Anthem.

Laudate Nomen.

O PRAISE the LORD, laud ye the Name of the LORD; praise it, O ye servants of the LORD. *Psalm cxxxv. verse 1.*

2 Ye that stand in the house of the LORD, in the courts of the house of our God. *Verse 2.*

3 O praise the LORD, for the LORD is gracious; O sing praises unto his Name, for it is lovely. *Verse 3.*

4 The LORD is gracious and merciful; long-suffering, and of great goodness. *Psalm cxlv. verse 8.*

5 The LORD is loving unto every man; and his mercy is over all his works. *Verse 9.*

6 All thy works praise thee, O LORD; and thy saints give thanks unto thee. *Verse 10.*

7 The LORD doth build up Jerusalem, and gather together the outcasts of Israel. *Psalm cxlvii. verse 2.*

8 He healeth those that are broken in heart, and giveth medicine to heal their sickness. *Verse 3.*

9 The LORD's delight is in them that fear him, and put their trust in his mercy. *Verse 11.*

10 Praise the LORD, O Jerusalem; praise thy God, O Sion. *Verse 12.*

11 For he hath made fast the bars of thy gates, and hath blessed thy children within thee. *Verse 13.*

12 He maketh peace in thy borders, and filleth thee with the flour of wheat. *Verse 14.*

13 He is our God, even the God of whom cometh salvation:

GOD is the Lord, by whom we escape death. *Psalm lxxviii. verse 20.*

14 O God, wonderful art thou in thy holy places: even the God of Israel, he will give strength and power unto his people. Blessed be God. *Verse 35.*

Glory be to the Father, and to the Son, and to the Holy Ghost:

As it was in the beginning, is now, and ever shall be, world without end.

Minister. The Law was given by Moses;

People. But Grace and Truth came by Jesus Christ;

Minister and People. Who is God over all, blessed for evermore. Amen.

Let us pray.

MOST gracious God, the Giver of all good and perfect gifts, who of thy wise providence hast appointed divers Orders in thy Church; Give thy grace, we beseech thee, to thy servant, to whom the charge of this Congregation is now committed; and so replenish him with the truth of thy doctrine, and endue him with innocency of life, that he may faithfully serve before thee, to the glory of thy great Name, and the benefit of thy holy Church; through Jesus Christ, our only Mediator and Redeemer. Amen.

O HOLY Jesus, who hast purchased to thyself an universal Church, and hast promised to be with the Ministers of Apostolic Succession to the end of the world; Be graciously pleased to bless the ministry and service of him who is now appointed to offer the sacrifices

of prayer and praise to thee in this house, which is called by thy Name. May the words of his mouth, and the meditation of his heart, be always acceptable in thy sight, O Lord, our strength and our Redeemer. Amen.

O GOD, Holy Ghost, Sanctifier of the Faithful, visit, we pray thee, this Congregation with thy love and favour; enlighten their minds more and more with the light of the everlasting Gospel; graft in their hearts a love of the truth; increase in them true religion; nourish them with all goodness; and of thy great mercy keep them in the same, O blessed Spirit, whom, with the Father and the Son together, we worship and glorify as one God, world without end. Amen.

Benediction.

THE God of peace, who brought again from the dead our Lord Jesus Christ, the great Shepherd of the sheep, through the blood of the everlasting covenant; Make you perfect in every good work to do his will, working in you that which is well pleasing in his sight; through Jesus Christ, to whom be glory for ever and ever. Amen.

¶ Then shall the instituted Minister kneel at the Altar, to present his supplication for himself, in this form.

O LORD my God! I am not worthy that thou shouldst come under my roof; yet thou hast honoured thy servant with appointing him to stand in thy House, and to serve at thy holy Altar. To thee and to thy service I devote myself, soul, body,

and spirit,—with all their powers and faculties. Fill my memory with the words of thy Law; enlighten my understanding with the illumination of the Holy Ghost; and may all the wishes and desires of my will centre in what thou hast commanded. And, to make me instrumental in promoting the salvation of the people now committed to my charge, grant that I may faithfully administer thy holy Sacraments, and by my life and doctrine set forth thy true and lively Word. Be ever with me in the performance of all the duties of my ministry; in prayer, to quicken my devotion; in praises, to heighten my love and gratitude; and in preaching, to give a readiness of thought and expression suitable to the clearness and excellency of thy holy Word. Grant this for the sake of Jesus Christ thy Son our Saviour.

¶ *The Instituted Minister, standing up, shall say,*

The Lord be with you.

Answer. And with thy spirit.

Let us pray.

O ALMIGHTY God, who hast built thy Church upon the foundation of the Apostles and

Prophets, Jesus Christ himself being the chief Corner-stone; Grant that, by the operation of the Holy Ghost, all Christians may be so joined together in unity of spirit, and in the bond of peace, that they may be an holy temple acceptable unto thee. And especially to this Congregation present, give the abundance of thy grace; that with one heart they may desire the prosperity of thy holy Apostolic Church, and with one mouth may profess the faith once delivered to the Saints. Defend them from the sins of heresy and schism: let not the foot of pride come nigh to hurt them, nor the hand of the ungodly to cast them down. And grant that the course of this world may be so peaceably ordered by thy governance, that thy Church may joyfully serve thee in all godly quietness; that so they may walk in the ways of truth and peace, and at last be numbered with thy Saints in glory everlasting; through thy merits, O blessed Jesus, thou gracious Bishop and Shepherd of our souls, who art with the Father and the Holy Ghost one God, world without end. *Amen.*

¶ *Then shall follow the Sermon: and after that the Instituted Minister shall proceed to the Communion Service, and to administer the holy Eucharist to his Congregation; and after the Benediction, (which he shall always pronounce,) the Wardens, Vestry, and others, shall salute and welcome him, bidding him God speed.*

¶ *When the Bishop of the Diocese is present at the Institution of a Minister, he shall make to him the address prescribed in this Office in the form of a letter; and may perform such other duties herein assigned the Instituting Minister as he may choose.*

PROPER LESSONS

FOR THE

SUNDAYS AND HOLY-DAYS

THROUGHOUT THE YEAR.

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PROPER LESSONS.

The First Sunday in Advent.

1st LESSON FOR MORNING.

Isaiah i.

THE vision of Isaiah the son of Amoz, which he saw concerning Judah and Jerusalem in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah.

Hear, O heavens, and give ear, O earth, for the LORD hath spoken, I have nourished and brought up children, and they have rebelled against me. The ox knoweth his owner, and the ass his master's crib: *but* Israel doth not know, my people doth not consider.

Ah sinful nation, a people laden with iniquity, a seed of evil-doers, children that are corrupters: they have forsaken the LORD, they have provoked the Holy One of Israel unto anger, they are gone away backward. Why should ye be stricken any more? ye will revolt more and more: the whole head is sick, and the whole heart faint. From the sole of the foot even unto the head *there is* no soundness in it; *but* wounds, and bruises, and putrifying sores: they have not been closed, neither bound up, neither mollified with ointment. Your country *is* desolate, your cities *are* burned with fire: your land, strangers devour it in your presence, and *it is* desolate, as overthrown by strangers. And the daughter of Zion is left as a

cottage in a vineyard, as a lodge in a garden of cucumbers, as a besieged city. Except the LORD of hosts had left unto us a very small remnant, we should have been as Sodom, *and* we should have been like unto Gomorrah.

Hear the word of the LORD, ye rulers of Sodom; give ear unto the law of our God, ye people of Gomorrah. To what purpose *is* the multitude of your sacrifices unto me? saith the LORD: I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he goats. When ye come to appear before me, who hath required this at your hand, to tread my courts? Bring no more vain oblations; incense is an abomination unto me; the new moons and sabbaths, the calling of assemblies, I cannot away with; *it is* iniquity, even the solemn meeting. Your new moons and your appointed feasts my soul hateth: they are a trouble unto me; I am weary to bear *them*. And when ye spread forth your hands, I will hide mine eyes from you: yea, when ye make many prayers, I will not hear: your hands are full of blood. Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow.

Come now, and let us reason together, saith the LORD:

though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. If ye be willing and obedient, ye shall eat the good of the land: but if ye refuse and rebel, ye shall be devoured with the sword: for the mouth of the LORD hath spoken *it*.

How is the faithful city become an harlot! it was full of judgment: righteousness lodged in it; but now murderers. Thy silver is become dross, thy wine mixed with water: thy princes *are* rebellious, and companions of thieves: every one loveth gifts, and followeth after rewards: they judge not the fatherless, neither doth the cause of the widow come unto them.

Therefore saith the Lord, the LORD of hosts, the mighty One of Israel, Ah, I will ease me of mine adversaries, and avenge me of mine enemies: and I will turn my hand upon thee, and purely purge away thy dross, and take away all thy sin: and I will restore thy judges as at the first, and thy counsellors as at the beginning: afterward thou shalt be called, The city of righteousness, the faithful city. Zion shall be redeemed with judgment, and her converts with righteousness. And the destruction of the transgressors and of the sinners *shall be* together, and they that forsake the LORD shall be consumed. For they shall be ashamed of the oaks which ye have desired, and ye shall be confounded for the gardens that ye have chosen. For ye shall be as an oak whose leaf fadeth, and as a garden that hath no water. And the strong

shall be as tow, and the maker of it as a spark, and they shall both burn together, and none shall quench *them*.

2nd LESSON FOR MORNING.

Luke i. to v. 39.

FORASMUCH as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us, even as they delivered them unto us, which from the beginning were eye-witnesses, and ministers of the word; it seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus, that thou mightest know the certainty of those things, wherein thou hast been instructed.

THERE was in the days of Herod, the king of Judæa, a certain priest named Zacharias, of the course of Abia: and his wife *was* of the daughters of Aaron, and her name *was* Elisabeth. And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless. And they had no child, because that Elisabeth was barren, and they both were *now* well stricken in years.

And it came to pass, that while he executed the priest's office before God in the order of his course, according to the custom of the priest's office, his lot was to burn incense when he went into the temple of the Lord. And the whole multitude of the people were praying without at the time of incense. And there appeared unto him an angel of the Lord standing on the right side of the altar of

incense. And when Zacharias saw *him*, he was troubled, and fear fell upon him. But the angel said unto him, Fear not, Zacharias : for thy prayer is heard ; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John. And thou shalt have joy and gladness ; and many shall rejoice at his birth. For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink ; and he shall be filled with the Holy Ghost, even from his mother's womb. And many of the children of Israel shall he turn to the Lord their God. And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just ; to make ready a people prepared for the Lord. And Zacharias said unto the angel, Whereby shall I know this ? for I am an old man, and my wife well stricken in years. And the angel answering said unto him, I am Gabriel, that stand in the presence of God ; and am sent to speak unto thee, and to show thee these glad tidings. And, behold, thou shalt be dumb, and not able to speak, until the day that these things shall be performed, because thou believest not my words, which shall be fulfilled in their season. And the people waited for Zacharias, and marvelled that he tarried so long in the temple. And when he came out, he could not speak unto them : and they perceived that he had seen a vision in the temple : for he beckoned unto them, and remained speechless.

And it came to pass, that, as soon as the days of his minis-

tration were accomplished, he departed to his own house. And after those days his wife Elisabeth conceived, and hid herself five months, saying, Thus hath the Lord dealt with me in the days wherein he looked on me, to take away my reproach among men.

And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David ; and the virgin's name was Mary.

And the angel came in unto her, and said, Hail, *thou that art* highly favoured, the Lord is with thee : blessed *art* thou among women. And when she saw *him*, she was troubled at his saying, and cast in her mind what manner of salutation this should be. And the angel said unto her, Fear not, Mary : for thou hast found favour with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. He shall be great, and shall be called the Son of the Highest : and the Lord God shall give unto him the throne of his father David : and he shall reign over the house of Jacob for ever ; and of his kingdom there shall be no end. Then said Mary unto the angel, How shall this be, seeing I know not a man ? And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee : therefore also that holy thing which shall be born of thee shall be called the Son of God. And, behold, thy cousin Elisabeth, she hath also con-

ceived a son in her old age: and this is the sixth month with her, who was called barren. For with God nothing shall be impossible. And Mary said, Behold the handmaid of the Lord; be it unto me according to thy word. And the angel departed from her.

1st LESSON FOR EVENING.

Isaiah ii.

THE word that Isaiah the son of Amoz saw concerning Judah and Jerusalem.

And it shall come to pass in the last days, *that* the mountain of the LORD's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the LORD from Jerusalem. And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more.

O house of Jacob, come ye, and let us walk in the light of the LORD. Therefore thou hast forsaken thy people the house of Jacob, because they be replenished from the East, and *are* soothsayers like the Philistines, and they please themselves in the children of strangers. Their land also is full of silver and gold, *neither is there any end of their treasures;*

their land is also full of horses, *neither is there any end of their chariots:* their land also is full of idols; they worship the work of their own hands, that which their own fingers have made: and the mean man boweth down, and the great man humbleth himself: therefore forgive them not.

Enter into the rock, and hide thee in the dust, for fear of the LORD, and for the glory of his majesty. The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the LORD alone shall be exalted in that day. For the day of the LORD of hosts *shall be* upon every *one that is* proud and lofty, and upon every *one that is* lifted up; and he shall be brought low: and upon all the cedars of Lebanon, *that are* high and lifted up, and upon all the oaks of Bashan, and upon all the high mountains, and upon all the hills *that are* lifted up, and upon every high tower, and upon every fenced wall, and upon all the ships of Tarshish, and upon all pleasant pictures. And the loftiness of man shall be bowed down, and the haughtiness of men shall be made low: and the LORD alone shall be exalted in that day. And the idols he shall utterly abolish. And they shall go into the holes of the rocks, and into the caves of the earth, for fear of the Lord, and for the glory of his majesty, when he ariseth to shake terribly the earth. In that day a man shall cast his idols of silver, and his idols of gold, which they made *each one* for himself to worship, to the moles and to the bats; to

go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the LORD, and for the glory of his majesty, when he ariseth to shake terribly the earth. Cease ye from man, whose breath is in his nostrils: for wherein is he to be accounted of!

2nd LESSON FOR EVENING.

Romans x.

BRETHREN, my heart's desire and prayer to God for Israel is, that they might be saved. For I bear them record that they have a zeal of God, but not according to knowledge. For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God. For Christ is the end of the law for righteousness to every one that believeth.

For Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them. But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above:) or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.) But what saith it? The word is nigh thee, *even* in thy mouth, and in thy heart: that is, the word of faith, which we preach; that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. For the Scrip-

ture saith, Whosoever believeth on him shall not be ashamed.

For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the name of the LORD shall be saved.

How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things! But they have not all obeyed the gospel. For Esaias saith, Lord, who hath believed our report? So then, faith *cometh* by hearing, and hearing by the word of God. But I say, Have they not heard? Yes, verily, their sound went into all the earth, and their words unto the ends of the world. But I say, Did not Israel know? First Moses saith, I will provoke you to jealousy by *them that are* no people, and by a foolish nation I will anger you. But Esaias is very bold, and saith, I was found of them that sought me not; I was made manifest unto them that asked not after me. But to Israel he saith, All day long I have stretched forth my hands unto a disobedient and gainsaying people.

The Second Sunday
in Advent.

1st LESSON FOR MORNING.

Isaiah v.

NOW will I sing to my well-beloved a song of my be-

loved touching his vineyard. My wellbeloved hath a vineyard in a very fruitful hill : and he fenced it, and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also made a winepress therein : and he looked that it should bring forth grapes, and it brought forth wild grapes. And now, O inhabitants of Jerusalem, and men of Judah, judge, I pray you, betwixt me and my vineyard. What could have been done more to my vineyard, that I have not done in it? Wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes? And now go to; I will tell you what I will do to my vineyard : I will take away the hedge thereof, and it shall be eaten up; and break down the wall thereof, and it shall be trodden down : and I will lay it waste : it shall not be pruned, nor digged; but there shall come up briars and thorns : I will also command the clouds that they rain no rain upon it. For the vineyard of the LORD of hosts is the house of Israel, and the men of Judah his pleasant plant : and he looked for judgment, but beheld oppression : for righteousness, but beheld a cry.

Woe unto them that join house to house, *that* lay field to field, till *there be* no place, that they may be placed alone in the midst of the earth! In mine ears *said* the LORD of hosts, Of a truth many houses shall be desolate, *even* great and fair, without inhabitant. Yea, ten acres of vineyard shall yield one bath, and the seed of an homer shall yield an ephah.

Woe unto them that rise up early in the morning, *that* they may follow strong drink; that continue until night, *till* wine inflame them! And the harp, and the viol, the tabret, and pipe, and wine, are in their feasts : but they regard not the work of the LORD, neither consider the operation of his hands.

Therefore my people are gone into captivity, because *they have* no knowledge : and their honourable men *are* famished, and their multitude dried up with thirst. Therefore hell hath enlarged herself, and opened her mouth without measure : and their glory, and their multitude, and their pomp, and he that rejoiceth, shall descend into it. And the mean man shall be brought down, and the mighty man shall be humbled, and the eyes of the lofty shall be humbled : but the LORD of hosts shall be exalted in judgment, and God that is holy shall be sanctified in righteousness. Then shall the lambs feed after their manner, and the waste places of the fat ones shall strangers eat.

Woe unto them that draw iniquity with cords of vanity, and sin as it were with a cart rope : that say, Let him make speed, and hasten his work, that we may see it : and let the counsel of the Holy One of Israel draw nigh and come, that we may know it! Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter! Woe unto *them that are* wise in their own eyes, and prudent in their own sight! Woe unto *them that are* mighty to drink

wine, and men of strength to mingle strong drink: which justify the wicked for reward, and take away the righteousness of the righteous from him!

Therefore as the fire devour-eth the stubble, and the flame consumeth the chaff, *so* their root shall be as rottenness, and their blossom shall go up as dust: because they have cast away the law of the LORD of hosts, and despised the word of the Holy One of Israel. Therefore is the anger of the LORD kindled against his people, and he hath stretched forth his hand against them, and hath smitten them: and the hills did tremble, and their carcases *were* torn in the midst of the streets. For all this his anger is not turned away, but his hand *is* stretched out still.

And he will lift up an ensign to the nations from far, and will hiss unto them from the end of the earth: and, behold, they shall come with speed swiftly. None shall be weary nor stumble among them; none shall slumber nor sleep; neither shall the girdle of their loins be loosed, nor the latchet of their shoes be broken: whose arrows *are* sharp, and all their bows bent, their horses' hoofs shall be counted like flint, and their wheels like a whirlwind: their roaring *shall be* like a lion, they shall roar like young lions: yea, they shall roar, and lay hold of the prey, and shall carry *it* away safe, and none shall deliver *it*. And in that day they shall roar against them like the roaring of the sea: and if *one* look unto the land, behold darkness and sorrow, and the light is darkened in the heavens thereof.

2nd LESSON FOR MORNING.

Luke i. v. 39.

AND Mary arose in those days, and went into the hill country with haste, into a city of Juda; and entered into the house of Zacharias, and saluted Elisabeth. And it came to pass, that, when Elisabeth heard the salutation of Mary, the babe leaped in her womb; and Elisabeth was filled with the Holy Ghost: and she spake out with a loud voice, and said, Blessed *art* thou among women, and blessed *is* the fruit of thy womb! And whence *is* this to me, that the mother of my Lord should come to me? For, lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy. And blessed *is* she that believed: for there shall be a performance of those things which were told her from the Lord. And Mary said,

My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour. For he hath regarded the low estate of his handmaiden: for behold, from henceforth all generations shall call me blessed. For he that is mighty hath done to me great things; and Holy *is* his name. And his mercy *is* on them that fear him from generation to generation. He hath showed strength with his arm; he hath scattered the proud in the imagination of their hearts. He hath put down the mighty from *their* seats, and exalted them of low degree. He hath filled the hungry with good things; and the rich he hath sent empty away. He hath holpen his servant Israel, in remembrance of *his* mercy; as he

spake to our fathers, to Abraham, and to his seed for ever.

And Mary abode with her about three months, and returned to her own house.

Now Elisabeth's full time came that she should be delivered; and she brought forth a son. And her neighbours and her cousins heard how the Lord had showed great mercy upon her; and they rejoiced with her.

And it came to pass, that on the eighth day they came to circumcise the child; and they called him Zacharias, after the name of his father. And his mother answered and said, Not so; but he shall be called John. And they said unto her, There is none of thy kindred that is called by this name. And they made signs to his father, how he would have him called. And he asked for a writing table, and wrote, saying, His name is John. And they marvelled all. And his mouth was opened immediately, and his tongue loosed, and he spake, and praised God. And fear came on all that dwelt round about them: and all these sayings were noised abroad throughout all the hill country of Judæa. And all they that heard *them* laid *them* up in their hearts, saying, What manner of child shall this be! And the hand of the Lord was with him.

And his father Zacharias was filled with the Holy Ghost, and prophesied, saying, Blessed be the Lord God of Israel; for he hath visited and redeemed his people, and hath raised up an horn of salvation for us in the house of his servant David; as he spake by the mouth of his holy prophets, which have been

since the world began: that we should be saved from our enemies, and from the hand of all that hate us; to perform the mercy *promised* to our fathers, and to remember his holy covenant; the oath which he sware to our father Abraham, that he would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear, in holiness and righteousness before him, all the days of our life. And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways; to give knowledge of salvation unto his people by the remission of their sins, through the tender mercy of our God; whereby the dayspring from on high hath visited us, to give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace.

And the child grew, and waxed strong in spirit, and was in the deserts till the day of his showing unto Israel.

1st LESSON FOR EVENING.

Isaiah xxiv.

BEHOLD, the LORD maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof. And it shall be, as with the people, so with the priest; as with the servant, so with his master; as with the maid, so with her mistress; as with the buyer, so with the seller; as with the lender, so with the borrower; as with the taker of usury, so with the giver of usury to him. The land shall be utterly emptied, and utterly spoiled: for the LORD hath spoken this

ord. The earth mourneth and
fadeth away, the world lan-
uisheth and fadeth away, the
naughty people of the earth do
anguish. The earth also is defil-
ed under the inhabitants there-
of; because they have trans-
gressed the laws, changed the
ordinance, broken the everlast-
ing covenant. Therefore hath
the curse devoured the earth,
and they that dwell therein are
desolate: therefore the inhabit-
ants of the earth are burned,
and few men left. The new
vine mourneth, the vine lan-
uisheth, all the merryhearted
sigh. The mirth of tabrets
ceaseth, the noise of them that
play on the pipe endeth, the joy of the
arp ceaseth. They shall not
drink wine with a song; strong
drink shall be bitter to them
that drink it. The city of con-
fusion is broken down: every
house is shut up, that no man
may come in. *There is a cry-*
ing for wine in the streets; all
is darkened, the mirth of
the land is gone. In the city is
desolation, and the gate is
written with destruction. When
it shall be in the midst of
the land among the people,
there shall be as the shaking
of an olive tree, and as the
beating of grapes when the vin-
ing is done. They shall lift up
their voice, they shall sing for
the majesty of the LORD, they
shall cry aloud from the sea.
Therefore glorify ye the LORD
in the fires, *even* the name of
the LORD God of Israel in the
islands of the sea. From the utter-
most part of the earth have we
heard songs, *even* glory to the
merciful. But I said, My lean-
ness, my leanness, woe unto me!
treacherous dealers have
dealt treacherously; yea, the

treacherous dealers have dealt
very treacherously. Fear, and
the pit, and the snare, *are* upon
thee, O inhabitant of the earth.
And it shall come to pass, *that*
he who fleeth from the noise of
the fear shall fall into the pit;
and he that cometh up out of the
midst of the pit shall be taken
in the snare: for the windows
from on high are open, and the
foundations of the earth do
shake. The earth is utterly bro-
ken down, the earth is clean
dissolved, the earth is moved ex-
ceedingly. The earth shall reel
to and fro like a drunkard, and
shall be removed like a cottage;
and the transgression thereof
shall be heavy upon it; and it
shall fall, and not rise again.
And it shall come to pass in
that day, *that* the LORD shall
punish the host of the high ones
that are on high, and the kings
of the earth upon the earth.
And they shall be gathered to-
gether, *as* prisoners are gather-
ed in the pit, and shall be shut
up in the prison, and after many
days shall they be visited. Then
the moon shall be confounded,
and the sun ashamed, when the
LORD of hosts shall reign in
Mount Zion, and in Jerusalem,
and before his ancients glo-
riously.

2nd LESSON FOR EVENING.

Romans xii.

I BESEECH you therefore,
brethren, by the mercies of
God, that ye present your bodies
a living sacrifice, holy, accept-
able unto God, *which is* your
reasonable service. And be not
conformed to this world: but be
ye transformed by the renewing
of your mind, that ye may prove
what *is* that good, and accept-
able, and perfect, will of God.

For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith. For as we have many members in one body, and all members have not the same office: so we, *being* many, are one body in Christ, and every one members one of another. Having then gifts differing according to the grace that is given to us, whether prophecy, *let us prophesy* according to the proportion of faith; or ministry, *let us wait* on our ministering: or he that teacheth, on teaching; or he that exhorteth, on exhortation: he that giveth, *let him do it* with simplicity: he that ruleth, with diligence; he that sheweth mercy, with cheerfulness.

Let love be without dissimulation. Abhor that which is evil; cleave to that which is good. *Be* kindly affectioned one to another with brotherly love; in honour preferring one another; not slothful in business; fervent in spirit; serving the Lord; rejoicing in hope; patient in tribulation; continuing instant in prayer; distributing to the necessity of saints; given to hospitality. Bless them which persecute you: bless, and curse not. Rejoice with them that do rejoice, and weep with them that weep. *Be* of the same mind one toward another. Mind not high things, but condescend to men of low estate. *Be* not wise in your own conceits.

Recompense to no man evil for evil. Provide things honest in the sight of all men. If it be possible, as much as lieth in you,

live peaceably with all men. Dearly beloved, avenge not yourselves, but *rather* give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord. Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. *Be* not overcome of evil, but overcome evil with good.

The Third Sunday in Advent.

1st LESSON FOR MORNING.

Isaiah xxv.

O LORD, thou art my God; I will exalt thee, I will praise thy name; for thou hast done wonderful things; thy counsels of old are faithfulness and truth. For thou hast made of a city an heap; of a defenced city a ruin: a palace of strangers to be no city; it shall never be built. Therefore shall the strong people glorify thee, the city of the terrible nations shall fear thee. For thou hast been a strength to the poor, a strength to the needy in his distress, a refuge from the storm, a shadow from the heat, when the blast of the terrible ones is as a storm against the wall. Thou shalt bring down the noise of strangers, as the heat in a dry place; even the heat with the shadow of a cloud: the branch of the terrible ones shall be brought low. And in this mountain shall the LORD of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined. And he will destroy in this mountain the face of the covering cast over all people, and

the vail that is spread over all nations. He will swallow up death in victory; and the Lord GOD will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the LORD hath spoken *it*. And it shall be said in that day. Lo, this is our God; we have waited for him, and he will save us: this is the LORD; we have waited for him, we will be glad and rejoice in his salvation. For in this mountain shall the hand of the LORD rest, and Moab shall be trodden down under him, even as straw is trodden down for the dunghill. And he shall spread forth his hands in the midst of them, as he that swimmeth spreadeth forth *his hands* to swim: and he shall bring down their pride together with the spoils of their hands. And the fortress of the high fort of thy walls shall he bring down, lay low, and bring to the ground, *even* to the dust.

2nd LESSON FOR MORNING.

Luke iii. to v. 19.

NOW in the fifteenth year of the reign of Tiberius Cæsar, Pontius Pilate being governor of Judæa, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Ituræa, and of the region of Trachonitis, and Lysanias the tetrarch of Abilene, Annas and Caiaphas being the high priests, the word of God came unto John the son of Zacharias in the wilderness.

And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins; as it is written in the book of the words of Esaias the prophet, saying, The voice of one crying

in the wilderness, Prepare ye the way of the Lord, make his paths straight. Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways *shall be* made smooth; and all flesh shall see the salvation of God. Then said he to the multitude that came forth to be baptized of him, O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits worthy of repentance, and begin not to say within yourselves, We have Abraham to *our* father: for I say unto you, That God is able of these stones to raise up children unto Abraham. And now also the ax is laid unto the root of the trees: every tree therefore which bringeth not forth good fruit is hewn down, and cast into the fire. And the people asked him, saying, What shall we do then? He answereth and saith unto them, He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise. Then came also publicans to be baptized, and said unto him, Master, what shall we do? And he said unto them, Exact no more than that which is appointed you. And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, Do violence to no man, neither accuse *any* falsely; and be content with your wages. And as the people were in expectation, and all men mused in their hearts of John, whether he were the Christ, or not; John answered, saying unto *them* all, I indeed baptize you with water; but one mightier than I cometh, the

latchet of whose shoes I am not worthy to unloose : he shall baptize you with the Holy Ghost and with fire : whose fan is in his hand, and he will thoroughly purge his floor, and will gather the wheat into his garner ; but the chaff he will burn with fire unquenchable. And many other things in his exhortation preached he unto the people.

1st LESSON FOR EVENING.

Isaiah xxviii. to v. 23.

WOE to the crown of pride, to the drunkards of Ephraim, whose glorious beauty is a fading flower, which are on the head of the fat valleys of them that are overcome with wine ! Behold, the Lord hath a mighty and strong one, which as a tempest of hail and a destroying storm, as a flood of mighty waters overflowing, shall cast down to the earth with the hand. The crown of pride, the drunkards of Ephraim, shall be trodden under feet : and the glorious beauty, which is on the head of the fat valley, shall be a fading flower, and as the hasty fruit before the summer ; which when he that looketh upon it seeth, while it is yet in his hand he eateth it up.

In that day shall the LORD of hosts be for a crown of glory, and for a diadem of beauty, unto the residue of his people, and for a spirit of judgment to him that sitteth in judgment, and for strength to them that turn the battle to the gate.

But they also have erred through wine, and through strong drink are out of the way ; the priest and the prophet have erred through strong drink, they are swallowed up of wine, they are out of the way through

strong drink ; they err in vision, they stumble in judgment. For all tables are full of vomit and filthiness, so that there is no place clean.

Whom shall he teach knowledge ? and whom shall he make to understand doctrine ? *them that are weaned from the milk, and drawn from the breasts.* For precept must be upon precept, precept upon precept ; line upon line, line upon line ; here a little, and there a little : for with stammering lips and another tongue will he speak to this people. To whom he said, this is the rest *wherewith ye may cause the weary to rest ; and this is the refreshing ; yet they would not hear.* But the word of the LORD was unto them precept upon precept, precept upon precept ; line upon line, line upon line ; here a little, and there a little ; that they might go, and fall backward, and be broken, and snared, and taken.

Wherefore hear the word of the LORD, ye scornful men, that rule this people which is in Jerusalem. Because ye have said, We have made a covenant with death, and with hell are we at agreement ; when the overflowing scourge shall pass through, it shall not come unto us : for we have made lies our refuge, and under falsehood have we hid ourselves.

Therefore thus saith the Lord GOD, Behold, I lay in Zion a foundation a stone, a tried stone, a precious corner stone, a sure foundation : he that believeth shall not make haste. Judgment also will I lay to the line, and righteousness to the plummet : and the hail shall sweep away the refuge of lies,

and the waters shall overflow the hiding place.

And your covenant with death shall be disannulled, and your agreement with hell shall not stand ; when the overflowing scourge shall pass through, then ye shall be trodden down by it. From the time that it goeth forth it shall take you : for morning by morning shall it pass over, by day and by night : and it shall be a vexation only to understand the report. For the bed is shorter than that a man can stretch himself on it : and the covering narrower than that he can wrap himself in it. For the LORD shall rise up as in Mount Perazim, he shall be wroth as in the valley of Gibeon, that he may do his work, his strange work ; and bring to pass his act, his strange act. Now therefore be ye not mockers, lest your bands be made strong : for I have heard from the Lord GOD of hosts a consumption, even determined upon the whole earth.

2nd LESSON FOR EVENING.

Romans xiv.

HIM that is weak in the faith receive ye, *but* not to doubtful disputations. For one believeth that he may eat all things : another, who is weak, eateth herbs. Let not him that eateth despise him that eateth not ; and let not him which eateth not judge him that eateth : for God hath received him. Who art thou that judgest another man's servant ? to his own master he standeth or falleth. Yea, he shall be holden up : for God is able to make him stand. One man esteemeth one day above another : another esteemeth every day alike. Let

every man be fully persuaded in his own mind. He that regardeth the day, regardeth *it* unto the Lord ; and he that regardeth not the day, to the Lord he doth not regard *it*. He that eateth, eateth to the Lord, for he giveth God thanks ; and he that eateth not, to the Lord he eateth not, and giveth God thanks. For none of us liveth to himself, and no man dieth to himself. For whether we live, we live unto the Lord ; and whether we die, we die unto the Lord : whether we live therefore, or die, we are the Lord's. For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living. But why dost thou judge thy brother ? or why dost thou set at nought thy brother ? for we shall all stand before the judgment seat of Christ. For it is written, *As I live*, saith the Lord, every knee shall bow to me, and every tongue shall confess to God. So then every one of us shall give account of himself to God. Let us not therefore judge one another any more : but judge this rather, that no man put a stumbling-block or an occasion to fall in *his* brother's way. I know, and am persuaded by the Lord Jesus, that *there is* nothing unclean of itself : but to him that esteemeth any thing to be unclean, to him *it is* unclean. But if thy brother be grieved with *thy* meat, now walkest thou not charitably. Destroy not him with thy meat, for whom Christ died. Let not then your good be evil spoken of : for the kingdom of God is not meat and drink ; but righteousness, and peace, and joy in the Holy Ghost. For he that in these

things serveth Christ is acceptable to God, and approved of men. Let us therefore follow after the things which make for peace, and things wherewith one may edify another. For meat destroy not the work of God. All things indeed *are* pure; but *it is* evil for that man who eateth with offence. *It is* good neither to eat flesh, nor to drink wine, nor *any thing* whereby thy brother stumbleth, or is offended, or is made weak. Hast thou faith? have *it* to thyself before God. Happy *is* he that condemneth not himself in that thing which he alloweth. And he that doubteth is damned if he eat, because *he eateth* not of faith: for whatsoever *is* not of faith is sin.

The Fourth Sunday in Advent.

1st LESSON FOR MORNING.

Isaiah xxx.

WOE to the rebellious children, saith the LORD, that take counsel, but not of me; and that cover with a covering, but not of my spirit, that they may add sin to sin: that walk to go down into Egypt, and have not asked at my mouth; to strengthen themselves in the strength of Pharaoh, and to trust in the shadow of Egypt! Therefore shall the strength of Pharaoh be your shame, and the trust in the shadow of Egypt *your* confusion. For his princes were at Zoan, and his ambassadors came to Hanes. They were all ashamed of a people *that* could not profit them, nor be an help nor profit, but a shame, and also a reproach. The burden of the

beasts of the south: into the land of trouble and anguish, from whence *come* the young and old lion, the viper and fiery flying serpent, they will carry their riches upon the shoulders of young asses, and their treasures upon the bunches of camels, to a people *that* shall not profit *them*. For the Egyptians shall help in vain, and to no purpose: therefore have I cried concerning this, Their strength *is* to sit still.

Now go, write it before them in a table, and note it in a book, that it may be for the time to come for ever and ever: that *this is* a rebellious people, lying children, children *that* will not hear the law of the LORD: which say to the seers, See not; and to the prophets, Prophecy not unto us right things, speak unto us smooth things, prophesy deceits: get you out of the way, turn aside out of the path, cause the Holy One of Israel to cease from before us. Wherefore thus saith the Holy One of Israel, because ye despise this word, and trust in oppression and perverseness, and stay thereon: therefore this iniquity shall be to you as a breach ready to fall, swelling out in a high wall, whose breaking cometh suddenly at an instant. And he shall break it as the breaking of the potter's vessel that is broken in pieces; he shall not spare: so that there shall not be found in the bursting of it a sherd to take fire from the hearth, or to take water *withal* out of the pit. For thus saith the Lord GOD, the Holy One of Israel; in returning and rest shall ye be saved; in quietness and in confidence shall be your strength: and ye would not. But ye said,

No ; for we will flee upon horses ; therefore shall ye flee : and, We will ride upon the swift ; therefore shall they that pursue you be swift. One thousand *shall flee* at the rebuke of one ; at the rebuke of five shall ye flee : till ye be left as a beacon upon the top of a mountain, and as an ensign on a hill.

And therefore will the LORD wait, that he may be gracious unto you, and therefore will he be exalted, that he may have mercy upon you : for the LORD *is* a God of judgment : blessed *are* all they that wait for him. For the people shall dwell in Zion at Jerusalem : thou shalt weep no more : he will be very gracious unto thee at the voice of thy cry ; when he shall hear it, he will answer thee. And *though* the Lord give you the bread of adversity, and the water of affliction, yet shall not thy teachers be removed into a corner any more, but thine eyes shall see thy teachers : and thine ears shall hear a word behind thee, saying, This *is* the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left. Ye shall defile also the covering of thy graven images of silver, and the ornament of thy molten images of gold : thou shalt cast them away as a menstruous cloth ; thou shalt say unto it, Get thee hence. Then shall he give the rain of thy seed, that thou shalt sow the ground withal ; and bread of the increase of the earth, and it shall be fat and plenteous : in that day shall thy cattle feed in large pastures. The oxen likewise, and the young asses that ear the ground shall eat clean provender, which hath been winnowed with the shovel and

with the fan. And there shall be upon every high mountain, and upon every high hill, rivers *and* streams of waters in the day of the great slaughter, when the towers fall. Moreover the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days, in the day that the LORD bindeth up the breach of his people, and healeth the stroke of their wound.

Behold, the name of the LORD cometh from far, burning *with* his anger, and the burden *thereof is* heavy : his lips are full of indignation, and his tongue as a devouring fire : and his breath as an overflowing stream, shall reach to the midst of the neck, to sift the nations with the sieve of vanity : and *there shall be* a bridle in the jaws of the people, causing *them* to err. Ye shall have a song, as in the night *when* a holy solemnity is kept ; and gladness of heart, as when one goeth with a pipe to come into the mountain of the LORD, to the mighty One of Israel. And the LORD shall cause his glorious voice to be heard, and shall show the lighting down of his arm, with the indignation of *his* anger, and *with* the flame of a devouring fire, *with* scattering, and tempest, and hailstones. For through the voice of the LORD shall the Assyrian be beaten down, *which* smote with a rod. And *in* every place where the grounded staff shall pass, which the LORD shall lay upon him, *it* shall be with tabrets and harps : and in battles of shaking will he fight with it. For Tophet *is* ordained of old ; yea, for the king it is prepared ; he hath made *it* deep *and* large :

the pile thereof is fire and much wood ; the breath of the LORD, like a stream of brimstone, doth kindle it.

2nd LESSON FOR MORNING.

Matthew iii. to v. 13.

IN those days came John the Baptist, preaching in the wilderness of Judea, and saying, Repent ye : for the kingdom of heaven is at hand. For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. And the same John had his raiment of camel's hair, and a leathern girdle about his loins ; and his meat was locusts and wild honey. Then went out to him Jerusalem, and all Judea, and all the region round about Jordan, and were baptized of him in Jordan, confessing their sins.

But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come ? Bring forth therefore fruits meet for repentance : and think not to say within yourselves, We have Abraham to *our* father : for I say unto you, that God is able of these stones to raise up children unto Abraham. And now also the ax is laid unto the root of the trees : therefore every tree which bringeth not forth good fruit is hewn down and cast into the fire. I indeed baptize you with water unto repentance : but he that cometh after me is mightier than I, whose shoes I am not worthy to bear : he shall baptize you with the Holy Ghost, and *with* fire ;

whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner ; but he will burn up the chaff with unquenchable fire.

1st LESSON FOR EVENING.

Isaiiah xxxii.

BEHOLD, a king shall reign in righteousness, and princes shall rule in judgment. And a man shall be as an hiding place from the wind, and a covert from the tempest ; as rivers of water in a dry place, as the shadow of a great rock in a weary land. And the eyes of them that see shall not be dim, and the ears of them that hear shall hearken. The heart also of the rash shall understand knowledge, and the tongue of the stammerers shall be ready to speak plainly. The vile person shall be no more called liberal, nor the churl said to be bountiful. For the vile person will speak villany, and his heart will work iniquity, to practise hypocrisy, and to utter error against the LORD, to make empty the soul of the hungry, and he will cause the drink of the thirsty to fail. The instruments also of the church *are* evil : he deviseth wicked devices to destroy the poor with lying words, even when the needy speaketh right. But the liberal deviseth liberal things ; and by liberal things shall he stand.

Rise up, ye women that are at ease ; hear my voice, ye careless daughters ; give ear unto my speech. Many days and years shall ye be troubled, ye careless women : for the vintage shall fail, the gathering shall not come. Tremble, ye women that

are at ease; be troubled, ye careless ones: strip you, and make you bare, and gird *sackcloth* upon *your* loins. They shall lament for the teats, for the pleasant fields, for the fruitful vine. Upon the land of my people shall come up thorns and briers; yea, upon all the houses of joy *in* the joyous city: because the palaces shall be forsaken; the multitude of the city shall be left; the forts and towers shall be for dens for ever, a joy of wild asses, a pasture of flocks; until the spirit be poured upon us from on high, and the wilderness be a fruitful field, and the fruitful field be counted for a forest. Then judgment shall dwell in the wilderness, and righteousness remain in the fruitful field. And the work of righteousness shall be peace; and the effect of righteousness quietness and assurance for ever. And my people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places; when it shall hail, coming down on the forest; and the city shall be low in a low place. Blessed *are* ye that sow beside all waters, that send forth *thither* the feet of the ox and the ass.

2nd LESSON FOR EVENING.

I. Corinthians i

PAUL, called to *be* an apostle of Jesus Christ through the will of God, and Sosthenes *our* brother, unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to *be* saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours: Grace *be* unto you, and peace,

from God our Father, and *from* the Lord Jesus Christ. I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ; that in every thing ye are enriched by him, in all utterance, and *in* all knowledge; even as the testimony of Christ was confirmed in you: so that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ: who shall also confirm you unto the end, *that ye may be* blameless in the day of our Lord Jesus Christ. God *is* faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord. Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and *that* there be no divisions among you; but *that* ye be perfectly joined together in the same mind and in the same judgment. For it hath been declared unto me of you, my brethren, by them *which are of the house of* Chloe, that there are contentions among you. Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ. Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul? I thank God that I baptized none of you, but Crispus and Gaius; lest any should say that I had baptized in mine own name. And I baptized also the household of Stephanas: besides, I know not whether I baptized any other. For Christ sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect. For the preaching of the cross

is to them that perish foolishness ; but unto us which are saved it is the power of God. For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where *is* the wise ? where *is* the scribe ? where *is* the disputer of this world ? hath not God made foolish the wisdom of this world ? For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. For the Jews require a sign, and the Greeks seek after wisdom : but we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness ; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God. Because the foolishness of God is wiser than men ; and the weakness of God is stronger than men. For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, *are called* : but God hath chosen the foolish things of the world to confound the wise ; and God hath chosen the weak things of the world to confound the things which are mighty ; and base things of the world, and things which are despised, hath God chosen, *yea*, and things which are not, to bring to nought things that are : that no flesh should glory in his presence. But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption : that, according as it is written, He that glorieth, let him glory in the Lord.

THE NATIVITY OF OUR LORD,
OR THE BIRTH-DAY OF CHRIST,
COMMONLY CALLED

Christmas Day.

1st LESSON FOR MORNING.

Isaiah ix. to v. 8.

NEVERTHELESS the dimness shall not be such as *was* in her vexation, when at the first he lightly afflicted the land of Zebulon and the land of Naphtali, and afterward did more grievously afflict *her* by the way of the sea, beyond Jordan, in Galilee of the nations. The people that walked in darkness have seen a great light : they that dwell in the land of the shadow of death, upon them hath the light shined. Thou hast multiplied the nation, *and* not increased the joy : they joy before thee according to the joy in harvest, *and* as men rejoice when they divide the spoil. For thou hast broken the yoke of his burden, and the staff of his shoulder, the rod of his oppressor, as in the day of Midian. For every battle of the warrior is with confused noise, and garments rolled in blood ; but *this* shall be with burning *and* fuel of fire. For unto us a child is born, unto us a son is given : and the government shall be upon his shoulder : and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of *his* government and peace *there shall be* no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this.

2nd LESSON FOR MORNING.

Luke ii. to v. 15.

AND it came to pass in those days, that there went out a decree from Cesar Augustus, that all the world should be taxed. (And this taxing was first made when Cyrenius was governor of Syria.) And all went to be taxed, every one into his own city. And Joseph also went up from Galilee, out of the city of Nazareth, into Judea, unto the city of David, which is called Bethlehem; (because he was of the house and lineage of David :) to be taxed with Mary his espoused wife, being great with child. And so it was, that, while they were there, the days were accomplished that she should be delivered. And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn. And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. And this *shall* be a sign unto you: Ye shall find the babe wrapped in swaddling clothes, lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and

on earth peace, good will toward men.

1st LESSON FOR EVENING.

Isaiah vii. v. 10 to 17.

MOREOVER the LORD spake again unto Ahaz, saying, Ask thee a sign of the LORD thy God; ask it either in the depth, or in the height above. But Ahaz said, I will not ask, neither will I tempt the LORD. And he said, Hear ye now, O house of David; *is it* a small thing for you to weary men, but will ye weary my God also? therefore the Lord himself shall give you a sign; behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel. Butter and honey shall he eat, that he may know to refuse the evil, and choose the good. For before the child shall know to refuse the evil, and choose the good, the land that thou abhorrest shall be forsaken of both her kings.

2nd LESSON FOR EVENING.

Titus iii. v. 4 to 9.

BUT after that the kindness and love of God our Saviour toward man appeared, not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Saviour; that being justified by his grace, we should be made heirs according to the hope of eternal life. *This is* a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men.

The First Sunday after Christmas Day.

1st LESSON FOR MORNING.

Isaiah xxxv.

THE wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the LORD, *and* the excellency of our God. Strengthen ye the weak hands, and confirm the feeble knees. Say to them *that are of a fearful heart*, Be strong, fear not: behold, your God will come *with vengeance*, even God *with a recompence*; he will come and save you. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame *man* leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert. And the parched ground shall become a pool, and the thirsty land springs of water: in the habitation of dragons, where each lay, *shall be* grass with reeds and rushes. And an highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it *shall be* for those: the wayfaring men, though fools, shall not err *therein*. No lion shall be there, nor *any* ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk *there*: and the ransomed of the LORD shall return, and come to Zion

with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away.

2nd LESSON FOR MORNING.

Luke ii. v. 25.

AND, behold, there was a man in Jerusalem, whose name *was* Simeon: and the same man *was* just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him. And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ. And he came by the Spirit into the temple: and when the parents brought in the child Jesus, to do for him after the custom of the law, then took he him up in his arms, and blessed God, and said, Lord, now lettest thou thy servant depart in peace, according to thy word: for mine eyes have seen thy salvation, which thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of thy people Israel. And Joseph and his mother marvelled at those things which were spoken of him. And Simeon blessed them, and said unto Mary his mother, Behold, this *child* is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against; (yea, a sword shall pierce through thy own soul also,) that the thoughts of many hearts may be revealed. And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser: she was of a great age, and had lived with an husband seven years from her virginity; and

she *was* a widow of about four-score and four years, which departed not from the temple, but served *God* with fastings and prayers, night and day. And she coming in at that instant gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem. And when they had performed all things according to the law of the Lord, they returned into Galilee, to their own city Nazareth. And the child grew, and waxed strong in spirit, filled with wisdom : and the grace of God was upon him. Now his parents went to Jerusalem every year at the feast of the passover. And when he was twelve years old, they went up to Jerusalem after the custom of the feast. And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem ; and Joseph and his mother knew not of it. But they, supposing him to have been in the company, went a day's journey ; and they sought him among *their* kinsfolk and acquaintance. And when they found him not, they turned back again to Jerusalem, seeking him.

And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions. And all that heard him were astonished at his understanding and answers. And when they saw him, they were amazed : and his mother said unto him, Son, why hast thou thus dealt with us ? behold, thy father and I have sought thee sorrowing. And he said unto them, How is it that ye sought

me ? wist ye not that I must be about my Father's business ? And they understood not the saying which he spake unto them. And he went down with them, and came to Nazareth, and was subject unto them : but his mother kept all these sayings in her heart. And Jesus increased in wisdom and stature, and in favour with God and man.

1st LESSON FOR EVENING.

Isaiah xl.

COMFORT ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned : for she hath received of the LORD's hand double for all her sins.

The voice of him that crieth in the wilderness, Prepare ye the way of the LORD, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low : and the crooked shall be made straight, and the rough places plain : and the glory of the LORD shall be revealed, and all flesh shall see it together : for the mouth of the LORD hath spoken it. The voice said, Cry. And he said, What shall I cry ? All flesh is grass, and all the goodliness thereof is as the flower of the field : the grass withereth, the flower fadeth : because the spirit of the LORD bloweth upon it : surely the people is grass. The grass withereth, the flower fadeth : but the word of our God shall stand for ever.

O Zion, that bringest good tidings, get thee up into the high mountain ; O Jerusalem,

that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God! Behold, the Lord GOD will come with strong hand, and his arm shall rule for him: behold, his reward is with him, and his work before him. He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry *them* in his bosom, and shall gently lead those that are with young.

Who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance? Who hath directed the Spirit of the LORD, or *being* his counsellor hath taught him? with whom took he counsel, and *who* instructed him, and taught him in the path of judgment, and taught him knowledge, and shewed to him the way of understanding? Behold, the nations *are* as a drop of a bucket, and are counted as the small dust of the balance: behold, he taketh up the isles as a very little thing. And Lebanon is not sufficient to burn, nor the beasts thereof sufficient for a burnt-offering. All nations before him *are* as nothing; and they are counted to him less than nothing, and vanity.

To whom then will ye liken God? or what likeness will ye compare unto him? The workman melteth a graven image, and the goldsmith spreadeth it over with gold, and casteth silver chains. He that *is* so impoverished that he hath no

oblation chooseth a tree *that* will not rot; he seeketh unto him a cunning workman to prepare a graven image, *that* shall not be moved. Have ye not known? have ye not heard? hath it not been told you from the beginning? have ye not understood from the foundations of the earth? *it is* he that sitteth upon the circle of the earth, and the inhabitants thereof *are* as grasshoppers; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in: that bringeth the princes to nothing; he maketh the judges of the earth as vanity. Yea, they shall not be planted; yea, they shall not be sown: yea, their stock shall not take root in the earth: and he shall also blow upon them, and they shall wither, and the whirlwind shall take them away as stubble. To whom then will ye liken me, or shall I be equal? saith the Holy One. Lift up your eyes on high, and behold who hath created these *things*, that bringeth out their host by number: he calleth them all by names by the greatness of his might, for that *he is* strong in power; not one faileth. Why sayest thou, O Jacob, and speakest, O Israel, My way is hid from the LORD, and my judgment is passed over from my God.

Hast thou not known? hast thou not heard, *that* the everlasting God, the LORD, the Creator of the ends of the earth, fainteth not, neither is weary? *there is* no searching of his understanding. He giveth power to the faint; and to *them that have* no might he increaseth strength. Even the youths shall faint and be weary, and the young men

shall utterly fall : but they that wait upon the LORD shall renew *their* strength ; they shall mount up with wings as eagles ; they shall run, and not be weary ; and they shall walk, and not faint.

2nd LESSON FOR EVENING.

I. Corinthians ii.

AND I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know any thing among you, save Jesus Christ, and him crucified. And I was with you in weakness, and in fear, and in much trembling. And my speech and my preaching *was* not with enticing words of man's wisdom, but in demonstration of the Spirit and of power : that your faith should not stand in the wisdom of men, but in the power of God. Howbeit we speak wisdom among them that are perfect : yet not the wisdom of this world, nor of the princes of this world, that come to nought : but we speak the wisdom of God in a mystery, *even* the hidden *wisdom*, which God ordained before the world unto our glory : which none of the princes of this world knew : for had they known *it*, they would not have crucified the Lord of glory. But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed *them* unto us by his Spirit : for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save

the spirit of man which is in him ? even so the things of God knoweth no man, but the Spirit of God. Now we have received, not the spirit of the world, but the spirit which is of God ; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth ; comparing spiritual things with spiritual. But the natural man receiveth not the things of the Spirit of God : for they are foolishness unto him : neither can he know *them*, because they are spiritually discerned. But he that is spiritual judgeth all things, yet he himself is judged of no man. For who hath known the mind of the Lord, that he may instruct him ? But we have the mind of Christ.

The Circumcision of Christ.

1st LESSON FOR MORNING.

Genesis xvii. to v. 15.

AND when Abram was ninety years old and nine, the LORD appeared to Abram, and said unto him, *I am* the Almighty God ; walk before me, and be thou perfect. And I will make my covenant between me and thee, and will multiply thee exceedingly. And Abram fell on his face : and God talked with him, saying, As for me, behold, my covenant *is* with thee, and thou shalt be a father of many nations. Neither shall thy name any more be called Abram, but thy name shall be Abraham ; for a father of many nations have I made thee. And I will make thee exceeding fruitful, and I will make

nations of thee, and kings shall come out of thee. And I will establish my covenant between me and thee, and thy seed after thee, in their generations, for an everlasting covenant, to be a God unto thee, and to thy seed after thee. And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God.

And God said unto Abraham, Thou shalt keep my covenant therefore, thou, and thy seed after thee in their generations. This is my covenant, which ye shall keep, between me and you and thy seed after thee; every man child among you shall be circumcised. And ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant betwixt me and you. And he that is eight days old shall be circumcised among you every man child in your generations, he that is born in the house, or bought with money of any stranger, which is not of thy seed. He that is born in thy house, and he that is bought with thy money, must needs be circumcised: and my covenant shall be in your flesh for an everlasting covenant. And the uncircumcised man child whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people; he hath broken my covenant.

2nd LESSON FOR MORNING.

Romans ii.

THEREFORE thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same

things. But we are sure that the judgment of God is according to truth against them which commit such things. And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God? Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance? But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God; who will render to every man according to his deeds: to them who by patient continuance in well doing seek for glory and honour and immortality, eternal life: but unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile; but glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile: for there is no respect of persons with God. For as many as have sinned without law shall also perish without law: and as many as have sinned in the law shall be judged by the law; (for not the hearers of the law are just before God, but the doers of the law shall be justified. For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: which show the work of the law written in their hearts, their conscience also bearing witness,

and *their* thoughts the mean while accusing or else excusing one another ;) in the day when God shall judge the secrets of men by Jesus Christ according to my gospel. Behold, thou art called a Jew, and retest in the law, and makest thy boast of God, and knowest *his* will, and approvest the things that are more excellent, being instructed out of the law ; and art confident that thou thyself art a guide of the blind, a light of them which are in darkness, an instructor of the foolish, a teacher of babes, which hast the form of knowledge and of the truth in the law. Thou therefore which teachest another, teachest thou not thyself ? thou that preachest a man should not steal, dost thou steal ? thou that sayest a man should not commit adultery, dost thou commit adultery ? thou that abhorrest idols, dost thou commit sacrilege ? thou that makest thy boast of the law, through breaking the law dishonourest thou God ? For the name of God is blasphemed among the Gentiles through you, as it is written. For circumcision verily profiteth, if thou keep the law : but if thou be a breaker of the law, thy circumcision is made uncircumcision. Therefore if the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision ? And shall not uncircumcision which is by nature, if it fulfil the law, judge thee, who by the letter and circumcision dost transgress the law ? For he is not a Jew, which is one outwardly ; neither *is that* circumcision which is outward in the flesh : but he *is* a Jew, which is one inwardly ;

and circumcision *is that* of the heart, in the spirit, *and* not in the letter ; whose praise is not of men, but of God.

1st LESSON FOR EVENING.

Deuteronomy x. v. 12.

AND now, Israel, what doth the LORD thy God require of thee, but to fear the LORD thy God, to walk in all his ways, and to love him, and to serve the LORD thy God with all thy heart and with all thy soul, to keep the commandments of the LORD, and his statutes, which I command thee this day for thy good ? Behold, the heaven and the heaven of heavens *is* the LORD's thy God, the earth *also*, with all that therein *is*. Only the LORD had a delight in thy fathers to love them, and he chose their seed after them, *even* you above all people, as *it is* this day. Circumcise therefore the foreskin of your heart, and be no more stiffnecked. For the LORD your God *is* God of gods, and Lord of lords, a great God, a mighty, and a terrible, which regardeth not persons, nor taketh reward : he doth execute the judgment of the fatherless and widow, and loveth the stranger, in giving him food and raiment. Love ye therefore the stranger : for ye were strangers in the land of Egypt. Thou shalt fear the LORD thy God ; him shalt thou serve, and to him shalt thou cleave, and swear by his name. He *is* thy praise, and he *is* thy God, that hath done for thee these great and terrible things, which thine eyes have seen. Thy fathers went down into Egypt with threescore and ten persons ; and now the LORD thy God hath made thee as the stars of heaven for multitude.

2nd LESSON FOR EVENING.

Colossians ii.

FOR I would that ye knew what great conflict I have for you, and *for* them at Laodicea, and *for* as many as have not seen my face in the flesh ; that their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgement of the mystery of God, and of the Father, and of Christ ; in whom are hid all the treasures of wisdom and knowledge. And this I say, lest any man should beguile you with enticing words. For though I be absent in the flesh, yet am I with you in the spirit, joying and beholding your order, and the steadfastness of your faith in Christ. As ye have therefore received Christ Jesus the Lord, *so* walk ye in him : rooted and built up in him, and established in the faith, as ye have been taught, abounding therein with thanksgiving. Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. For in him dwelleth all the fulness of the Godhead bodily. And ye are complete in him, which is the head of all principality and power : in whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ : buried with him in baptism, wherein also ye are risen with *him* through the faith of the operation of God, who hath raised him from the dead. And you, being dead in your sins and the uncircum-

cision of your flesh, hath he quickened together with him, having forgiven you all trespasses ; blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross ; *and* having spoiled principalities and powers, he made a show of them openly, triumphing over them in it. Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the Sabbath *days* : which are a shadow of things to come ; but the body *is* of Christ. Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind, and not holding the Head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God. Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances, (touch not ; taste not ; handle not ; which all are to perish with the using ;) after the commandments and doctrines of men ? Which things have indeed a show of wisdom in will worship, and humility, and neglecting of the body ; not in any honour to the satisfying of the flesh.

The Second Sunday
after Christmas.

1st LESSON FOR MORNING.

Isaiah xli.

KEEP silence before me, O islands ; and let the people

renew *their* strength : let them come near ; then let them speak : let us come near together to judgment. Who raised up the righteous *man* from the east, called him to his foot, gave the nations before him, and made *him* rule over kings ? he gave *them* as the dust to his sword, and as driven stubble to his bow. He pursued them, and passed safely ; *even* by the way that he had not gone with his feet. Who hath wrought and done *it*, calling the generations from the beginning ? I the LORD, the first, and with the last ; I *am* he. The isles saw *it*, and feared ; the ends of the earth were afraid, drew near, and came. They helped every one his neighbour ; and *every one* said to his brother, Be of good courage. So the carpenter encouraged the goldsmith, and he that smootheneth with the hammer him that smote the anvil, saying, It is ready for the sodering : and he fastened it with nails, *that* it should not be moved. But thou, Israel, *art* my servant, Jacob whom I have chosen, the seed of Abraham my friend. *Thou* whom I have taken from the ends of the earth, and called thee from the chief men thereof, and said unto thee, Thou *art* my servant ; I have chosen thee, and not cast thee away.

Fear thou not ; for I *am* with thee : be not dismayed ; for I *am* thy God : I will strengthen thee ; yea, I will help thee ; yea, I will uphold thee with the right hand of my righteousness. Behold, all they that were incensed against thee shall be ashamed and confounded : they shall be as nothing ; and they that strive with thee shall perish. Thou

shalt seek them, and shalt not find them, *even* them that contended with thee : they that war against thee shall be as nothing, and as a thing of nought. For I the LORD thy God will hold thy right hand, saying unto thee, Fear not ; I will help thee. Fear not, thou worm Jacob, and ye men of Israel ; I will help thee, saith the LORD, and thy Redeemer, the Holy One of Israel. Behold, I will make thee a new sharp threshing instrument having teeth : thou shalt thresh the mountains, and beat *them* small, and shalt make the hills as chaff. Thou shalt fan them, and the wind shall carry them away, and the whirlwind shall scatter them : and thou shalt rejoice in the LORD, and shalt glory in the Holy One of Israel.

When the poor and needy seek water, and *there is* none, and their tongue faileth for thirst, I the LORD will hear them, *I* the God of Israel will not forsake them. I will open rivers in high places, and fountains in the midst of the valleys : I will make the wilderness a pool of water, and the dry land springs of water. I will plant in the wilderness the cedar, the shittah tree, and the myrtle, and the oil tree ; I will set in the desert the fir tree, and the pine, and the box tree together : that they may see, and know, and consider, and understand together, that the hand of the LORD hath done this, and the Holy One of Israel hath created it. Produce your cause, saith the LORD ; bring forth your strong reasons, saith the King of Jacob. Let them bring *them* forth, and shew us what shall happen : let them shew the former things, what they *be*, that we may consider

them, and know the latter end of them ; or declare us things for to come. Show the things that are to come hereafter, that we may know that ye *are* gods : yea, do good, or do evil, that we may be dismayed, and behold *it* together. Behold, ye *are* of nothing, and your work of nought : an abomination *is* he that chooseth you. I have raised up *one* from the north, and he shall come : from the rising of the sun shall he call upon my name : and he shall come upon princes as *upon* mortar, and as the potter treadeth clay. Who hath declared from the beginning, that we may know ? and beforetime, that we may say, *He is* righteous ? yea, *there is* none that sheweth, yea, *there is* none that declareth, yea, *there is* none that heareth your words. The first *shall say* to Zion, Behold, behold them : and I will give to Jerusalem one that bringeth good tidings. For I beheld, and *there was* no man ; even among them, and *there was* no counsellor, that, when I asked of them, could answer a word. Behold, they *are* all vanity ; their works *are* nothing : their molten images *are* wind and confusion.

2nd LESSON FOR MORNING.

Mark i. to v. 16.

THE beginning of the gospel of Jesus Christ, the Son of God ; as it is written in the prophets, Behold, I send my messenger before thy face, which shall prepare thy way before thee. The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. John did baptize in the wilderness, and preach the baptism of repentance for

the remission of sins. And there went out unto him all the land of Judea, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins. And John was clothed with camel's hair, and with a girdle of a skin about his loins ; and he did eat locusts and wild honey ; and preached, saying, There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose. I indeed have baptized you with water : but he shall baptize you with the Holy Ghost. And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan. And straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him : and there came a voice from heaven, *saying*, Thou art my beloved Son, in whom I am well pleased. And immediately the spirit driveth him into the wilderness. And he was there in the wilderness forty days, tempted of Satan ; and was with the wild beasts ; and the angels ministered unto him. Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God, and saying, The time is fulfilled, and the kingdom of God is at hand : repent ye, and believe the gospel.

1st LESSON FOR EVENING.

Isaiah xlii.

BEHOLD my servant, whom I uphold : mine elect, in whom my soul delighteth ; I have put my spirit upon him : he shall bring forth judgment to the Gentiles. He shall not

cry, nor lift up, nor cause his voice to be heard in the street. A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto truth. He shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law.

Thus saith God the LORD, he that created the heavens, and stretched them out; he that spread forth the earth, and that which cometh out of it; he that giveth breath unto the people upon it, and spirit to them that walk therein: I the LORD have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles; to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house. I am the LORD: that is my name: and my glory will I not give to another, neither my praise to graven images. Behold, the former things are come to pass, and new things do I declare: before they spring forth I tell you of them. Sing unto the LORD a new song, and his praise from the end of the earth, ye that go down to the sea, and all that is therein; the isles, and the inhabitants thereof. Let the wilderness and the cities thereof lift up *their voice*, the villages that Kedar doth inhabit: let the inhabitants of the rock sing, let them shout from the top of the mountains. Let them give glory unto the LORD, and declare his praise in the islands. The LORD shall go forth as a mighty man, he shall stir up jealousy like a man of

war: he shall cry, yea, roar; he shall prevail against his enemies. I have long time holden my peace; I have been still, and restrained myself: now will I cry like a travailing woman; I will destroy and devour at once. I will make waste mountains and hills, and dry up all their herbs; and I will make the rivers islands, and I will dry up the pools. And I will bring the blind by a way that they knew not; I will lead them in paths that they have not known: I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them.

They shall be turned back, they shall be greatly ashamed, that trust in graven images, that say to the molten images, Ye are our gods. Hear, ye deaf; and look, ye blind, that ye may see. Who is blind, but my servant? or deaf, as my messenger that I sent? who is blind as he that is perfect, and blind as the LORD's servant? Seeing many things, but thou observest not; opening the ears, but he heareth not. The LORD is well pleased for his righteousness' sake; he will magnify the law, and make it honourable. But this is a people robbed and spoiled; they are all of them snared in holes, and they are hid in prison houses: they are for a prey, and none delivereth; for a spoil, and none saith, Restore. Who among you will give ear to this? who will hearken and hear for the time to come? who gave Jacob for a spoil, and Israel to the robbers? did not the LORD, he against whom we have sinned? for they would not walk

in his ways, neither were they obedient unto his law. Therefore he hath poured upon him the fury of his anger, and the strength of battle : and it hath set him on fire round about, yet he knew not ; and it burned him, yet he laid it not to heart.

2nd LESSON FOR EVENING.

Hebrews ii.

THEREFORE we ought to give the more earnest heed to the things which we have heard, lest at any time we should let *them* slip. For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompence of reward ; how shall we escape, if we neglect so great salvation ; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard *him* ; God also bearing *them* witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will ? for unto the angels hath he not put in subjection the world to come, whereof we speak. But one in a certain place testified, saying, What is man, that thou art mindful of him ? or the son of man, that thou visitest him ? thou madest him a little lower than the angels ; thou crownedst him with glory and honour, and didst set him over the works of thy hands : thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing *that is* not put under him. But now we see not yet all things put under him. But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned

with glory and honour ; that he by the grace of God should taste death for every man. For it became him, for whom *are* all things, and by whom *are* all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings. For both he that sanctifieth and they who are sanctified *are* all of one : for which cause he is not ashamed to call them brethren, saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee. And again, I will put my trust in him. And again, Behold I and the children which God hath given me. Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same ; that through death he might destroy him that had the power of death, that is, the devil ; and deliver them who through fear of death were all their lifetime subject to bondage. For verily he took not on *him* the nature of angels ; but he took on *him* the seed of Abraham. Wherefore in all things it behoved him to be made like unto *his* brethren, that he might be a merciful and faithful high priest in things *pertaining* to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succour them that are tempted.

The Epiphany,

OR THE MANIFESTATION OF
CHRIST TO THE GENTILES.

1st LESSON FOR MORNING.

Isaiah ix.

ARISE, shine ; for thy light
is come, and the glory of

the LORD is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the LORD shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising. Lift up thine eyes round about, and see: all they gather themselves together, they come to thee: thy sons shall come from far, and thy daughters shall be nursed at *thy* side. Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged; because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee. The multitude of camels shall cover thee, the dromedaries of Midian and Ephah; all they from Sheba shall come: they shall bring gold and incense; and they shall shew forth the praises of the LORD. All the flocks of Kedar shall be gathered together unto thee, the rams of Nebaioth shall minister unto thee: they shall come up with acceptance on mine altar, and I will glorify the house of my glory. Who *are* these *that* fly as a cloud, and as the doves to their windows? Surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, unto the name of the LORD thy God, and to the Holy One of Israel, because he hath glorified thee. And the sons of strangers shall build up thy walls, and their kings shall minister unto thee: for in my wrath I smote thee, but in my favour have I had mercy on thee. Therefore thy gates shall

be open continually; they shall not be shut day nor night; that *men* may bring unto thee the forces of the Gentiles, and *that* their kings *may be* brought. For the nation and kingdom that will not serve thee shall perish; yea, *those* nations shall be utterly wasted. The glory of Lebanon shall come unto thee, the fir tree, the pine tree, and the box together, to beautify the place of my sanctuary; and I will make the place of my feet glorious. The sons also of them that afflicted thee shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet; and they shall call thee, The city of the LORD, The Zion of the Holy One of Israel. Whereas thou hast been forsaken and hated, so that no man went through *thee*, I will make thee an eternal excellency, a joy of many generations. Thou shalt also suck the milk of the Gentiles, and shalt suck the breast of kings: and thou shalt know that I the LORD *am* thy Saviour and thy Redeemer, the mighty One of Jacob. For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron: I will also make thy officers peace, and thine exactors righteousness. Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates Praise. The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the LORD shall be unto thee an everlasting light, and thy God thy glory. Thy sun shall no more go down;

neither shall thy moon withdraw itself: for the LORD shall be thine everlasting light, and the days of thy mourning shall be ended. Thy people also *shall* be all righteous: they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified. A little one shall become a thousand, and a small one a strong nation: I the LORD will hasten it in his time.

2nd LESSON FOR MORNING.

Romans xi.

I SAY then, Hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin. God hath not cast away his people which he foreknew. Wot ye not what the scripture saith of Elias? how he maketh intercession to God against Israel, saying, Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life. But what saith the answer of God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to the *image* of Baal. Even so then at this present time also there is a remnant according to the election of grace. And if by grace, then *is it* no more of works: otherwise grace is no more grace. But if *it be* of works, then is it no more grace: otherwise work is no more work. What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded (according as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that

they should not hear;) unto this day. And David saith, Let their table be made a snare, and a trap, and a stumbling-block, and a recompence unto them: let their eyes be darkened, that they may not see, and bow down their back always. I say then, Have they stumbled that they should fall? God forbid: but *rather* through their fall salvation *is come* unto the Gentiles, for to provoke them to jealousy. Now if the fall of them *be* the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness? For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office: if by any means I may provoke to emulation *them which* are my flesh, and might save some of them. For if the casting away of them *be* the reconciling of the world, what *shall* the receiving of *them be*, but life from the dead? For if the first-fruit *be* holy, the lump *is* also *holy*: and if the root *be* holy, so *are* the branches. And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree; boast not against the branches. But if thou boast, thou bearest not the root, but the root thee. Thou wilt say then, The branches were broken off, that I might be grafted in. Well; because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear: for if God spared not the natural branches, *take heed* lest he also spare not thee. Behold

therefore the goodness and severity of God : on them which fell, severity ; but toward thee, goodness, if thou continue in *his* goodness : otherwise thou also shalt be cut off. And they also, if they abide not still in unbelief, shall be grafted in : for God is able to graft them in. For if thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree : how much more shall these, which be the natural *branches*, be grafted into their own olive tree ? For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits ; that blindness in part has happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved : as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob : for this *is* my covenant unto them, when I shall take away their sins. As concerning the gospel, *they are* enemies for your sakes : but as touching the election, *they are* beloved for the fathers' sakes. For the gifts and calling of God *are* without repentance. For as ye in times past have not believed God, yet have now obtained mercy through their unbelief : even so have these also now not believed, that through your mercy they also may obtain mercy. For God hath concluded them all in unbelief, that he might have mercy upon all. O the depth of the riches both of the wisdom and knowledge of God ! how unsearchable *are* his judgments, and his ways past finding out ! For who hath

known the mind of the Lord ? or who hath been his counselor ? or who hath first given to him, and it shall be recompensed unto him again ? For of him, and through him, and to him, *are* all things : to whom *be* glory for ever. Amen.

1st LESSON FOR EVENING.

Isaiah xlix.

LISTEN, O isles, unto me ; and hearken, ye people, from far ; The LORD hath called me from the womb ; from the bowels of my mother hath he made mention of my name. And he hath made my mouth like a sharp sword ; in the shadow of his hand hath he hid me, and made me a polished shaft ; in his quiver hath he hid me ; and said unto me, Thou *art* my servant, O Israel, in whom I will be glorified. Then I said, I have laboured in vain, I have spent my strength for nought, and in vain : *yet* surely my judgment *is* with the LORD, and my work with my God.

And now, saith the LORD that formed me from the womb *to be* his servant, to bring Jacob again to him, Though Israel be not gathered, yet shall I be glorious in the eyes of the LORD, and my God shall be my strength. And he said, It is a light thing that thou shouldst be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel : I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth. Thus saith the LORD, the Redeemer of Israel, *and* his Holy One, to him whom man despiseth, to him whom

the nation abhorreth, to a servant of rulers, Kings shall see and arise, princes also shall worship, because of the LORD that is faithful, *and* the Holy One of Israel, and he shall choose thee. Thus saith the LORD, In an acceptable time have I heard thee, and in a day of salvation have I helped thee: and I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages; that thou mayest say to the prisoners, Go forth; to them that *are* in darkness, Shew yourselves. They shall feed in the ways, and their pastures *shall be* in all high places. They shall not hunger, nor thirst; neither shall the heat nor sun smite them: for he that hath mercy on them shall lead them, even by the springs of water shall he guide them. And I will make all my mountains a way, and my highways shall be exalted. Behold, these shall come from far: and, lo, these from the north and from the west; and these from the land of Sinim.

Sing, O heavens; and be joyful, O earth; and break forth into singing, O mountains: for the LORD hath comforted his people, and will have mercy upon his afflicted. But Zion said, The LORD hath forsaken me, and my Lord hath forgotten me. Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee. Behold, I have graven thee upon the palms of *my* hands; thy walls *are* continually before me. Thy children shall make haste; thy destroy-

ers and they that made thee waste shall go forth of thee.

Lift up thine eyes round about, and behold: all these gather themselves together, *and* come to thee. As I live, saith the LORD, thou shalt surely clothe thee with them all, as with an ornament, and bind them *on thee*, as a bride *doeth*. For thy waste and thy desolate places, and the land of thy destruction, shall even now be too narrow by reason of the inhabitants, and they that swallowed thee up shall be far away. The children which thou shalt have, after thou hast lost the other, shall say again in thine ears, The place is too strait for me: give place to me that I may dwell. Then shalt thou say in thine heart, Who hath begotten me these, seeing I have lost my children, and am desolate, a captive, and removing to and fro? and who hath brought up these? Behold, I was left alone; these, where *had they been?* Thus saith the Lord GOD, Behold, I will lift up mine hand to the Gentiles, and set up my standard to the people: and they shall bring thy sons in *their* arms, and thy daughters shall be carried upon *their* shoulders. And kings shall be thy nursing fathers, and their queens thy nursing mothers: they shall bow down to thee with *their* face toward the earth, and lick up the dust of thy feet; and thou shalt know that I *am* the LORD: for they shall not be ashamed that wait for me.

Shall the prey be taken from the mighty, or the lawful captive delivered? But thus saith the LORD, Even the captives of the mighty shall be taken a-

way, and the prey of the terrible shall be delivered: for I will contend with him that contendeth with thee, and I will save thy children. And I will feed them that oppress thee with their own flesh; and they shall be drunken with their own blood, as with sweet wine: and all flesh shall know that I the LORD *am* thy Saviour and thy Redeemer, the mighty One of Jacob.

2nd LESSON FOR EVENING.

John ii. to v. 12.

AND the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there: and both Jesus was called, and his disciples, to the marriage. And when they wanted wine, the mother of Jesus saith unto him, They have no wine. Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come. His mother saith unto the servants, Whatsoever he saith unto you, do *it*. And there were set there six waterpots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece. Jesus saith unto them, Fill the waterpots with water. And they filled them up to the brim. And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare *it*. When the ruler of the feast had tasted the water that was made wine, and knew not whence it was: (but the servants which drew the water knew;) the governor of the feast called the bridegroom, and saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is

worse; *but* thou hast kept the good wine until now. This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him.

The First Sunday after the Epiphany.

1st LESSON FOR MORNING.

Isaiah xlv.

YET now hear, O Jacob my servant; and Israel, whom I have chosen: thus saith the LORD that made thee, and formed thee from the womb, *which* will help thee; Fear not, O Jacob, my servant; and thou, Jesurun, whom I have chosen. For I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my spirit upon thy seed, and my blessing upon thine offspring: and they shall spring up *as* among the grass, as willows by the water courses. One shall say, I *am* the LORD's; and another shall call *himself* by the name of Jacob; and another shall subscribe *with* his hand unto the LORD, and surname *himself* by the name of Israel. Thus saith the LORD the King of Israel, and his Redeemer the LORD of hosts; I *am* the first, and I *am* the last; and beside me *there is* no God. And who, as I, shall call, and shall declare it, and set it in order for me, since I appointed the ancient people? and the things that are coming, and shall come, let them shew unto them. Fear ye not, neither be afraid: have not I told thee from that time, and have declared *it*? ye *are* even my witnesses. Is there a God beside me? yea, *there is* no God; I know not *any*.

They that make a graven image *are* all of them vanity; and their delectable things shall not profit; and they *are* their own witnesses; they see not, nor know; that they may be ashamed. Who hath formed a god, or molten a graven image *that* is profitable for nothing? Behold, all his fellows shall be ashamed: and the workmen, they *are* of men: let them all be gathered together, let them stand up; *yet* they shall fear, *and* they shall be ashamed together. The smith with the tongs both worketh in the coals, and fashioneth it with hammers, and worketh it with the strength of his arms: yea, he is hungry, and his strength faileth: he drinketh no water, and is faint. The carpenter stretcheth out *his* rule; he maketh it out with a line; he fitteth it with planes, and he marketh it out with the compass, and maketh it after the figure of a man, according to the beauty of a man; that it may remain in the house. He heweth him down cedars, and taketh the cypress and the oak, which he strengtheneth for himself among the trees of the forest: he planteth an ash, and the rain doth nourish *it*. Then shall it be for a man to burn; for he will take thereof, and warm himself; yea, he kindleth *it*, and baketh bread; yea, he maketh a god, and worshippeth *it*; he maketh it a graven image, and falleth down thereto. He burneth part thereof in the fire; with part thereof he eateth flesh; he roasteth roast, and is satisfied: yea, he warmeth *himself*, and saith, Aha, I am warm, I have seen the fire: and the residue there-

of he maketh a god, *even* his graven image: he falleth down unto it, and worshippeth *it*, and prayeth unto it, and saith, Deliver me; for thou *art* my god. They have not known nor understood: for he hath shut their eyes, that they cannot see; *and* their hearts, that they cannot understand. And none considereth in his heart, neither is *there* knowledge nor understanding to say, I have burned part of it in the fire; yea, also I have baked bread upon the coals thereof; I have roasted flesh, and eaten *it*: and shall I make the residue thereof an abomination? shall I fall down to the stock of a tree? He feedeth on ashes: a deceived heart hath turned him aside, that he cannot deliver his soul, nor say, *Is there* not a lie in my right hand?

Remember these, O Jacob and Israel; for thou *art* my servant: I have formed thee; thou *art* my servant: O Israel, thou shalt not be forgotten of me. I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins: return unto me; for I have redeemed thee. Sing, O ye heavens; for the LORD hath done *it*: shout, ye lower parts of the earth: break forth into singing, ye mountains, O forest, and every tree therein: for the LORD hath redeemed Jacob, and glorified himself in Israel. Thus saith the LORD, thy Redeemer, and he that formed thee from the womb, *I am* the LORD that maketh all *things*; that stretcheth forth the heavens alone; that spreadeth abroad the earth by myself; that frustrateth the tokens of the liars, and maketh diviners

mad; that turneth wise *men* backward, and maketh their knowledge foolish; that confirmeth the word of his servant, and performeth the counsel of his messengers; that saith to Jerusalem, Thou shalt be inhabited; and to the cities of Judah, Ye shall be built, and I will raise up the decayed places thereof: that saith to the deep, Be dry, and I will dry up thy rivers: that saith of Cyrus, *He is my shepherd*, and shall perform all my pleasure: even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid.

2nd LESSON FOR MORNING.

Matthew ii. v. 13.

AND when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him. When he arose, he took the young child and his mother by night, and departed into Egypt: and was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son. Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and went forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently inquired of the wise men. Then was fulfilled that which was spoken by Jeremy the prophet, saying, In Rama was there a voice heard, lamen-

tation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not.

But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt, saying, Arise, and take the young child and his mother, and go into the land of Israel: for they are dead which sought the young child's life. And he arose, and took the young child and his mother, and came into the land of Israel. But when he heard that Archelaus did reign in Judea in the room of his father Herod, he was afraid to go thither: notwithstanding, being warned of God in a dream, he turned aside into the parts of Galilee: and he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene.

1st LESSON FOR EVENING.

Isaiah xlv.

THUS saith the LORD to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings, to open before him the two leaved gates; and the gates shall not be shut; I will go before thee, and make the crooked places straight: I will break in pieces the gates of brass, and cut in sunder the bars of iron: and I will give thee the treasures of darkness, and hidden riches of secret places, that thou mayest know that I, the LORD, which call thee by thy name, am the God of Israel. For Jacob my servant's sake, and Israel mine elect, I have even called thee by thy

name : I have surnamed thee, though thou hast not known me.

I am the LORD, and there is none else, there is no God beside me : I girded thee, though thou hast not known me : that they may know from the rising of the sun, and from the west, that there is none beside me. I am the LORD, and there is none else, I form the light, and create darkness : I make peace, and create evil : I the LORD do all these things. Drop down, ye heavens, from above, and let the skies pour down righteousness : let the earth open, and let them bring forth salvation, and let righteousness spring up together ; I the LORD have created it, Woe unto him that striveth with his Maker ! *Let the potsherd strive with the potsherds of the earth.* Shall the clay say to him that fashioneth it, What makest thou ? or thy work, He hath no hands ? Woe unto him that saith unto his father, What begetteth thou ? or to the woman, What hast thou brought forth ? Thus saith the LORD, the Holy One of Israel, and his Maker, Ask me of things to come concerning my sons, and concerning the work of my hands command ye me. I have made the earth, and created man upon it : I, even my hands, have stretched out the heavens, and all their hosts have I commanded. I have raised him up in righteousness, and I will direct all his ways : he shall build my city, and he shall let go my captives, not for price nor reward, saith the LORD of hosts. Thus saith the Lord, The labour of Egypt, and merchandise of Ethiopia and of the Sabeans, men of stature, shall come over unto thee, and they shall be

thine : they shall come after thee ; in chains they shall come over, and they shall fall down unto thee, they shall make supplication unto thee, *saying, Surely God is in thee ; and there is none else, there is no God.* Verily thou art a God that hidest thyself, O God of Israel, the Saviour. They shall be ashamed, and also confounded, all of them : they shall go to confusion together *that are makers of idols.* But Israel shall be saved in the LORD with an everlasting salvation : ye shall not be ashamed nor confounded world without end. For thus saith the LORD that created the heavens ; God himself that formed the earth and made it ; he hath established it, he created it not in vain, he formed it to be inhabited : *I am the LORD ; and there is none else.* I have not spoken in secret, in a dark place of the earth : I said not unto the seed of Jacob, Seek ye me in vain : I the LORD speak righteousness, I declare things that are right.

Assemble yourselves and come ; draw near together, ye *that are* escaped of the nations : they have no knowledge that set up the wood of their graven image, and pray unto a god *that cannot save.* Tell ye, and bring them near ; yea, let them take counsel together : who hath declared this from ancient time ? *who hath told it from that time ? have not I the LORD ? and there is no God else beside me ; a just God and a Saviour ; there is none beside me.* Look unto me, and be ye saved, all the ends of the earth : for *I am God, and there is none else.* I have sworn by myself, the word is gone out of my mouth in

righteousness, and shall not return. That unto me every knee shall bow, every tongue shall swear. Surely, shall *one* say, in the LORD have I righteousness and strength: *even* to him shall *men* come; and all that are incensed against him shall be ashamed. In the LORD shall all the seed of Israel be justified, and shall glory.

2nd LESSON FOR EVENING.

I. Corinthians iii.

AND I, brethren, could not speak unto you as unto spiritual, but as unto carnal, *even* as unto babes in Christ. I have fed you with milk, and not with meat: for hitherto ye were not able to *bear it*, neither yet now are ye able. For ye are yet carnal: for whereas *there is* among you envying, and strife, and divisions, are ye not carnal, and walk as men? For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal? Who then is Paul, and who *is* Apollos, but ministers by whom ye believed, *even* as the Lord gave to every man? I have planted, Apollos watered; but God gave the increase. So then neither is he that planteth anything, neither he that watereth; but God that giveth the increase. Now he that planteth and he that watereth are one: and every man shall receive his own reward according to his own labour. For we are labourers together with God: ye are God's husbandry, *ye are* God's building. According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he

buildeth thereupon. For other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire. Know ye not that ye are the temple of God, and *that* the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which *temple* ye are. Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise. For the wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness. And again, The Lord knoweth the thoughts of the wise, that they are vain. Therefore let no man glory in men. For all things are your's; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are your's; and ye are Christ's; and Christ *is* God's.

The Second Sunday after the Epiphany.

1st LESSON FOR MORNING.

Isalah li.

HEARKEN to me, ye that follow after righteousness,

ye that seek the LORD: look unto the rock *whence* ye are hewn, and to the hole of the pit *whence* ye are digged. Look unto Abraham your father, and unto Sarah *that* bare you: for I called him alone, and blessed him, and increased him. For the LORD shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden, and her desert like the garden of the LORD; joy and gladness shall be found therein, thanksgiving, and the voice of melody.

Hearken unto me, my people; and give ear unto me, O my nation: for a law shall proceed from me, and I will make my judgment to rest for a light of the people. My righteousness *is* near; my salvation is gone forth, and mine arms shall judge the people; the isles shall wait upon me, and on mine arm shall they trust. Lift up your eyes to the heavens, and look upon the earth beneath: for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner: but my salvation shall be for ever, and my righteousness shall not be abolished.

Hearken unto me, ye that know righteousness, the people in whose heart *is* my law; fear ye not the reproach of men, neither be ye afraid of their revilings. For the moth shall eat them up like a garment, and the worm shall eat them like wool: but my righteousness shall be for ever, and my salvation from generation to generation.

Awake, awake, put on strength, O arm of the LORD; awake, as

in the ancient days, in the generations of old. *Art* thou not it that hath cut Rahab, and wounded the dragon? *Art* thou not it which hath dried the sea, the waters of the great deep; that hath made the depths of the sea a way for the ransomed to pass over? Therefore the redeemed of the LORD shall return, and come with singing unto Zion; and everlasting joy *shall be* upon their head: they shall obtain gladness and joy; and sorrow and mourning shall flee away. I, *even I, am* he that comforteth you: who *art* thou, that thou shouldest be afraid of a man *that* shall die, and of the son of man *which* shall be made as grass; and forgettest the LORD thy maker, that hath stretched forth the heavens, and laid the foundations of the earth; and hast feared continually every day because of the fury of the oppressor, as if he were ready to destroy? and where *is* the fury of the oppressor? The captive exile hasteneth that he may be loosed, and that he should not die in the pit, nor that his bread should fail. But I *am* the LORD thy God, that divided the sea, whose waves roared: The LORD of hosts *is* his name. And I have put my words in thy mouth, and I have covered thee in the shadow of mine hand, that I may plant the heavens, and lay the foundations of the earth, and say unto Zion, Thou *art* my people.

Awake, awake, stand up, O Jerusalem, which has drunk at the hand of the LORD the cup of his fury; thou hast drunken the dregs of the cup of trembling, and wrung them out. *There is none to guide her among*

all the sons *whom* she hath brought forth ; neither *is there any* that taketh her by the hand of all the sons *that* she hath brought up. These two *things* are come unto thee ; who shall be sorry for thee ? desolation, and destruction, and the famine, and the sword : by whom shall I comfort thee ? Thy sons have fainted, they lie at the head of all the streets, as a wild bull in a net : they are full of the fury of the LORD, the rebuke of thy God.

Therefore hear now this, thou afflicted, and drunken, but not with wine : thus saith thy Lord the LORD, and thy God *that* pleadeth the cause of his people, Behold, I have taken out of thine hand the cup of trembling, *even* the dregs of the cup of my fury ; thou shalt no more drink it again : but I will put it into the hand of them that afflict thee ; which have said to thy soul, Bow down, that we may go over : and thou hast laid thy body as the ground, and as the street, to them that went over.

2nd LESSON FOR MORNING.

John i. v. 29.

THE next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world. This is he of whom I said, After me cometh a man which is preferred before me : for he was before me. And I knew him not : but that he should be made manifest to Israel, therefore am I come baptizing with water. And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him. And I knew him not :

but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost. And I saw, and bare record that this is the Son of God.

Again the next day after John stood, and two of his disciples ; and looking upon Jesus as he walked, he saith, Behold the Lamb of God ! And the two disciples heard him speak, and they followed Jesus. Then Jesus turned, and saw them following, and saith unto them, What seek ye ? They said unto him, Rabbi. (which is to say, being interpreted, Master,) where dwellest thou ? He saith unto them, Come and see. They came and saw where he dwelt, and abode with him that day : for it was about the tenth hour. One of the two which heard John *speak*, and followed him, was Andrew, Simon Peter's brother. He first findeth his own brother Simon, and saith unto him, We have found the Messiah, which is, being interpreted, the Christ. And he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon the son of Jona : thou shalt be called Cephas, which is by interpretation, A stone.

The day following Jesus would go forth into Galilee, and findeth Philip, and saith unto him, Follow me. Now Philip was of Bethsaida, the city of Andrew and Peter. Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph. And Nathanael said unto him,

Can there any good thing come out of Nazareth? Philip saith unto him, Come and see. Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile! Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig tree, I saw thee. Nathanael answered and saith unto him, Rabbi, thou art the Son of God; thou art the King of Israel. Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig tree, believest thou? thou shalt see greater things than these. And he saith unto him, Verily, verily, I say unto you. Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man.

1st LESSON FOR EVENING.

Isaiah lii. to v. 13.

A WAKE, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city: for henceforth there shall no more come into thee the uncircumcised and the unclean. Shake thyself from the dust; arise, and sit down, O Jerusalem: loose thyself from the bands of thy neck, O captive daughter of Zion. For thus saith the LORD, Ye have sold yourselves for nought; and ye shall be redeemed without money. For thus saith the Lord GOD, My people went down aforetime into Egypt to sojourn there; and the Assyrian oppressed them without cause. Now therefore, what have I here, saith the LORD, that my people is taken

away for nought? they that rule over them make them to howl, saith the LORD; and my name continually every day is blasphemed. Therefore my people shall know my name: therefore *they shall know* in that day that I *am* he that doth speak: behold, *it is I*.

How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth! Thy watchmen shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when the LORD shall bring again Zion.

Break forth into joy, sing together, ye waste places of Jerusalem: for the LORD hath comforted his people, he hath redeemed Jerusalem. The LORD hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God.

Depart ye, depart ye, go ye out from thence, touch no unclean thing; go ye out of the midst of her; be ye clean, that bear the vessels of the LORD. For ye shall not go out with haste, nor go by flight: for the LORD will go before you; and the God of Israel *will be* your rereward.

2nd LESSON FOR EVENING.

I. Corinthians xiii.

THOUGH I speak with the tongues of men and of angels, and have not charity, I am become *as* sounding brass, or a tinkling cymbal. And though I have *the gift of* prophecy, and understand all mysteries, and all knowledge; and though

I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed *the poor*, and though I give my body to be burned, and have not charity, it profiteth me nothing. Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth: but whether *there be* prophecies, they shall fail; whether *there be* tongues, they shall cease; whether *there be* knowledge, it shall vanish away. For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away. When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things. For now we see through a glass, darkly: but then face to face: now I know in part; but then shall I know even as also I am known. And now abideth faith, hope, charity, these three: but the greatest of these *is* charity.

The Third Sunday after the Epiphany.

1st LESSON FOR MORNING.

Isaiah liv.

SING, O barren, thou *that* didst not bear; break forth into singing, and cry aloud, thou *that* didst not travail with

child: for more *are* the children of the desolate than the children of the married wife, saith the LORD. Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes; for thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited. Fear not; for thou shalt not be ashamed: neither be thou confounded; for thou shalt not be put to shame: for thou shalt forget the shame of thy youth, and shalt not remember the reproach of thy widowhood any more. For thy Maker *is* thine husband; the LORD of hosts *is* his name; and thy Redeemer the Holy One of Israel; The God of the whole earth shall he be called. For the LORD hath called thee as a woman forsaken and grieved in spirit, and a wife of youth, when thou wast refused, saith thy God. For a small moment have I forsaken thee; but with great mercies will I gather thee. In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the LORD thy Redeemer. For this *is* as the waters of Noah unto me: for *as* I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I would not be wroth with thee, nor rebuke thee. For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the LORD that hath mercy on thee.

O thou afflicted, tossed with tempest, *and* not comforted, behold, I will lay thy stones with fair colours, and lay thy foundations with sapphires. And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones. And all thy children *shall be* taught of the LORD; and great *shall be* the peace of thy children. In righteousness shalt thou be established: thou shalt be far from oppression; for thou shalt not fear: and from terror; for it shall not come near thee. Behold, they shall surely gather together, *but* not by me: whosoever shall gather together against thee shall fall for thy sake. Behold, I have created the smith that bloweth the coals in the fire, and that bringeth forth an instrument for his work; and I have created the waster to destroy.

No weapon that is formed against thee shall prosper; and every tongue *that* shall rise against thee in judgment thou shalt condemn. This *is* the heritage of the servants of the LORD, and their righteousness *is* of me, saith the LORD.

2nd LESSON FOR MORNING.

Matthew iv. v. 12.

NOW when Jesus had heard that John was cast into prison, he departed into Galilee; and leaving Nazareth, he came and dwelt in Capernaum, which is upon the sea coast, in the borders of Zabulon and Nephthalim: that it might be fulfilled which was spoken by Esaias the prophet, saying, The land of Zabulon, and the land of Nephthalim, *by* the way of the sea, beyond Jordan, Galilee of the Gentiles; the people

which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up.

From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand.

And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers. And he saith unto them, Follow me, and I will make you fishers of men. And they straightway left *their* nets, and followed him. And going on from thence, he saw other two brethren, James *the son of* Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and he called them. And they immediately left the ship and their father, and followed him.

And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people. And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatick, and those that had the palsy; and he healed them. And there followed him great multitudes of people from Galilee, and from Decapolis, and from Jerusalem, and from Judæa, and from beyond Jordan.

1st LESSON FOR EVENING.

Isaiah lv.

HO, every one that thirsteth, come ye to the waters, and he that hath no money; come

ye, buy, and eat; yea, come, buy wine and milk without money and without price. Wherefore do ye spend money for *that which is not bread?* and your labour for *that which satisfieth not?* hearken diligently unto me, and eat ye *that which is good*, and let your soul delight itself in fatness. Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, *even the sure mercies of David*. Behold, I have given him *for a witness to the people*, a leader and commander to the people. Behold, thou shalt call a nation *that thou knowest not*, and nations *that knew not thee* shall run unto thee because of the LORD thy God, and for the Holy One of Israel; for he hath glorified thee.

Seek ye the LORD while he may be found, call ye upon him while he is near: let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the LORD, and he will have mercy upon him; and to our God, for he will abundantly pardon.

For my thoughts *are not your thoughts*, neither *are your ways my ways*, saith the LORD. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts. For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please,

and it shall prosper *in the thing* whereto I sent it. For ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap *their hands*. Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree: and it shall be to the LORD for a name, for an everlasting sign *that shall not be cut off*.

2nd LESSON FOR EVENING.

II. Corinthians iv.

THEREFORE seeing we have this ministry, as we have received mercy, we faint not; but have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God. But if our gospel be hid, it is hid to them that are lost: in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them. For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake. For God, who commanded the light to shine out of darkness, hath shined in our hearts, to *give* the light of the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us. *We are troubled on every side, yet not distressed; we are perplexed, but not in despair; per-*

secuted, but not forsaken; cast down, but not destroyed; always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body. For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh. So then death worketh in us, but life in you. We having the same spirit of faith, according as it is written, I believed, and therefore have I spoken; we also believe, and therefore speak; knowing that he which raised up the Lord Jesus shall raise up us also by Jesus, and shall present us with you. For all things *are* for your sakes, that the abundant grace might through the thanksgiving of many redound to the glory of God. For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen *are* temporal; but the things which are not seen *are* eternal.

The Fourth Sunday after the Epiphany.

1st LESSON FOR MORNING.

Isaiah lvii.

THE righteous perisheth, and no man layeth it to heart: and merciful men *are* taken away, none considering that the righteous is taken away from the evil to come. He shall

enter into peace: they shall rest in their beds, *each one walking in his uprightness.*

But draw near hither, ye sons of the sorceress, the seed of the adulterer and the whore. Against whom do ye sport yourselves? against whom make ye a wide mouth, and draw out the tongue? *are ye not children of transgression, a seed of falsehood, enflaming yourselves with idols under every green tree, slaying the children in the valleys under the cliffs of the rocks?* Among the smooth stones of the stream is thy portion; they, they *are* thy lot: even to them hast thou poured a drink offering, thou hast offered a meat offering. Should I receive comfort in these? Upon a lofty and high mountain hast thou set thy bed: even thither wentest thou up to offer sacrifice. Behind the doors also and the posts hast thou set up thy remembrance: for thou hast discovered *thyself to another* than me, and art gone up; thou hast enlarged thy bed, and made thee a covenant with them; thou lovedst their bed where thou sawest it. And thou wentest to the king with ointment, and didst increase thy perfumes, and didst send thy messengers afar off, and didst debase *thyself even unto hell.* Thou art wearied in the greatness of thy way; yet saidst thou not, There is no hope: thou hast found the life of thine hand; therefore thou wast not grieved. And of whom hast thou been afraid or feared, that thou hast lied, and hast not remembered me, nor laid it to thy heart? have not I held my peace even of old, and thou fearest me not? I will declare

thy righteousness, and thy works; for they shall not profit thee.

When thou criest, let thy companies deliver thee; but the wind shall carry them all away; vanity shall take *them*: but he that putteth his trust in me shall possess the land, and shall inherit my holy mountain; and shall say, Cast ye up, cast ye up, prepare the way, take up the stumblingblock out of the way of my people. For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also *that is* of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones. For I will not contend for ever, neither will I be always wroth: for the spirit should fail before me, and the souls *which* I have made. For the iniquity of his covetousness was I wroth, and smote him: I hid me, and was wroth, and he went on frowardly in the way of his heart. I have seen his ways, and will heal him: I will lead him also, and restore comforts unto him and to his mourners. I create the fruit of the lips; Peace, and to *him that is* far off, and to *him that is* near, saith the LORD; and I will heal him. But the wicked *are* like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. *There is* no peace, saith my God, to the wicked.

2nd LESSON FOR MORNING.

Luke iv. v. 14 to 33.

AND Jesus returned in the power of the Spirit into Galilee: and there went out a fame of him through all the region

round about. And he taught in their synagogues, being glorified of all.

And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read. And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written, The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord. And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him. And he began to say unto them, This day is this scripture fulfilled in your ears. And all bare him witness, and wondered at the gracious words which proceeded out of his mouth. And they said, Is not this Joseph's son? And he said unto them, Ye will surely say unto me this proverb, Physician, heal thyself: whatsoever we have heard done in Capernaum, do also here in thy country. And he said, Verily I say unto you, No prophet is accepted in his own country. But I tell you of a truth, many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land; but unto none of them was Elias sent, save unto Sarepta a city of Sidon,

unto a woman *that was* a widow. And many lepers were in Israel in the time of Eliseus the prophet; and none of them was cleansed, saving Naaman the Syrian. And all they in the synagogue, when they heard these things, were filled with wrath, and rose up, and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong. But he passing through the midst of them went his way, and came down to Capernaum, a city of Galilee, and taught them on the sabbath days. And they were astonished at his doctrine: for his word was with power.

1st LESSON FOR EVENING.

Isaiah lix.

BEHOLD, the LORD's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear: but your iniquities have separated between you and your God, and your sins have hid *his* face from you, that he will not hear. For your hands are defiled with blood, and your fingers with iniquity; your lips have spoken lies, your tongue hath muttered perverseness. None calleth for justice, nor *any* pleadeth for truth: they trust in vanity, and speak lies: they conceive mischief, and bring forth iniquity. They hatch cockatrice' eggs, and weave the spider's web: he that eateth of their eggs dieth, and that which is crushed breaketh out into a viper. Their webs shall not become garments, neither shall they cover themselves with their works: their works *are* works of iniquity, and the act of violence *is* in their

hands. Their feet run to evil, and they make haste to shed innocent blood: their thoughts *are* thoughts of iniquity; wasting and destruction *are* in their paths. The way of peace they know not; and *there is* no judgment in their goings: they have made them crooked paths: whosoever goeth therein shall not know peace.

Therefore is judgment far from us, neither doth justice overtake us: we wait for light, but behold obscurity; for brightness, *but* we walk in darkness. We grope for the wall like the blind, and we grope as if *we* had no eyes: we stumble at noonday as in the night; *we are* in desolate places as dead *men*. We roar all like bears, and mourn sore like doves: we look for judgment, but *there is* none; for salvation, *but it is* far off from us. For our transgressions are multiplied before thee, and our sins testify against us: for our transgressions *are* with us; and *as for* our iniquities, we know them; in transgressing and lying against the LORD, and departing away from our God, speaking oppression and revolt, conceiving and uttering from the heart words of falsehood. And judgment is turned away backward, and justice standeth afar off: for truth is fallen in the street, and equity cannot enter. Yea, truth faileth; and he *that* departeth from evil, maketh himself a prey: and the LORD saw *it*, and it displeased him that *there was* no judgment.

And he saw that *there was* no man, and wondered that *there was* no intercessor: therefore his arm brought salvation unto him; and his righteous-

ness, it sustained him. For he put on righteousness as a breastplate, and an helmet of salvation upon his head; and he put on the garments of vengeance for clothing, and was clad with zeal as a cloke. According to *their* deeds, accordingly he will repay, fury to his adversaries, recompence to his enemies; to the islands he will repay recompence. So shall they fear the name of the LORD from the west, and his glory from the rising of the sun. When the enemy shall come in like a flood, the Spirit of the LORD shall lift up a standard against him.

And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the LORD. As for me, this is my covenant with them, saith the LORD; My spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the LORD, from henceforth and for ever.

2nd LESSON FOR EVENING.

II. Corinthians v.

FOR we know that if our earthly house of *this* tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven: if so be that being clothed we shall not be found naked. For we that are in *this* tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life. Now he that

hath wrought us for the self-same thing is God, who also hath given unto us the earnest of the Spirit. Therefore *we are* always confident, knowing that, whilst we are at home in the body, we are absent from the Lord: (for we walk by faith, not by sight :) we are confident, *I say*, and willing rather to be absent from the body, and to be present with the Lord. Wherefore we labour, that, whether present or absent, we may be accepted of him. For we must all appear before the judgment seat of Christ; that every one may receive the things *done* in *his* body, according to that he hath done, whether *it be* good or bad. Knowing therefore the terror of the Lord, we persuade men; but we are made manifest unto God; and I trust also are made manifest in your consciences. For we commend not ourselves again unto you, but give you occasion to glory on our behalf, that ye may have somewhat to *answer* them which glory in appearance, and not in heart. For whether we be beside ourselves, *it is* to God: or whether we be sober, *it is* for your cause. For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: and *that* he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again. Wherefore henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we *him* no more. Therefore if any man *be* in Christ, *he is* a new creature: old things are passed away; behold, all things

are become new. And all things *are* of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; to wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech *you* by us: we pray *you* in Christ's stead, be ye reconciled to God. For he hath made him to *be* sin for us, who knew no sin; that we might be made the righteousness of God in him.

The Fifth Sunday after the Epiphany.

1st LESSON FOR MORNING.

Isaiah lxi.

THE Spirit of the Lord GOD *is* upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to *them that are bound*; to proclaim the acceptable year of the LORD, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the LORD, that he might be glorified.

And they shall build the old wastes, they shall raise up the former desolations, and they

shall repair the waste cities, the desolations of many generations. And strangers shall stand and feed your flocks, and the sons of the alien *shall be* your plowmen and your vinedressers. But ye shall be named the Priests of the LORD: *men* shall call you the Ministers of our God: ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves.

For your shame *ye shall have* double; and for confusion they shall rejoice in their portion: therefore in their land they shall possess the double: everlasting joy shall be unto them. For I the LORD love judgment, I hate robbery for burnt offering; and I will direct their work in truth, and I will make an everlasting covenant with them. And their seed shall be known among the Gentiles, and their offspring among the people: all that see them shall acknowledge them, that they *are* the seed *which* the LORD hath blessed. I will greatly rejoice in the LORD, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh *himself* with ornaments, and as a bride adorneth *herself* with her jewels. For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord GOD will cause righteousness and praise to spring forth before all the nations.

2nd LESSON FOR MORNING.

Matthew v.

AND seeing the multitudes, he went up into a mount-

tain : and when he was set, his disciples came unto him : and he opened his mouth and taught them, saying, Blessed *are* the poor in spirit : for their's is the kingdom of heaven. Blessed *are* they that mourn : for they shall be comforted. Blessed *are* the meek : for they shall inherit the earth. Blessed *are* they which do hunger and thirst after righteousness : for they shall be filled. Blessed *are* the merciful : for they shall obtain mercy. Blessed *are* the pure in heart : for they shall see God. Blessed *are* the peace-makers : for they shall be called the children of God. Blessed *are* they which are persecuted for righteousness' sake : for their's is the kingdom of heaven. Blessed *are* ye, when *men* shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad : for great *is* your reward in heaven : for so persecuted they the prophets which were before you.

Ye are the salt of the earth : but if the salt have lost his savour, wherewith shall it be salted ? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men. Ye are the light of the world. A city that is set on an hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick ; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

Think not that I am come to destroy the law, or the prophets : I am not come to de-

stroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven : but whosoever shall do and teach *them*, the same shall be called great in the kingdom of heaven. For I say unto you, That except your righteousness shall exceed *the righteousness* of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.

Ye have heard that it was said by them of old time, Thou shalt not kill ; and whosoever shall kill shall be in danger of the judgment : but I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment : and whosoever shall say to his brother, Raca, shall be in danger of the council : but whosoever shall say, Thou fool, shall be in danger of hell fire. Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee ; leave there thy gift before the altar, and go thy way ; first be reconciled to thy brother, and then come and offer thy gift. Agree with thine adversary quickly, whiles thou art in the way with him ; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.

Ye have heard that it was

said by them of old time, Thou shalt not commit adultery: but I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart. And if thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not *that* thy whole body should be cast into hell. And if thy right hand offend thee, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not *that* thy whole body should be cast into hell. It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement: but I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery.

Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths: but I say unto you, Swear not at all: neither by heaven; for it is God's throne: nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King. Neither shalt thou swear by thy head, because thou canst not make one hair white or black. But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil.

Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: but I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek,

turn to him the other also. And if any man will sue thee at the law, and take away thy coat, let him have *thy* cloke also. And whosoever shall compel thee to go a mile, go with him twain. Give to him that asketh thee, and from him that would borrow of thee turn not thou away.

Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you; that ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them which love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more *than others*? do not even the publicans so? Be ye therefore perfect, even as your Father which is in heaven is perfect.

1st LESSON FOR EVENING.

Isaiah lxii.

FOR Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp *that* burneth. And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the LORD shall name. Thou shalt also be a crown of glory in the hand of the LORD, and a royal

diadem in the hand of thy God. Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate: but thou shalt be called Hephzibah, and thy land Beulah: for the LORD delighteth in thee, and thy land shall be married.

For *as* a young man marrieth a virgin, *so* shall thy sons marry thee: and *as* the bridegroom rejoiceth over the bride, *so* shall thy God rejoice over thee. I have set watchmen upon thy walls, O Jerusalem, *which* shall never hold their peace day nor night: ye that make mention of the LORD, keep not silence, and give him no rest, till he establish, and till he make Jerusalem a praise in the earth. The LORD hath sworn by his right hand, and by the arm of his strength. Surely I will no more give thy corn *to be* meat for thine enemies; and the sons of the stranger shall not drink thy wine, for the which thou hast laboured: but they that have gathered it shall eat it, and praise the LORD; and they that have brought it together shall drink it in the courts of my holiness.

Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people. Behold, the LORD hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold, thy salvation cometh; behold, his reward *is* with him, and his work before him. And they shall call them, The holy people, The redeemed of the LORD: and thou shalt be called, Sought out, A city not forsaken.

2nd LESSON FOR EVENING.

Galatians ii.

THEN fourteen years after I went up again to Jerusalem with Barnabas, and took Titus with *me* also. And I went up by revelation, and communicated unto them that gospel which I preach among the Gentiles, but privately to them which were of reputation, lest by any means I should run, or had run, in vain. But neither Titus, who was with me, being a Greek, was compelled to be circumcised: and that because of false brethren unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage: to whom we gave place by subjection, no, not for an hour; that the truth of the gospel might continue with you. But of these who seemed to be somewhat, (whatsoever they were, it maketh no matter to me: God accepteth no man's person:) for they who seemed *to be somewhat* in conference added nothing to me: but contrariwise, when they saw that the gospel of the uncircumcision was committed unto me, as *the gospel* of the circumcision *was* unto Peter; (for he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles:) and when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that *we should go* unto the heathen, and they unto the circumcision. Only *they would* that we should remember the poor; the same which I also was forward to do. But when Peter was come to

Antioch, I withstood him to the face, because he was to be blamed. For before that certain came from James, he did eat with the Gentiles: but when they were come, he withdrew and separated himself, fearing them which were of the circumcision. And the other Jews dissembled likewise with him; inasmuch that Barnabas also was carried away with their dissimulation. But when I saw that they walked not uprightly according to the truth of the gospel, I said unto Peter before *them* all, If thou, being a Jew, livest after the manner of the Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews? We *who are* Jews by nature, and not sinners of the Gentiles, knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified. But if, while we seek to be justified by Christ, we ourselves also are found sinners, *is* therefore Christ the minister of sin? God forbid. For if I build again the things which I destroyed, I make myself a transgressor. For I through the law am dead to the law, that I might live unto God. I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me. I do not frustrate the grace of God: for if righteousness *come* by the law, then Christ is dead in vain.

The Sixth Sunday after the Epiphany.

1st LESSON FOR MORNING.

Isaiah lxxv.

I AM sought of *them* that asked not for me; I am found of *them* that sought me not: I said, Behold me, behold me, unto a nation *that* was not called by my name. I have spread out my hands all the day unto a rebellious people, which walketh in a way *that was* not good, after their own thoughts; a people that provoketh me to anger continually to my face; that sacrificeth in gardens, and burneth incense upon altars of brick; which remain among the graves, and lodge in the monuments, which eat swine's flesh, and broth of abominable *things is* in their vessels; which say, Stand by thyself, come not near to me; for I am holier than thou. These *are* a smoke in my nose, a fire that burneth all the day. Behold, *it is* written before me: I will not keep silence, but will recompense, even recompense into their bosom, your iniquities, and the iniquities of your fathers together, saith the LORD, which have burned incense upon the mountains, and blasphemed me upon the hills: therefore will I measure their former work into their bosom.

Thus saith the LORD, As the new wine is found in the cluster, and *one* saith, Destroy it not; for a blessing *is* in it: so will I do for my servants' sakes, that I may not destroy them all. And I will bring forth a seed out of Jacob, and out of Judah an inheritor of my mountains: and mine elect shall inherit it, and my ser-

vants shall dwell there. And Sharon shall be a fold of flocks, and the valley of Achor a place for the herds to lie down in, for my people that have sought me.

But ye *are* they that forsake the LORD, that forget my holy mountain, that prepare a table for that troop, and that furnish the drink offering unto that number. Therefore will I number you to the sword, and ye shall all bow down to the slaughter: because when I called, ye did not answer; when I spake, ye would not hear; but did evil before mine eyes, and did choose *that* wherein I delighted not. Therefore thus saith the Lord GOD, Behold, my servants shall eat, but ye shall be hungry: behold, my servants shall drink, but ye shall be thirsty: behold, my servants shall rejoice, but ye shall be ashamed: behold, my servants shall sing for joy of heart, but ye shall cry for sorrow of heart, and shall howl for vexation of spirit. And ye shall leave your name for a curse unto my chosen: for the Lord GOD shall slay thee, and call his servants by another name: that he who blesseth himself in the earth shall bless himself in the God of truth; and he that sweareth in the earth shall swear by the God of truth; because the former troubles are forgotten, and because they are hid from mine eyes.

For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind. But be ye glad and rejoice for ever *in that* which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy.

And I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall be no more heard in her, nor the voice of crying. There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old; but the sinner *being* an hundred years old shall be accursed. And they shall build houses, and inhabit *them*; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree *are* the days of my people, and mine elect shall long enjoy the work of their hands. They shall not labour in vain, nor bring forth for trouble; for they *are* the seed of the blessed of the LORD, and their offspring with them. And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear. The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust *shall* be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the LORD.

2nd LESSON FOR MORNING.

Matthew vi.

TAKE heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven. Therefore when thou doest *thine* alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you,

They have their reward. But when thou doest alms, let not thy left hand know what thy right hand doeth: that thine alms may be in secret: and thy Father which seeth in secret himself shall reward thee openly.

And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward. But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly. But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking. Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him. After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as *it is* in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen. For if ye forgive men their trespasses, your heavenly Father will also forgive you: but if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure

their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward. But thou, when thou fastest, anoint thine head, and wash thy face; that thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father, which seeth in secret, shall reward thee openly.

Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also. The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great *is* that darkness!

No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon. Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? Which of you by taking thought can add one cubit unto his stature? And why take ye

thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven, *shall he not much more clothe you, O ye of little faith?* Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? (for after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.

1st LESSON FOR EVENING.

Isaiah lxvi.

THUS saith the LORD, The heaven is my throne, and the earth is my footstool: where is the house that ye build unto me? and where is the place of my rest? For all those things hath mine hand made, and all those things have been, saith the LORD: but to this man will I look, *even to him that is poor and of a contrite spirit, and trembleth at my word.* He that killeth an ox is as if he slew a man; he that sacrificeth a lamb, as if he cut off a dog's neck; he that offereth an oblation, as if he offered swine's blood; he that burneth incense, as if he

blessed an idol. Yea, they have chosen their own ways, and their soul delighteth in their abominations. I also will choose their delusions, and will bring their fears upon them; because when I called, none did answer; when I spake, they did not hear: but they did evil before mine eyes, and chose *that* in which I delighted not.

Hear the word of the LORD, ye that tremble at his word; Your brethren that hated you, that cast you out for my name's sake, said, Let the LORD be glorified: but he shall appear to your joy, and they shall be ashamed. A voice of noise from the city, a voice of the LORD that rendereth recompence to his enemies. Before she travailed, she brought forth; before her pain came, she was delivered of a man child. Who hath heard such a thing? who hath seen such things? Shall the earth be made to bring forth in one day? or shall a nation be born at once? for as soon as Zion travailed, she brought forth her children. Shall I bring to the birth, and not cause to bring forth? saith the LORD: shall I cause to bring forth, and shut *the womb?* saith thy God. Rejoice ye with Jerusalem, and be glad with her, all ye that love her: rejoice for joy with her, all ye that mourn for her: that ye may suck, and be satisfied with the breasts of her consolation; that ye may milk out, and be delighted with the abundance of her glory. For thus saith the LORD, Behold, I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream: then shall ye suck, ye shall be borne

upon *her* sides, and be dandled upon *her* knees. As one whom his mother comforteth, so will I comfort you ; and ye shall be comforted in Jerusalem. And when ye see *this*, your heart shall rejoice, and your bones shall flourish like an herb : and the hand of the LORD shall be known toward his servants, and *his* indignation toward his enemies. For, behold, the LORD will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire. For by fire and by his sword will the LORD plead with all flesh : and the slain of the LORD shall be many. They that sanctify themselves, and purify themselves in the gardens behind one *tree* in the midst, eating swine's flesh, and the abomination, and the mouse, shall be consumed together, saith the LORD. For I *know* their works and their thoughts : it shall come, that I will gather all nations and tongues ; and they shall come, and see my glory. And I will set a sign among them, and I will send those that escape of them unto the nations, to Tarshish, Pul, and Lud, that draw the bow, to Tubal, and Javan, to the isles afar off, that have not heard my fame, neither have seen my glory ; and they shall declare my glory among the Gentiles. And they shall bring all your brethren *for* an offering unto the LORD out of all nations upon horses, and in chariots, and in litters, and upon mules, and upon swift beasts, to my holy mountain Jerusalem, saith the LORD, as the children of Israel bring an offering in a clean vessel into the house of the LORD.

And I will also take of them for priests *and* for Levites, saith the LORD. For as the new heavens and the new earth, which I will make, shall remain before me, saith the LORD, so shall your seed and your name remain. And it shall come to pass, *that* from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the LORD. And they shall go forth, and look upon the carcases of the men that have transgressed against me : for their worm shall not die, neither shall their fire be quenched ; and they shall be an abhorring unto all flesh.

2nd LESSON FOR EVENING.

Galatians iii.

O FOOLISH Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you ? This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith ? Are ye so foolish ? having begun in the Spirit, are ye now made perfect by the flesh ? Have ye suffered so many things in vain ? if *it be* yet in vain. He therefore that ministereth to you the Spirit, and worketh miracles among you, *doeth he it* by the works of the law, or by the hearing of faith ? even as Abraham believed God, and it was accounted to him for righteousness. Know ye therefore that they which are of faith, the same are the children of Abraham. And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel un-

to Abraham, *saying*, In thee shall all nations be blessed. So then they which be of faith are blessed with faithful Abraham. For as many as are of the works of the law are under the curse : for it is written, Cursed *is* every one that continueth not in all things which are written in the book of the law to do them. But that no man is justified by the law in the sight of God, *it is* evident : for, The just shall live by faith. And the law is not of faith : but, The man that doeth them shall live in them. Christ hath redeemed us from the curse of the law, being made a curse for us : for it is written, Cursed *is* every one that hangeth on a tree : that the blessing of Abraham might come on the Gentiles through Jesus Christ ; that we might receive the promise of the Spirit through faith. Brethren, I speak after the manner of men ; Though *it be* but a man's covenant, yet *if it be* confirmed, no man disannulleth, or addeth thereto. Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many ; but as of one, And to thy seed, which is Christ. And this I say, *that* the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect. For if the inheritance *be* of the law, *it is* no more of promise : but God gave *it* to Abraham by promise. Wherefore then *serveth* the law ? It was added because of transgressions, till the seed should come to whom the promise was made ; *and it was* ordained by angels in the hand

of a mediator. Now a mediator is not a *mediator* of one, but God is one. *Is* the law then against the promises of God ? God forbid : for if there had been a law given which could have given life, verily righteousness should have been by the law. But the scripture bath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe. But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed. Wherefore the law was our schoolmaster *to bring us* unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster. For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female : for ye are all one in Christ Jesus. And if ye *be* Christ's, then are ye Abraham's seed, and heirs according to the promise.

Septuagesima Sunday.

1st LESSON FOR MORNING.

Jeremiah v.

RUN ye to and fro through the streets of Jerusalem, and see now, and know, and seek in the broad places thereof, if ye can find a man, if there be *any* that executeth judgment, that seeketh the truth ; and I will pardon it. And though they say, The LORD liveth ; surely they swear falsely. O LORD, are not thine eyes upon the truth ? thou hast stricken them, but they have not grieved ;

thou hast consumed them, *but* they have refused to receive correction: they have made their faces harder than a rock; they have refused to return. Therefore I said, Surely these *are* poor; they *are* foolish: for they know not the way of the LORD, *nor* the judgment of their God. I will get me unto the great men, and will speak unto them; for they have known the way of the LORD, *and* the judgment of their God: but these have altogether broken the yoke, *and* burst the bonds. Wherefore a lion out of the forest shall slay them, *and* a wolf of the evenings shall spoil them, a leopard shall watch over their cities: every one that goeth out thence shall be torn in pieces: because their transgressions *are* many, *and* their backslidings *are* increased.

How shall I pardon thee for this? thy children have forsaken me, and sworn by *them that are* no gods: when I had fed them to the full, they then committed adultery, and assembled themselves by troops in the harlots' houses. They were *as* fed horses in the morning: every one neighed after his neighbour's wife. Shall I not visit for these *things*? saith the LORD: and shall not my soul be avenged on such a nation as this?

Go ye up upon her walls, and destroy; but make not a full end: take away her battlements; for they *are* not the LORD's. For the house of Israel and the house of Judah have dealt very treacherously against me, saith the LORD. They have belied the LORD, and said, *It is* not he; neither shall evil come upon us; neither shall we see

sword nor famine: and the prophets shall become wind, and the word *is* not in them: thus shall it be done unto them. Wherefore thus saith the LORD God of hosts. Because ye speak this word, behold, I will make my words in thy mouth fire, and this people wood, and it shall devour them. Lo, I will bring a nation upon you from far, O house of Israel, saith the LORD: *it is* a mighty nation, *it is* an ancient nation, a nation whose language thou knowest not, neither understandest what they say. Their quiver *is* as an open sepulchre, they *are* all mighty men. And they shall eat up thine harvest, and thy bread, *which* thy sons and thy daughters should eat: they shall eat up thy flocks and thine herds: they shall eat up thy vines and thy fig trees: they shall impoverish thy fenced cities, wherein thou trustedst, with the sword. Nevertheless in those days, saith the LORD, I will not make a full end with you.

And it shall come to pass, when ye shall say, Wherefore doeth the LORD our God all these *things* unto us? then shalt thou answer them, Like as ye have forsaken me, and served strange gods in your land, so shall ye serve strangers in a land *that is* not your's. Declare this in the house of Jacob, and publish it in Judah, saying, Hear now this, O foolish people, and without understanding: which have eyes, and see not; which have ears, and hear not: Fear ye not me? saith the LORD: will ye not tremble at my presence, which have placed the sand *for* the bound of the sea by a perpetual decree, that it cannot

pass it : and though the waves thereof toss themselves, yet can they not prevail ; though they roar, yet can they not pass over it ! But this people hath a revolting and a rebellious heart ; they are revolted and gone. Neither say they in their heart, Let us now fear the LORD our God, that giveth rain, both the former and the latter, in his season : he reserveth unto us the appointed weeks of the harvest.

Your iniquities have turned away these *things*, and your sins have withholden good *things* from you. For among my people are found wicked men : they lay wait, as he that setteth snares ; they set a trap, they catch men. As a cage is full of birds, so *are* their houses full of deceit : therefore they are become great, and waxen rich. They are waxen fat, they shine : yea, they overpass the deeds of the wicked : they judge not the cause, the cause of the fatherless, yet they prosper ; and the right of the needy do they not judge. Shall I not visit for these *things* ? saith the LORD : shall not my soul be avenged on such a nation as this ?

A wonderful and horrible thing is committed in the land ; the prophets prophesy falsely, and the priests bear rule by their means ; and my people love to have it so : and what will ye do in the end thereof ?

2nd LESSON FOR MORNING.

Matthew vii.

JUDGE not, that ye be not judged. For with what judgment ye judge, ye shall be judged : and with what measure ye mete, it shall be measured to you again. And why be-

holdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye ? Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye ; and, behold, a beam is in thine own eye ? Thou hypocrite, first cast out the beam out of thine own eye ; and then shalt thou see clearly to cast out the mote out of thy brother's eye.

Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.

Ask, and it shall be given you ; seek, and ye shall find ; knock, and it shall be opened unto you : for every one that asketh receiveth ; and he that seeketh findeth ; and to him that knocketh it shall be opened. Or what man is there of you, whom if his son ask bread, will he give him a stone ? or if he ask a fish, will he give him a serpent ? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him ? Therefore all things whatsoever ye would that men should do to you, do ye even so to them : for this is the law and the prophets.

Enter ye in at the strait gate : for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat : because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.

Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know

then by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit, but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them.

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.

Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it. And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine: for he taught them as *one* having authority, and not as the scribes.

1st LESSON FOR EVENING.

Jeremiah xxii.

THUS saith the LORD; Go down to the house of the king of Judah, and speak there this word, and say, Hear the word of the LORD, O king of Judah, that sitteth upon the throne of David, thou, and thy servants, and thy people that enter in by these gates: thus saith the LORD; Execute ye judgment and righteousness, and deliver the spoiled out of the hand of the oppressor: and do no wrong, do no violence to the stranger, the fatherless, nor the widow, neither shed innocent blood in this place. For if ye do this thing indeed, then shall there enter in by the gates of this house kings sitting upon the throne of David, riding in chariots and on horses, he, and his servants, and his people. But if ye will not hear these words, I swear by myself, saith the LORD, that this house shall become a desolation. For thus saith the LORD unto the king's house of Judah; Thou art Gilead unto me, and the head of Lebanon: yet surely I will make thee a wilderness, and cities which are not inhabited. And I will prepare destroyers against thee, every one with his weapons: and they shall cut down thy choice cedars, and cast them into the fire. And many nations shall pass by this city, and they shall say every man to his neighbour, Wherefore hath the LORD done thus unto this great city? Then they shall answer, Because they have forsaken the covenant of the LORD their God, and worshipped other gods, and served them.

Weep ye not for the dead,

neither bemoan him : *but* weep sore for him that goeth away : for he shall return no more, nor see his native country. For thus saith the LORD touching Shallum the son of Josiah king of Judah, which reigned instead of Josiah his father, which went forth out of this place ; He shall not return thither any more : but he shall die in the place whither they have led him captive, and shall see this land no more.

Woe unto him that buildeth his house by unrighteousness, and his chambers by wrong ; *that* useth his neighbour's service without wages, and giveth him not for his work ; that saith, I will build me a wide house and large chambers, and cutteth him out windows ; and *it is* cieled with cedar, and painted with vermillion. Shalt thou reign, because thou closest *thyself* in cedar ? did not thy father eat and drink, and do judgment and justice, and then *it was* well with him ? He judged the cause of the poor and needy ; then *it was* well with him ; was not this to know me ? saith the LORD. But thine eyes and thine heart are not but for thy covetousness, and for to shed innocent blood, and for oppression, and for violence, to do *it*. Therefore thus saith the LORD concerning Jehoiakim the son of Josiah king of Judah ; They shall not lament for him, *saying*, Ah my brother ! or, Ah sister ! they shall not lament for him, *saying*, Ah lord ! or, Ah his glory ! He shall be buried with the burial of an ass, drawn and cast forth beyond the gates of Jerusalem.

Go up to Lebanon, and cry ;

and lift up thy voice in Bashan, and cry from the passages : for all thy lovers are destroyed. I spake unto thee in thy prosperity ; *but* thou saidst, I will not hear. This *hath been* thy manner from thy youth, that thou obeyedst not my voice. The wind shall eat up all thy pastors, and thy lovers shall go into captivity : surely then shalt thou be ashamed and confounded for all thy wickedness. O inhabitant of Lebanon, that makest thy nest in the cedars, how gracious shalt thou be when pangs come upon thee, the pain as of a woman in travail ! *As* I live, saith the LORD, though Coniah the son of Jehoiakim king of Judah were the signet upon my right hand, yet would I pluck thee thence ; and I will give thee into the hand of them that seek thy life, and into the hand of *them* whose face thou fearest, even into the hand of Nebuchadrezzar king of Babylon, and into the hand of the Chaldeans. And I will cast thee out, and thy mother that bare thee, into another country, where ye were not born : and there shall ye die. But to the land whereunto they desire to return, thither shall they not return. *Is* this man Coniah a despised broken idol ? *is* he a vessel wherein is no pleasure ? wherefore are they cast out, he and his seed, and are cast into a land which they know not ? O earth, earth, earth, hear the word of the LORD. Thus saith the LORD, Write ye this man childless, a man *that* shall not prosper in his days : for no man of his seed shall prosper, sitting upon the throne of David, and ruling any more in Judah.

2nd LESSON FOR EVENING.

Ephesians i.

PAUL, an apostle of Jesus Christ by the will of God, to the saints which are at Ephesus, and to the faithful in Christ Jesus: Grace *be* to you, and peace, from God our Father, and from the Lord Jesus Christ. Blessed *be* the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly *places* in Christ: according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the beloved. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace; wherein he hath abounded toward us in all wisdom and prudence; having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself: that in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; *even* in him: in whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will: that we should be to the praise of his glory, who first trusted in Christ. In whom ye also *trust-*
ed, after that ye heard the word

of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory. Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints, cease not to give thanks for you, making mention of you in my prayers; that the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him: the eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what *is* the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, and set *him* at his own right hand in the heavenly *places*, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: and hath put all *things* under his feet, and gave him *to be* the head over all *things* to the church, which is his body, the fulness of him that filleth all in all.

Sexagesima Sunday.

1st LESSON FOR MORNING.

Jeremiah xxxv.

THE word which came unto Jeremiah from the LORD in the days of Jehoiakim the son of Josiah king of Judah,

saying, Go unto the house of the Rechabites, and speak unto them, and bring them into the house of the LORD, into one of the chambers, and give them wine to drink. Then I took Jaazaniah the son of Jeremiah, the son of Habaziniab, and his brethren, and all his sons, and the whole house of the Rechabites; and I brought them into the house of the LORD, into the chamber of the sons of Hanan, the son of Igdaliah, a man of God, which *was* by the chamber of the princes, which *was* above the chamber of Maaseiah the son of Shallum, the keeper of the door: and I set before the sons of the house of the Rechabites pots full of wine, and cups, and I said unto them, Drink ye wine. But they said, We will drink no wine: for Jonadab the son of Rechab our father commanded us, saying, Ye shall drink no wine, *neither* ye, nor your sons for ever: neither shall ye build house, nor sow seed, nor plant vineyard, nor have *any*: but all your days ye shall dwell in tents; that ye may live many days in the land where ye *be* strangers. Thus have we obeyed the voice of Jonadab the son of Rechab our father in all that he hath charged us, to drink no wine all our days, we, our wives, our sons, nor our daughters; nor to build houses for us to dwell in: neither have we vineyard, nor field, nor seed: but we have dwelt in tents, and have obeyed, and done according to all that Jonadab our father commanded us. But it came to pass, when Nebuchadrezzar king of Babylon came up into the land, that we said, Come, and let us go to Jerusa-

lem for fear of the army of the Chaldeans, and for fear of the army of the Syrians: so we dwell at Jerusalem.

Then came the word of the LORD unto Jeremiah, saying, Thus saith the LORD of hosts, the God of Israel; Go and tell the men of Judah and the inhabitants of Jerusalem, Will ye not receive instruction to hearken to my words? saith the LORD. The words of Jonadab the son of Rechab, that he commanded his sons not to drink wine, are performed; for unto this day they drink none, but obey their father's commandment: notwithstanding I have spoken unto you, rising early and speaking; but ye hearkened not unto me. I have sent also unto you all my servants the prophets, rising up early and sending *them*, saying, Return ye now every man from his evil way, and amend your doings, and go not after other gods to serve them, and ye shall dwell in the land which I have given to you and to your fathers: but ye have not inclined your ear, nor hearkened unto me. Because the sons of Jonadab the son of Rechab have performed the commandment of their father, which he commanded them; but this people hath not hearkened unto me: therefore thus saith the LORD God of hosts, the God of Israel; Behold, I will bring upon Judah and upon all the inhabitants of Jerusalem all the evil that I have pronounced against them: because I have spoken unto them, but they have not heard; and I have called unto them, but they have not answered.

And Jeremiah said unto the house of the Rechabites, Thus

saith the LORD of hosts, the God of Israel ; Because ye have obeyed the commandment of Jonadab your father, and kept all his precepts, and done according unto all that he hath commanded you : therefore thus saith the LORD of hosts, the God of Israel ; Jonadab the son of Rechab shall not want a man to stand before me for ever.

2nd LESSON FOR MORNING.

Luke vii. v. 19.

AND John calling unto him two of his disciples sent them to Jesus, saying, Art thou he that should come? or look we for another? When the men were come unto him, they said, John Baptist hath sent us unto thee, saying, Art thou he that should come? or look we for another? And in that same hour he cured many of their infirmities and plagues, and of evil spirits; and unto many that were blind he gave sight. Then Jesus answering said unto them, Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached. And blessed is he, whosoever shall not be offended in me.

And when the messengers of John were departed, he began to speak unto the people concerning John, What went ye out into the wilderness for to see? A reed shaken with the wind? But what went ye out for to see? A man clothed in soft raiment? Behold, they which are gorgeously apparelled, and live delicately, are in kings' courts. But what went ye out for to see? A prophet?

Yea, I say unto you, and much more than a prophet. This is he, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee. For I say unto you, Among those that are born of women there is not a greater prophet than John the Baptist: but he that is least in the kingdom of God is greater than he. And all the people that heard him, and the publicans, justified God, being baptized with the baptism of John. But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him.

And the Lord said, Whereunto then shall I liken the men of this generation? and to what are they like? They are like unto children sitting in the market place, and calling one to another, and saying, We have piped unto you, and ye have not danced; we have mourned to you, and ye have not wept. For John the Baptist came neither eating bread nor drinking wine; and ye say, He hath a devil. The Son of man is come eating and drinking; and ye say, Behold a gluttonous man, and a winebibber, a friend of publicans and sinners! But wisdom is justified of all her children.

And one of the Pharisees desired him that he would eat with him. And he went into the Pharisee's house, and sat down to meat. And, behold, a woman in the city, which was a sinner, when she knew that Jesus sat at meat in the Pharisee's house, brought an alabaster box of ointment, and stood at his feet behind him

weeping, and began to wash his feet with tears, and did wipe *them* with the hairs of her head, and kissed his feet, and anointed *them* with the ointment. Now when the Pharisee which had bidden him saw *it*, he spake within himself, saying, This man, if he were a prophet, would have known who and what manner of woman *this is* that toucheth him: for she is a sinner. And Jesus answering said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on. There was a certain creditor which had two debtors: the one owed five hundred pence, and the other fifty. And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most? Simon answered and said, I suppose that *he*, to whom he forgave most. And he said unto him, Thou hast rightly judged. And he turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped *them* with the hairs of her head. Thou gavest me no kiss: but this woman since the time I came in hath not ceased to kiss my feet. My head with oil thou didst not anoint: but this woman hath anointed my feet with ointment. Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, *the same* loveth little. And he said unto her, Thy sins are forgiven. And they that sat at meat with him began to

say within themselves, Who is this that forgiveth sins also? And he said to the woman, Thy faith hath saved thee; go in peace.

1st LESSON FOR EVENING.

Jeremiah xxxvi.

AND it came to pass in the **A** fourth year of Jehoiakim the son of Josiah king of Judah, *that* this word came unto Jeremiah from the LORD, saying, Take thee a roll of a book, and write therein all the words that I have spoken unto thee against Israel, and against Judah, and against all the nations, from the day I spake unto thee, from the days of Josiah, even unto this day. It may be that the house of Judah will hear all the evil which I purpose to do unto them; that they may return every man from his evil way; that I may forgive their iniquity and their sin. Then Jeremiah called Baruch the son of Neriah: and Baruch wrote from the mouth of Jeremiah all the words of the LORD, which he had spoken unto him, upon a roll of a book. And Jeremiah commanded Baruch, saying, I *am* shut up; I cannot go into the house of the LORD: therefore go thou, and read in the roll, which thou hast written from my mouth, the words of the LORD in the ears of the people in the LORD's house upon the fasting day: and also thou shalt read them in the ears of all Judah that come out of their cities. It may be they will present their supplication before the LORD, and will return every one from his evil way: for great *is* the anger and the fury that the LORD

bath pronounced against this people. And Baruch the son of Neriah did according to all that Jeremiah the prophet commanded him, reading in the book the words of the LORD in the LORD's house. And it came to pass in the fifth year of Jehoiakim the son of Josiah king of Judah, in the ninth month, *that* they proclaimed a fast before the LORD to all the people in Jerusalem, and to all the people that came from the cities of Judah unto Jerusalem. Then read Baruch in the book the words of Jeremiah in the house of the LORD, in the chamber of Gemariah the son of Shaphan the scribe, in the higher court, at the entry of the new gate of the LORD's house, in the ears of all the people.

When Michaiah the son of Gemariah, the son of Shaphan, had heard out of the book all the words of the LORD, then he went down into the king's house, into the scribe's chamber: and, lo, all the princes sat there, *even* Elishama the scribe, and Delaiah the son of Shemaiah, and Elnathan the son of Achbor, and Gemariah the son of Shaphan, and Zedekiah the son of Hananiah, and all the princes. Then Michaiah declared unto them all the words that he had heard, when Baruch read the book in the ears of the people. Therefore all the princes sent Jehudi the son of Nethaniah, the son of Shelemiah, the son of Cushi, unto Baruch, saying, Take in thine hand the roll wherein thou hast read in the ears of the people, and come. So Baruch the son of Neriah took the roll in his hand, and came

unto them. And they said unto him, Sit down now, and read it in our ears. So Baruch read *it* in their ears. Now it came to pass, when they had heard all the words, they were afraid both one and other, and said unto Baruch, we will surely tell the king of all these words. And they asked Baruch, saying, Tell us now, How didst thou write all these words at his mouth? Then Baruch answered them, He pronounced all these words unto me with his mouth, and I wrote *them* with ink in the book. Then said the princes unto Baruch, Go, hide thee, thou and Jeremiah; and let no man know where ye be.

And they went in to the king into the court, but they laid up the roll in the chamber of Elishama the scribe, and told all the words in the ears of the king. So the king sent Jehudi to fetch the roll: and he took it out of Elishama the scribe's chamber. And Jehudi read it in the ears of the king, and in the ears of all the princes which stood beside the king. Now the king sat in the winterhouse in the ninth month: and *there was a fire* on the hearth burning before him. And it came to pass, *that* when Jehudi had read three or four leaves, he cut it with the penknife, and cast *it* into the fire that *was* on the hearth, until all the roll was consumed in the fire that *was* on the hearth. Yet they were not afraid, nor rent their garments, *neither* the king, nor any of his servants that heard all these words. Nevertheless Elnathan and Delaiah and Gemariah had made intercession

to the king that he would not burn the roll: but he would not hear them. But the king commanded Jerahmeel the son of Hammelech, and Seraiah the son of Azriel, and Shelemiah the son of Abdeel, to take Baruch the scribe and Jeremiah the prophet: but the LORD hid them.

Then the word of the LORD came to Jeremiah, after that the king had burned the roll, and the words which Baruch wrote at the mouth of Jeremiah, saying, Take thee again another roll, and write in it all the former words that were in the first roll, which Jehoiakim the king of Judah hath burned. And thou shalt say to Jehoiakim king of Judah, Thus saith the LORD; Thou hast burned this roll, saying, Why hast thou written therein, saying, The king of Babylon shall certainly come and destroy this land, and shall cause to cease from thence man and beast? Therefore thus saith the LORD of Jehoiakim king of Judah; He shall have none to sit upon the throne of David: and his dead body shall be cast out in the day to the heat, and in the night to the frost. And I will punish him and his seed and his servants for their iniquity; and I will bring upon them, and upon the inhabitants of Jerusalem, and upon the men of Judah, all the evil that I have pronounced against them; but they hearkened not.

Then took Jeremiah another roll, and gave it to Baruch the scribe, the son of Neriah; who wrote therein from the mouth of Jeremiah all the words of the book which Jehoiakim king of Judah had burned in

the fire: and there were added besides unto them many like words.

2nd LESSON FOR EVENING.

Ephesians ii.

AND you *hath he quickened*, who were dead in trespasses and sins; wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others. But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) and hath raised *us* up together, and made *us* sit together in heavenly *places* in Christ Jesus: that in the ages to come he might show the exceeding riches of his grace in *his* kindness toward us through Christ Jesus. For by grace are ye saved through faith; and that not of yourselves: *it is* the gift of God: not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them. Wherefore remember, that ye *being* in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; that at that time ye were without Christ, being aliens from the common-

wealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: but now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. For he is our peace, who hath made both one, and hath broken down the middle wall of partition *between us*; having abolished in his flesh the enmity, *even the law of commandments contained in ordinances*; for to make in himself of twain one new man, *so making peace*; and that he might reconcile both unto God in one body by the cross, having slain the enmity thereby: and came and preached peace to you which were afar off, and to them that were nigh. For through him we both have access by one Spirit unto the Father. Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner *stone*; in whom all the building fitly framed together groweth unto an holy temple in the Lord: in whom ye also are builded together for an habitation of God through the Spirit.

Quinquagesima Sunday.

1st LESSON FOR MORNING.

Lamentations i.

HOW doth the city sit solitary, *that was full of people*! *how* is she become as a widow! she *that was great* among the nations, *and* princess among the provinces, *how* is she become tributary! She

weepeth sore in the night, and her tears *are* on her cheeks: among all her lovers she hath none to comfort *her*: all her friends have dealt treacherously with her, they are become her enemies. Judah is gone into captivity because of affliction, and because of great servitude: she dwelleth among the heathen, she findeth no rest: all her persecutors overtook her between the straits. The ways of Zion do mourn, because none come to the solemn feasts: all her gates are desolate: her priests sigh, her virgins are afflicted, and she *is* in bitterness. Her adversaries are the chief, her enemies prosper; for the LORD hath afflicted her for the multitude of her transgressions: her children are gone into captivity before the enemy. And from the daughter of Zion all her beauty is departed: her princes are become like harts *that find no pasture*, and they are gone without strength before the pursuer. Jerusalem remembered in the days of her affliction and of her miseries all her pleasant things that she had in the days of old, when her people fell into the hand of the enemy, and none did help her: the adversaries saw her, *and* did mock at her sabbaths. Jerusalem hath grievously sinned; therefore she is removed: all that honoured her despise her, because they have seen her nakedness: yea, she sigheth, and turneth backward. Her filthiness *is* in her skirts; she remembereth not her last end; therefore she came down wonderfully: she had no comforter. O LORD, behold my affliction: for the enemy hath magnified

himself. The adversary hath spread out his hand upon all her pleasant things: for she hath seen *that* the heathen entered into her sanctuary, whom thou didst command *that* they should not enter into thy congregation. All her people sigh, they seek bread; they have given their pleasant things for meat to relieve the soul: see, O LORD, and consider; for I am become vile.

Is it nothing to you, all ye that pass by? behold, and see if there be any sorrow like unto my sorrow, which is done unto me, wherewith the LORD hath afflicted *me* in the day of his fierce anger. From above hath he sent fire into my bones, and it prevaieth against them: he hath spread a net for my feet, he hath turned me back: he hath made me desolate *and* faint all the day. The yoke of my transgressions is bound by his hand: they are wreathed, *and* come up upon my neck: he hath made my strength to fall, the Lord hath delivered me into *their* hands, *from whom* I am not able to rise up. The Lord hath trodden under foot all my mighty *men* in the midst of me: he hath called an assembly against me to crush my young men: the Lord hath trodden the virgin, the daughter of Judah, *as* in a winepress. For these *things* I weep; mine eye, mine eye runneth down with water, because the comforter that should relieve my soul is far from me: my children are desolate, because the enemy prevailed. Zion spreadeth forth her hands, *and there* is none to comfort her: the LORD hath commanded concerning Jacob, *that* his adver-

saries *should* be round about him: Jerusalem is as a menstruous woman among them.

The LORD is righteous; for I have rebelled against his commandment: hear, I pray you, all people, and behold my sorrow: my virgins and my young men are gone into captivity. I called for my lovers, *but* they deceived me: my priests and mine elders gave up the ghost in the city, while they sought their meat to relieve their souls. Behold, O LORD; for I *am* in distress: my bowels are troubled; mine heart is turned within me; for I have grievously rebelled: abroad the sword bereaveth, at home *there* is as death. They have heard that I sigh: *there* is none to comfort me: all mine enemies have heard of my trouble; they are glad that thou hast done *it*: thou wilt bring the day *that* thou hast called, and they shall be like unto me. Let all their wickedness come before thee; and do unto them, as thou hast done unto me for all my transgressions: for my sighs *are* many, and my heart *is* faint.

2nd LESSON FOR MORNING.

Mark vi. to v. 30.

AND he went out from thence, and came into his own country; and his disciples follow him. And when the sabbath day was come, he began to teach in the synagogue: and many hearing *him* were astonished, saying, From whence hath this *man* these things? and what wisdom *is* this which is given unto him, that even such mighty works are wrought by his hands? Is not this the carpenter, the son of Mary, the brother of James, and Joses,

and of Juda, and Simon ? and are not his sisters here with us ? And they were offended at him. But Jesus said unto them, A prophet is not without honour, but in his own country, and among his own kin, and in his own house. And he could there do no mighty work, save that he laid his hands upon a few sick folk, and healed *them*. And he marvelled because of their unbelief. And he went round about the villages, teaching.

And he called *unto him* the twelve, and began to send them forth by two and two ; and gave them power over unclean spirits ; and commanded them that they should take nothing for *their* journey, save a staff only ; no scrip, no bread, no money in *their* purse : but be shod with sandals ; and not put on two coats. And he said unto them, In what place soever ye enter into an house, there abide till ye depart from that place. And whosoever shall not receive you, nor hear you, when ye depart thence, shake off the dust under your feet for a testimony against them. Verily I say unto you, it shall be more tolerable for Sodom and Gomorrhah in the day of judgment, than for that city. And they went out, and preached that men should repent. And they cast out many devils, and anointed with oil many that were sick, and healed *them*. And king Herod heard of *him* ; (for his name was spread abroad :) and he said, That John the Baptist was risen from the dead, and therefore mighty works do show forth themselves in him. Others said, That it is Elias. And others said, That it is a prophet, or as one of the

prophets. But when Herod heard *thereof*, he said, It is John, whom I beheaded : he is risen from the dead. For Herod himself had sent forth and laid hold upon John, and bound him in prison for Herodias' sake, his brother Philip's wife : for he had married her. For John had said unto Herod, It is not lawful for thee to have thy brother's wife. Therefore Herodias had a quarrel against him, and would have killed him ; but she could not : for Herod feared John, knowing that he was a just man and an holy, and observed him ; and when he heard him, he did many things, and heard him gladly. And when a convenient day was come, that Herod on his birthday made a supper to his lords, high captains, and chief estates of Galilee ; and when the daughter of the said Herodias came in, and danced, and pleased Herod and them that sat with him, the king said unto the damsel, Ask of me whatsoever thou wilt, and I will give *it* thee. And he sware unto her, Whatsoever thou shalt ask of me, I will give *it* thee, unto the half of my kingdom. And she went forth, and said unto her mother, What shall I ask ? And she said, The head of John the Baptist. And she came in straightway with haste unto the king, and asked, saying, I will that thou give me by and by in a charger the head of John the Baptist. And the king was exceeding sorry ; yet for his oath's sake, and for their sakes which sat with him, he would not reject her. And immediately the king sent an executioner, and commanded his head to be brought : and he went and be-

headed him in the prison, and brought his head in a charger, and gave it to the damsel : and the damsel gave it to her mother. And when his disciples heard of it, they came and took up his corpse, and laid it in a tomb.

1st LESSON FOR EVENING.

Lamentations iii. to v. 37.

I AM the man that hath seen affliction by the rod of his wrath. He hath led me, and brought me into darkness, but not into light. Surely against me is he turned ; he turneth his hand against me all the day. My flesh and my skin hath he made old ; he hath broken my bones. He hath builded against me, and compassed me with gall and travel. He hath set me in dark places, as they that be dead of old. He hath hedged me about, that I cannot get out : he hath made my chain heavy. Also when I cry and shout, he shutteth out my prayer. He hath inclosed my ways with hewn stone, he hath made my paths crooked. He was unto me as a bear lying in wait, and as a lion in secret places. He hath turned aside my ways, and pulled me in pieces : he hath made me desolate. He hath bent his bow, and set me as a mark for the arrow. He hath caused the arrows of his quiver to enter into my reins. I was a derision to all my people ; and their song all the day. He hath filled me with bitterness, he hath made me drunken with wormwood. He hath also broken my teeth with gravel stones, he hath covered me with ashes. And thou hast removed my soul far off from peace : I forgot

prosperity. And I said, My strength and my hope is perished from the LORD : remembering mine affliction and my misery, the wormwood and the gall. My soul hath *them* still in remembrance, and is humbled in me. This I recall to my mind, therefore have I hope.

It is of the LORD's mercies that we are not consumed, because his compassions fail not. They are new every morning : great is thy faithfulness. The LORD is my portion, saith my soul ; therefore will I hope in him. The LORD is good unto them that wait for him, to the soul that seeketh him. It is good that a man should both hope and quietly wait for the salvation of the LORD. It is good for a man that he bear the yoke in his youth. He sitteth alone and keepeth silence, because he hath borne it upon him. He putteth his mouth in the dust ; if so be there may be hope. He giveth his cheek to him that smiteth him : he is filled full with reproach. For the Lord will not cast off for ever : but though he cause grief, yet will he have compassion according to the multitude of his mercies. For he doth not afflict willingly, nor grieve the children of men. To crush under his feet all the prisoners of the earth, to turn aside the right of a man before the face of the most High, to subvert a man in his cause, the Lord approveth not.

2nd LESSON FOR EVENING.

Ephesians iii.

FOR this cause I Paul, the prisoner of Jesus Christ for you Gentiles, if ye have heard of the dispensation of the grace

of God which is given me to you-ward : how that by revelation he made known unto me the mystery ; (as I wrote afore in few words, whereby, when ye read, ye may understand my knowledge in the mystery of Christ) which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit ; that the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel : whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power. Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ ; and to make all *men* see what *is* the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ : to the intent that now unto the principalities and powers in heavenly *places* might be known by the church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord : in whom we have boldness and access with confidence by the faith of him. Wherefore I desire that ye faint not at my tribulations for you, which is your glory. For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man ; that Christ may

dwell in your hearts by faith ; that ye, being rooted and grounded in love, may be able to comprehend with all saints what *is* the breadth, and length, and depth, and height ; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God. Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him *be* glory in the church by Christ Jesus throughout all ages, world without end. Amen.

Ash-Wednesday.

1st LESSON FOR MORNING.

Isaiah lix.

BEHOLD, the LORD's hand is not shortened, that it cannot save ; neither his ear heavy, that it cannot hear : but your iniquities have separated between you and your God, and your sins have hid *his* face from you, that he will not hear. For your hands are defiled with blood, and your fingers with iniquity ; your lips have spoken lies, your tongue hath muttered perverseness. None calleth for justice, nor *any* pleadeth for truth : they trust in vanity, and speak lies ; they conceive mischief, and bring forth iniquity. They hatch cockatrice' eggs, and weave the spider's web : he that eateth of their eggs dieth, and that which is crushed breaketh out into a viper. Their webs shall not become garments, neither shall they cover themselves with their works : their works *are* works of iniquity, and the act of violence *is* in their hands. Their feet run to evil, and they

make haste to shed innocent blood: their thoughts *are* thoughts of iniquity; wasting and destruction *are* in their paths. The way of peace they know not; and *there is* no judgment in their goings: they have made them crooked paths: whosoever goeth therein shall not know peace.

Therefore is judgment far from us, neither doth justice overtake us: we wait for light, but behold obscurity; for brightness, *but* we walk in darkness. We grope for the wall like the blind, and we grope as if *we had* no eyes: we stumble at noon day as in the night; *we are* in desolate places as dead men. We roar all like bears, and mourn sore like doves: we look for judgment, but *there is* none; for salvation, *but* it is far off from us. For our transgressions are multiplied before thee, and our sins testify against us: for our transgressions *are* with us: and *as for* our iniquities, we know them; in transgressing and lying against the LORD, and departing away from our God, speaking oppression and revolt, conceiving and uttering from the heart words of falsehood. And judgment is turned away backward, and justice standeth afar off: for truth is fallen in the street, and equity cannot enter. Yea, truth faileth; and he *that* departeth from evil maketh himself a prey: and the LORD saw it, and it displeased him that *there was* no judgment.

And he saw that *there was* no man, and wondered that *there was* no intercessor: therefore his arm brought salvation into him; and his righteous-

ness, it sustained him. For he put on righteousness as a breastplate, and an helmet of salvation upon his head; and he put on the garments of vengeance for clothing, and was clad with zeal as a cloke. According to *their* deeds, accordingly he will repay, fury to his adversaries, recompence to his enemies; to the islands he will repay recompence. So shall they fear the name of the LORD from the west, and his glory from the rising of the sun. When the enemy shall come in like a flood, the Spirit of the LORD shall lift up a standard against him.

And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the LORD. As for me, this *is* my covenant with them, saith the LORD; My spirit that *is* upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the LORD, from henceforth and for ever.

2nd LESSON FOR MORNING.

Luke vi. v. 20.

AND he lifted up his eyes on his disciples, and said, Blessed *be ye* poor; for your's is the kingdom of God. Blessed *are ye* that hunger now: for ye shall be filled. Blessed *are ye* that weep now: for ye shall laugh. Blessed are ye, when men shall hate you, and when they shall separate you *from their company*, and shall reproach *you*, and cast out your name as evil, for the Son of man's sake. Rejoice ye in that day, and leap for joy: for, behold, your reward *is* great in

heaven: for in the like manner did their fathers unto the prophets. But woe unto you that are rich! for ye have received your consolation. Woe unto you that are full! for ye shall hunger. Woe unto you that laugh now! for ye shall mourn and weep. Woe unto you, when all men shall speak well of you! for so did their fathers to the false prophets.

But I say unto you which hear, Love your enemies, do good to them which hate you, bless them that curse you, and pray for them which despitefully use you. And unto him that smiteth thee on the *one* cheek offer also the other; and him that taketh away thy cloke forbid not to take thy coat also. Give to every man that asketh of thee: and of him that taketh away thy goods ask *them* not again. And as ye would that men should do to you, do ye also to them likewise. For if ye love them which love you, what thank have ye? for sinners also love those that love them. And if ye do good to them which do good to you, what thank have ye? for sinners also do even the same. And if ye lend to *them* of whom ye hope to receive, what thank have ye? for sinners also lend to sinners, to receive as much again. But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for he is kind unto the unthankful and to the evil. Be ye therefore merciful, as your Father also is merciful. Judge not, and ye shall not be judged: condemn not, and ye

shall not be condemned: forgive, and ye shall be forgiven: give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again. And he spake a parable unto them. Can the blind lead the blind? shall they not both fall into the ditch? The disciple is not above his master: but every one that is perfect shall be as his master. And why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye? Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye. For a good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit. For every tree is known by his own fruit. For of thorns men do not gather figs, nor of a bramble bush gather they grapes. A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh.

And why call ye me, Lord, Lord, and do not the things which I say? Whosoever cometh to me, and heareth my sayings, and doeth them, I will

shew you to whom he is like : he is like a man which built an house, and digged deep, and laid the foundation on a rock : and when the flood arose, the stream beat vehemently upon that house, and could not shake it : for it was founded upon a rock. But he that heareth, and doeth not, is like a man that without a foundation built an house upon the earth ; against which the stream did beat vehemently, and immediately it fell ; and the ruin of that house was great.

1st LESSON FOR EVENING.

Jonah iii.

AND the word of the LORD came unto Jonah the second time, saying, Arise, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee. So Jonah arose, and went unto Nineveh, according to the word of the LORD. Now Nineveh was an exceeding great city of three days' journey. And Jonah began to enter into the city a day's journey, and he cried, and said, Yet forty days, and Nineveh shall be overthrown.

So the people of Nineveh believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them. For word came unto the king of Nineveh, and he arose from his throne, and he laid his robe from him, and covered *him* with sackcloth, and sat in ashes. And he caused *it* to be proclaimed and published through Nineveh by the decree of the king and his nobles, saying, Let neither man nor beast, herd nor flock, taste any thing : let them not feed, nor drink water :

but let man and beast be covered with sackcloth, and cry mightily unto God : yea, let them turn every one from his evil way, and from the violence that *is* in their hands. Who can tell *if* God will turn and repent, and turn away from his fierce anger, that we perish not ?

And God saw *their* works, that they turned from their evil way ; and God repented of the evil, that he had said that he would do unto them ; and he did *it* not.

2nd LESSON FOR EVENING.

II. Peter iii.

THIS second epistle, beloved, I now write unto you ; in *both* which I stir up your pure minds by way of remembrance : that ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour : knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming ? for since the fathers fell asleep, all things continue as *they were* from the beginning of the creation. For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water : whereby the world that then was, being overflowed with water, perished : but the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. But, beloved, be not ignorant of this one thing, that one day *is* with the Lord as a thousand

years, and a thousand years as one day. The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance. But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein shall be burned up. *Seeing then that* all these things shall be dissolved, what manner of persons ought ye to be in *all* holy conversation and godliness, looking for and hastening unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness. Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless. And account *that* the longsuffering of our Lord is salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you; as also in all *his* epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as *they* do also the other scriptures, unto their own destruction. Ye therefore, beloved, seeing ye know *these things* before, beware lest ye also, being led away with the error of the wicked, fall

from your own steadfastness. But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and for ever. Amen.

The First Sunday in Lent.

1st LESSON FOR MORNING.

Jeremiah vii.

THE word that came to Jeremiah from the LORD, saying, Stand in the gate of the LORD's house, and proclaim there this word, and say, Hear the word of the LORD, all ye of Judah, that enter in at these gates to worship the LORD. Thus saith the LORD of hosts, the God of Israel, Amend your ways and your doings, and I will cause you to dwell in this place. Trust ye not in lying words, saying, The temple of the LORD, The temple of the LORD, The temple of the LORD, are these. For if ye thoroughly amend your ways and your doings; if ye thoroughly execute judgment between a man and his neighbour; if ye oppress not the stranger, the fatherless, and the widow, and shed not innocent blood in this place, neither walk after other gods to your hurt: then will I cause you to dwell in this place, in the land that I gave to your fathers, for ever and ever.

Behold, ye trust in living words, that cannot profit. Will ye steal, murder, and commit adultery, and swear falsely, and burn incense unto Baal, and walk after other gods whom ye know not; and come and stand before me in this house, which is called by my name, and say, We are delivered to do all these abominations? Is this house

which is called by my name, become a den of robbers in your eyes? Behold, even I have seen *it*, saith the LORD. But go ye now unto my place which *was* in Shiloh, where I set my name at the first, and see what I did to it for the wickedness of my people Israel. And now, because ye have done all these works, saith the LORD, and I spake unto you, rising up early and speaking, but ye heard not; and I called you, but ye answered not; therefore will I do unto *this* house, which is called by my name, wherein ye trust, and unto the place which I gave to you and to your fathers, as I have done to Shiloh. And I will cast you out of my sight, as I have cast out all your brethren, *even* the whole seed of Ephraim. Therefore pray not thou for this people, neither lift up cry nor prayer for them, neither make intercession to me: for I will not hear thee.

Seest thou not what they do in the cities of Judah and in the streets of Jerusalem? The children gather wood, and the fathers kindle the fire, and the women knead *their* dough, to make cakes to the queen of heaven, and to pour out drink offerings unto other gods, that they may provoke me to anger. Do they provoke me to anger? saith the LORD: *do they not provoke themselves* to the confusion of their own faces? Therefore thus saith the Lord GOD; Behold, mine anger and my fury shall be poured out upon this place, upon man, and upon beast, and upon the trees of the field, and upon the fruit of the ground; and it shall burn, and shall not be quenched.

Thus saith the LORD of hosts, the God of Israel; Put your burnt offerings unto your sacrifices, and eat flesh. For I spake not unto your fathers, nor commanded them in the day that I brought them out of the land of Egypt, concerning burnt offerings or sacrifices: but this thing commanded I them, saying, Obey my voice, and I will be your God, and ye shall be my people: and walk ye in all the ways that I have commanded you, that it may be well unto you. But they hearkened not, nor inclined their ear, but walked in the counsels *and* in the imagination of their evil heart, and went backward, and not forward. Since the day that your fathers came forth out of the land of Egypt unto this day I have even sent unto you all my servants the prophets, daily rising up early and sending *them*: yet they hearkened not unto me, nor inclined their ear, but hardened their neck: they did worse than their fathers. Therefore thou shalt speak all these words unto them; but they will not hearken to thee: thou shalt also call unto them; but they will not answer thee. But thou shalt say unto them, This *is* a nation that obeyeth not the voice of the LORD their God, nor receiveth correction: truth is perished, and is cut off from their mouth.

Cut off thine hair, *O Jerusalem*, and cast *it* away, and take up a lamentation on high places; for the LORD hath rejected and forsaken the generation of his wrath. For the children of Judah have done evil in my sight, saith the

LORD: they have set their abominations in the house which is called by my name, to pollute it. And they have built the high places of Tophet, which is in the valley of the son of Hinnom, to burn their sons and their daughters in the fire; which I commanded *them* not, neither came it into my heart.

Therefore, behold, the days come, saith the LORD, that it shall no more be called Tophet, nor The valley of the son of Hinnom, but The valley of slaughter: for they shall bury in Tophet, till there be no place. And the carcasses of this people shall be meat for the fowls of the heaven, and for the beasts of the earth; and none shall fray *them* away. Then will I cause to cease from the cities of Judah, and from the streets of Jerusalem, the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride: for the land shall be desolate.

2nd LESSON FOR MORNING.

Matthew x.

AND when he had called unto *him* his twelve disciples, he gave them power *against* unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease. Now the names of the twelve apostles are these: The first, Simon, who is called Peter, and Andrew his brother; James *the son* of Zebedee, and John his brother; Philip, and Bartholomew; Thomas, and Matthew the publican; James *the son* of Alphæus, and Lebæus, whose surname was Thaddæus; Simon the Canaanite, and Judas Iscariot, who also betrayed him. These twelve

Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into *any* city of the Samaritans enter ye not: but go rather to the lost sheep of the house of Israel. And as ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give. Provide neither gold, nor silver, nor brass in your purses, nor scrip for *your* journey, neither two coats, neither shoes, nor yet staves: for the workman is worthy of his meat. And into whatsoever city or town ye shall enter, enquire who in it is worthy; and there abide till ye go thence. And when ye come into an house, salute it. And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you. And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet. Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrhæa in the day of judgment, than for that city.

Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves. But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues; and ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles. But when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that

same hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father which speaketh in you. And the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against *their* parents, and cause them to be put to death. And ye shall be hated of all *men* for my name's sake: but he that endureth to the end shall be saved. But when they persecute you in this city, flee ye into another: for verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of man be come. The disciple is not above *his* master, nor the servant above his lord. It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more *shall they call* them of his household? Fear them not therefore: for there is nothing covered, that shall not be revealed; and hid, that shall not be known. What I tell you in darkness, *that* speak ye in light: and what ye hear in the ear, *that* preach ye upon the housetops. And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell. Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered. Fear ye not therefore, ye are of more value than many sparrows. Whosoever therefore shall confess me before men, him will I confess also before my Father

which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven. Think not that I am come to send peace on earth: I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law. And a man's foes *shall be* they of his own household. He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me. And he that taketh not his cross, and followeth after me, is not worthy of me. He that findeth his life shall lose it: and he that loseth his life for my sake shall find it.

He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me. He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward. And whosoever shall give to drink unto one of these little ones a cup of cold *water* only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.

1st LESSON FOR EVENING.

Jeremiah ix.

OH that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people! Oh that I had in the wilderness a lodging place of wayfaring men; that I might leave my people, and go from them! for they

be all adulterers, an assembly of treacherous men. And they bend their tongues *like* their bow for lies : but they are not valiant for the truth upon the earth ; for they proceed from evil to evil, and they know not me, saith the LORD. Take ye heed every one of his neighbour, and trust ye not in any brother : for every brother will utterly supplant, and every neighbour will walk with slanders. And they will deceive every one his neighbour, and will not speak the truth : they have taught their tongue to speak lies, and weary themselves to commit iniquity. Thine habitation *is* in the midst of deceit ; through deceit they refuse to know me, saith the LORD. Therefore thus saith the LORD of hosts, Behold, I will melt them, and try them ; for how shall I do for the daughter of my people ? Their tongue *is* as an arrow shot out ; it speaketh deceit : *one* speaketh peaceably to his neighbour with his mouth, but in heart he layeth his wait.

Shall I not visit them for these *things* ? saith the LORD : shall not my soul be avenged on such a nation as this ? For the mountains will I take up a weeping and wailing, and for the habitations of the wilderness a lamentation, because they are burned up, so that none can pass through *them* ; neither can *men* hear the voice of the cattle ; both the fowl of the heavens and the beast are fled ; they are gone. And I will make Jerusalem heaps, and a den of dragons ; and I will make the cities of Judah desolate, without an inhabitant.

Who *is* the wise man, that

may understand this ? and *who is he* to whom the mouth of the LORD hath spoken, that he may declare it, for what the land perisheth *and* is burned up like a wilderness, that none passeth through ? And the LORD saith, Because they have forsaken my law which I set before them, and have not obeyed my voice, neither walked therein ; but have walked after the imagination of their own heart, and after Baalim, which their fathers taught them : therefore thus saith the LORD of hosts, the God of Israel ; Behold, I will feed them, *even* this people, with wormwood, and give them water of gall to drink. I will scatter them also among the heathen, whom neither they nor their fathers have known : and I will send a sword after them, till I have consumed them.

Thus saith the LORD of hosts, Consider ye, and call for the mourning women, that they may come ; and send for cunning women, that they may come : and let them make haste, and take up a wailing for us, that our eyes may run down with tears, and our eyelids gush out with waters. For a voice of wailing is heard out of Zion, How are we spoiled ! we are greatly confounded, because we have forsaken the land, because our dwellings have cast *us* out. Yet hear the word of the LORD, O ye women, and let your ear receive the word of his mouth, and teach your daughters wailing, and every one her neighbour lamentation. For death is come up into our windows, and is entered into our palaces, to cut off the children from without, and the young men from the

streets. Speak, Thus saith the LORD, Even the carcases of men shall fall as dung upon the open field, and as the handful after the harvestman, and none shall gather *them*.

Thus saith the LORD, Let not the wise *man* glory in his wisdom, neither let the mighty *man* glory in his might, let not the rich *man* glory in his riches: but let him that glorieth glory in this, that he understandeth and knoweth me, that I *am* the LORD which exercise lovingkindness, judgment, and righteousness, in the earth: for in these *things* I delight, saith the LORD.

Behold, the days come, saith the LORD, that I will punish all *them which* are circumcised with the uncircumcised; Egypt, and Judah, and Edom, and the children of Ammon, and Moab, and all *that are* in the utmost corners, that dwell in the wilderness: for all *these* nations are uncircumcised, and all the house of Israel are uncircumcised in the heart.

2nd LESSON FOR EVENING.

Ephesians iv.

I THEREFORE, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with longsuffering, forbearing one another in love; endeavouring to keep the unity of the Spirit in the bond of peace. *There is* one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who *is* above all, and through all, and in you all. But unto every one of us is given grace accord-

ing to the measure of the gift of Christ. Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill all things.) And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: that we *henceforth* be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, *and* cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the head, *even* Christ: from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love. This I say therefore, and testify in the Lord, that ye *henceforth* walk not as other Gentiles walk, in the vanity of their mind, having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart: who being past feeling have

given themselves over unto lasciviousness, to work all uncleanness with greediness. But ye have not so learned Christ; if so be that ye have heard him, and have been taught by him, as the truth is in Jesus: that ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness. Wherefore putting away lying, speak every man truth with his neighbour: for we are members one of another. Be ye angry, and sin not: let not the sun go down upon your wrath: neither give place to the devil. Let him that stole steal no more: but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth. Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers. And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice: and be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you.

The Second Sunday in Lent.

1st LESSON FOR MORNING.

Ezekiel xiv.

THEN came certain of the elders of Israel unto me,

and sat before me. And the word of the LORD came unto me, saying, Son of man, these men have set up their idols in their heart, and put the stumblingblock of their iniquity before their face: should I be enquired of at all by them? Therefore speak unto them, and say unto them, Thus saith the Lord GOD; Every man of the house of Israel that setteth up his idols in his heart, and putteth the stumblingblock of his iniquity before his face, and cometh to the prophet; I the LORD will answer him that cometh according to the multitude of his idols; that I may take the house of Israel in their own heart, because they are all estranged from me through their idols.

Therefore say unto the house of Israel, Thus saith the Lord GOD; Repent, and turn *yourselves* from your idols; and turn away your faces from all your abominations. For every one of the house of Israel, or of the stranger that sojourneth in Israel, which separateth himself from me, and setteth up his idols in his heart, and putteth the stumblingblock of his iniquity before his face, and cometh to a prophet to enquire of him concerning me; I the LORD will answer him by myself: and I will set my face against that man, and will make him a sign and a proverb, and I will cut him off from the midst of my people; and ye shall know that I *am* the LORD. And if the prophet be deceived when he hath spoken a thing, I the LORD have deceived that prophet, and I will stretch out my hand upon him, and will destroy him from the midst of

my people Israel. And they shall bear the punishment of their iniquity: the punishment of the prophet shall be even as the punishment of him that seeketh *unto him*; that the house of Israel may go no more astray from me, neither be polluted any more with all their transgressions; but that they may be my people, and I may be their God, saith the Lord GOD.

The word of the LORD came again to me, saying, Son of man, when the land sinneth against me by trespassing grievously, then will I stretch out mine hand upon it, and will break the staff of the bread thereof, and will send famine upon it, and will cut off man and beast from it: though these three men, Noah, Daniel, and Job, were in it, they should deliver *but* their own souls by their righteousness, saith the Lord GOD.

If I cause noisome beasts to pass through the land, and they spoil it, so that it be desolate, that no man may pass through because of the beasts: *though* these three men *were* in it, *as* I live, saith the Lord GOD, they shall deliver neither sons nor daughters; they only shall be delivered, but the land shall be desolate.

Or *if* I bring a sword upon that land, and say, Sword, go through the land; so that I cut off man and beast from it: though these three men *were* in it, *as* I live, saith the Lord GOD, they shall deliver neither sons nor daughters, but they only shall be delivered themselves.

Or *if* I send a pestilence into that land, and pour out my

fury upon it in blood, to cut off from it man and beast: though Noah, Daniel, and Job, *were* in it, *as* I live, saith the Lord GOD, they shall deliver neither son nor daughter; they shall *but* deliver their own souls by their righteousness. For thus saith the Lord GOD; How much more when I send my four sore judgments upon Jerusalem, the sword, and the famine, and the noisome beast, and the pestilence, to cut off from it man and beast?

Yet, behold, therein shall be left a remnant that shall be brought forth, *both* sons and daughters: behold, they shall come forth unto you, and ye shall see their way and their doings: and ye shall be comforted concerning the evil that I have brought upon Jerusalem, *even* concerning all that I have brought upon it. And they shall comfort you, when ye see their ways and their doings: and ye shall know that I have not done without cause all that I have done in it, saith the Lord GOD.

2nd LESSON FOR MORNING.

Luke x. to v. 25.

AFTER these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come. Therefore said he unto them, The harvest truly *is* great, but the labourers *are* few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest. Go your ways: behold, I send you forth as lambs among wolves. Carry neither purse, nor scrip, nor shoes: and salute no man by

the way. And into whatsoever house ye enter, first say, Peace be to this house. And if the son of peace be there, your peace shall rest upon it: if not, it shall turn to you again. And in the same house remain, eating and drinking such things as they give: for the labourer is worthy of his hire. Go not from house to house. And into whatsoever city ye enter, and they receive you, eat such things as are set before you: and heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you. But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say, Even the very dust of your city, which cleaveth on us, we do wipe off against you: notwithstanding be ye sure of this, that the kingdom of God is come nigh unto you. But I say unto you, that it shall be more tolerable in that day for Sodom, than for that city. Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon, which have been done in you, they had a great while ago repented, sitting in sackcloth and ashes. But it shall be more tolerable for Tyre and Sidon at the judgment, than for you. And thou, Capernaum, which art exalted to heaven, shalt be thrust down to hell. He that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me.

And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name. And he

said unto them, I beheld Satan as lightning fall from heaven. Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you. Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven.

In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight. All things are delivered to me of my Father: and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and he to whom the Son will reveal him.

And he turned him unto his disciples, and said privately, Blessed are the eyes which see the things that ye see: for I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.

1st LESSON FOR EVENING.

Ezekiel xviii.

THE word of the LORD came unto me again, saying, What mean ye, that ye use this proverb concerning the land of Israel, saying, The fathers have eaten sour grapes, and the children's teeth are set on edge? As I live, saith the Lord GOD, ye shall not have occasion any more to use this proverb in Is-

rael. Behold, all souls are mine ; as the soul of the father, so also the soul of the son is mine : the soul that sinneth, it shall die.

But if a man be just, and do that which is lawful and right, *and* hath not eaten upon the mountains, neither hath lifted up his eyes to the idols of the house of Israel, neither hath defiled his neighbour's wife, neither hath come near to a menstruous woman, and hath not oppressed any, *but* hath restored to the debtor his pledge, hath spoiled none by violence, hath given his bread to the hungry, and hath covered the naked with a garment ; he *that* hath not given forth upon usury, neither hath taken any increase, *that* hath withdrawn his hand from iniquity, hath executed true judgment between man and man, hath walked in my statutes, and hath kept my judgments, to deal truly ; he *is* just, he shall surely live, saith the Lord GOD.

If he beget a son *that is* a robber, a shedder of blood, and *that* doeth the like to *any* one of these *things*, and that doeth not any of those *duties*, but even hath eaten upon the mountains, and defiled his neighbour's wife, hath oppressed the poor and needy, hath spoiled by violence, hath not restored the pledge, and hath lifted up his eyes to the idols, hath committed abomination, hath given forth upon usury, and hath taken increase : shall he then live ? he shall not live : he hath done all these abominations ; he shall surely die ; his blood shall be upon him.

Now, lo, *if* he beget a son, that seeth all his father's sins

which he hath done, and considereth, and doeth not such like, *that* hath not eaten upon the mountains, neither hath lifted up his eyes to the idols of the house of Israel, hath not defiled his neighbour's wife, neither hath oppressed any, hath not withholden the pledge, neither hath spoiled by violence, *but* hath given his bread to the hungry, and hath covered the naked with a garment, *that* hath taken off his hand from the poor, *that* hath not received usury nor increase, hath executed my judgments, hath walked in my statutes ; he shall not die for the iniquity of his father, he shall surely live. *As for* his father, because he cruelly oppressed, spoiled his brother by violence, and did *that* which *is* not good among his people, lo, even he shall die in his iniquity.

Yet say ye, Why ? doth not the son bear the iniquity of the father ? When the son hath done that which is lawful and right, *and* hath kept all my statutes, and hath done them, he shall surely live. The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son : the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him. But if the wicked will turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die. All his transgressions that he hath committed, they shall not be mentioned unto him : in his righteousness that he hath done

he shall live. Have I any pleasure at all that the wicked should die? saith the Lord GOD: *and* not that he should return from his ways, and live?

But when the righteous turneth away from his righteousness, and committeth iniquity, *and* doeth according to all the abominations that the wicked *man* doeth, shall he live? All his righteousness that he hath done shall not be mentioned; in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die.

Yet ye say, The way of the Lord is not equal. Hear now, O house of Israel; Is not my way equal? are not your ways unequal? When a righteous *man* turneth away from his righteousness, and committeth iniquity, and dieth in them; for his iniquity that he hath done shall he die. Again, when the wicked *man* turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive. Because he considereth, and turneth away from all his transgressions that he hath committed, he shall surely live, he shall not die. Yet saith the house of Israel, The way of the Lord is not equal. O house of Israel, are not my ways equal? are not your ways unequal? Therefore I will judge you, O house of Israel, every one according to his ways, saith the Lord GOD. Repent, and turn *yourselves* from all your transgressions; so iniquity shall not be your ruin.

Cast away from you all your transgressions, whereby ye have

transgressed; and make you a new heart and a new spirit: for why will ye die, O house of Israel? For I have no pleasure in the death of him that dieth, saith the Lord GOD: wherefore turn *yourselves*, and live ye.

2nd LESSON FOR EVENING.

Ephesians v.

BE ye therefore followers of God, as dear children; and walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweet-smelling savour. But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints; neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks. For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God. Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience. Be not ye therefore partakers with them. For ye were sometimes darkness, but now *are ye* light in the Lord: walk as children of light: (for the fruit of the Spirit is in all goodness and righteousness and truth;) proving what is acceptable unto the Lord. And have no fellowship with the unfruitful works of darkness, but rather reprove *them*. For it is a shame even to speak of those things which are done of them in secret. But all things that are reprov'd are made manifest by the light: for whatsoever doth

make manifest is light. Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light. See then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil. Wherefore be ye not unwise, but understanding what the will of the Lord is. And be not drunk with wine, wherein is excess; but be filled with the Spirit; speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord; giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ; submitting yourselves one to another in the fear of God. Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body. Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing. Husbands, love your wives, even as Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish. So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church: for we are members of his body, of his flesh, and of his

bones. For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery: but I speak concerning Christ and the church. Nevertheless let every one of you in particular so love his wife even as himself; and the wife see that she reverence *her* husband.

The Third Sunday in Lent.

1st LESSON FOR MORNING.

Ezekiel xx. to v. 27.

AND it came to pass in the seventh year, in the fifth month, the tenth day of the month, that certain of the elders of Israel came to enquire of the LORD, and sat before me. Then came the word of the LORD unto me, saying, Son of man, speak unto the elders of Israel, and say unto them, Thus saith the Lord GOD; Are ye come to enquire of me? *As I live*, saith the Lord GOD, I will not be enquired of by you. Wilt thou judge them, son of man, wilt thou judge *them*? cause them to know the abominations of their fathers:

And say unto them, Thus saith the Lord GOD; In the day when I chose Israel, and lifted up mine hand unto the seed of the house of Jacob, and made myself known unto them in the land of Egypt, when I lifted up mine hand unto them, saying, I *am* the LORD your God; in the day that I lifted up mine hand unto them, to bring them forth of the land of Egypt into a land that I had espied for them, flowing with milk and honey, which *is* the glory of all lands: then said I

unto them, Cast ye away every man the abominations of his eyes, and defile not yourselves with the idols of Egypt: I *am* the LORD your God. But they rebelled against me, and would not hearken unto me: they did not every man cast away the abominations of their eyes, neither did they forsake the idols of Egypt: then I said, I will pour out my fury upon them, to accomplish my anger against them in the midst of the land of Egypt. But I wrought for my name's sake, that it should not be polluted before the heathen, among whom they *were*, in whose sight I made myself known unto them, in bringing them forth out of the land of Egypt.

Wherefore I caused them to go forth out of the land of Egypt, and brought them into the wilderness. And I gave them my statutes, and shewed them my judgments, which *if* a man do, he shall even live in them. Moreover also I gave them my sabbaths, to be a sign between me and them, that they might know that I *am* the LORD that sanctify them. But the house of Israel rebelled against me in the wilderness: they walked not in my statutes, and they despised my judgments, which *if* a man do, he shall even live in them; and my sabbaths they greatly polluted: then I said, I would pour out my fury upon them in the wilderness, to consume them. But I wrought for my name's sake, that it should not be polluted before the heathen, in whose sight I brought them out. Yet also I lifted up my hand unto them in the wilderness, that I would not bring

them into the land which I had given *them*, flowing with milk and honey, which *is* the glory of all lands; because they despised my judgments, and walked not in my statutes, but polluted my sabbaths: for their heart went after their idols. Nevertheless mine eye spared them from destroying them, neither did I make an end of them in the wilderness. But I said unto their children in the wilderness, Walk ye not in the statutes of your fathers, neither observe their judgments, nor defile yourselves with their idols: I *am* the LORD your God; walk in my statutes, and keep my judgments, and do them; and hallow my sabbaths; and they shall be a sign between me and you, that ye may know that I *am* the LORD your God. Notwithstanding the children rebelled against me: they walked not in my statutes, neither kept my judgments to do them, which *if* a man do, he shall even live in them; they polluted my sabbaths: then I said, I would pour out my fury upon them, to accomplish my anger against them in the wilderness. Nevertheless I withdrew mine hand, and wrought for my name's sake, that it should not be polluted in the sight of the heathen, in whose sight I brought them forth. I lifted up mine hand unto them also in the wilderness, that I would scatter them among the heathen, and disperse them through the countries; because they had not executed my judgments, but had despised my statutes, and had polluted my sabbaths, and their eyes were after their fathers' idols. Wherefore I gave

them also statutes *that were* not good, and judgments where-
by they should not live; and I
polluted them in their own
gifts, in that they caused to
pass through *the fire* all that
openeth the womb, that I might
make them desolate, to the end
that they might know that I
am the LORD.

2nd LESSON FOR MORNING.

Mark ix. to v. 30.

AND he said unto them, Ve-
rily I say unto you, That
there be some of them that
stand here, which shall not
taste of death, till they have
seen the kingdom of God come
with power.

And after six days Jesus tak-
eth *with him* Peter, and James,
and John, and leadeth them
up into an high mountain apart
by themselves: and he was
transfigured before them. And
his raiment became shining, ex-
ceeding white as snow; so as
no fuller on earth can white
them. And there appeared
unto them Elias with Moses:
and they were talking with Je-
sus. And Peter answered and
said to Jesus, Master, it is good
for us to be here: and let us
make three tabernacles; one
for thee, and one for Moses,
and one for Elias. For he wist
not what to say; for they were
sore afraid. And there was a
cloud that overshadowed them:
and a voice came out of the
cloud, saying, This is my belov-
ed Son: hear him. And sud-
denly, when they had looked
round about, they saw no man
any more, save Jesus only with
themselves. And as they came
down from the mountain, he
charged them that they should
tell no man what things they

had seen, till the Son of man
were risen from the dead. And
they kept that saying with
themselves, questioning one
with another what the rising
from the dead should mean.

And they asked him, saying,
Why say the scribes that Elias
must first come? And he an-
swered and told them, Elias
verily cometh first, and restor-
eth all things; and how it is
written of the Son of man, that
he must suffer many things, and
be set at nought. But I say
unto you, That Elias is indeed
come, and they have done unto
him whatsoever they listed, as
it is written of him.

And when he came to *his*
disciples, he saw a great multi-
tude about them, and the
scribes questioning with them.
And straightway all the people,
when they beheld him, were
greatly amazed, and running
to *him* saluted him. And he
asked the scribes, What ques-
tion ye with them? And one
of the multitude answered and
said, Master, I have brought
unto thee my son, which hath
a dumb spirit; and wheresoever
he taketh him, he teareth him:
and he foameth, and gnasheth
with his teeth, and pineth a-
way: and I spake to thy dis-
ciples that they should cast him
out; and they could not. He
answereth him, and saith, O
faithless generation, how long
shall I be with you? how long
shall I suffer you? bring him
unto me. And they brought
him unto him: and when he
saw him, straightway the spirit
tare him; and he fell on the
ground, and wallowed foam-
ing. And he asked his father,
How long is it ago since this
came unto him? And he said,

Of a child. And oftentimes it hath cast him into the fire, and into the waters, to destroy him : but if thou canst do any thing, have compassion on us, and help us. Jesus said unto him, If thou canst believe, all things are possible to him that believeth. And straightway the father of the child cried out, and said with tears, Lord, I believe ; help thou mine unbelief. When Jesus saw that the people came running together, he rebuked the foul spirit, saying unto him, *Thou dumb and deaf spirit, I charge thee, come out of him, and enter no more into him.* And *the spirit* cried, and rent him sore, and came out of him : and he was as one dead ; insomuch that many said, He is dead. But Jesus took him by the hand, and lifted him up ; and he arose. And when he was come into the house, his disciples asked him privately, Why could not we cast him out ? And he said unto them, This kind can come forth by nothing, but by prayer and fasting.

1st LESSON FOR EVENING.

Ezekiel xx. v. 27.

THEREFORE, son of man, I speak unto the house of Israel, and say unto them, Thus saith the Lord GOD ; Yet in this your fathers have blasphemed me, in that they have committed a trespass against me. For when I had brought them into the land, for the which I lifted up mine hand to give it to them, then they saw every high hill, and all the thick trees, and they offered there their sacrifices, and there they presented the provocation of their offering : there also

they made their sweet savour, and poured out there their drink offerings. Then I said unto them, What is the high place whereunto ye go ? And the name thereof is called Bammah unto this day. Wherefore say unto the house of Israel, Thus saith the Lord GOD ; Are ye polluted after the manner of your fathers ? and commit ye whoredom after their abominations ? For when ye offer your gifts, when ye make your sons to pass through the fire, ye pollute yourselves with all your idols, even unto this day : and shall I be enquired of by you, O house of Israel ? As I live, saith the Lord GOD, I will not be enquired of by you. And that which cometh into your mind shall not be at all, that ye say, We will be as the heathen, as the families of the countries, to serve wood and stone.

As I live, saith the Lord GOD, surely with a mighty hand, and with a stretched out arm, and with fury poured out, will I rule over you : and I will bring you out from the people, and will gather you out of the countries wherein ye are scattered, with a mighty hand, and with a stretched out arm, and with fury poured out. And I will bring you into the wilderness of the people, and there will I plead with you face to face. Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord GOD. And I will cause you to pass under the rod, and I will bring you into the bond of the covenant : and I will purge out from among you the rebels, and them that transgress against me : I will bring them forth out of the

country where they sojourn, and they shall not enter into the land of Israel : and ye shall know that I *am* the LORD. As for you, O house of Israel, thus saith the Lord GOD ; Go ye, serve ye every one his idols, and hereafter *also*, if ye will not hearken unto me : but pollute ye my holy name no more with your gifts, and with your idols. For in mine holy mountain, in the mountain of the height of Israel, saith the Lord GOD, there shall all the house of Israel, all of them in the land, serve me : there will I accept them, and there will I require your offerings, and the first-fruits of your oblations, with all your holy things. I will accept you with your sweet savour, when I bring you out from the people, and gather you out of the countries wherein ye have been scattered ; and I will be sanctified in you before the heathen. And ye shall know that I *am* the LORD, when I shall bring you into the land of Israel, into the country *for* the which I lifted up mine hand to give it to your fathers. And there shall ye remember your ways, and all your doings, wherein ye have been defiled ; and ye shall lothe yourselves in your own sight for all your evils that ye have committed. And ye shall know that I *am* the LORD, when I have wrought with you for my name's sake, not according to your wicked ways, nor according to your corrupt doings, O ye house of Israel, saith the Lord GOD.

Moreover the word of the LORD came unto me, saying, Son of man, set thy face toward the south, and drop *thy word* toward the south, and prophesy

against the forest of the south field ; and say to the forest of the south, Hear the word of the LORD ; Thus saith the Lord GOD ; Behold, I will kindle a fire in thee, and it shall devour every green tree in thee, and every dry tree : the flaming flame shall not be quenched, and all faces from the south to the north shall be burned therein. And all flesh shall see that I the LORD have kindled it : it shall not be quenched. Then said I, Ah Lord GOD ! they say of me, Doth he not speak parables ?

2nd LESSON FOR EVENING.

Ephesians vi.

CHILDREN, obey your parents in the Lord : for this is right. Honour thy father and mother ; which is the first commandment with promise ; that it may be well with thee, and thou mayest live long on the earth. And, ye fathers, provoke not your children to wrath : but bring them up in the nurture and admonition of the Lord. Servants, be obedient to them that are *your* masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ ; not with eyeservice, as menpleasers ; but as the servants of Christ, doing the will of God from the heart ; with good will doing service, as to the Lord, and not to men : knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether *he* be bond or free. And, ye masters, do the same things unto them, forbearing threatening : knowing that your Master also is in heaven ; neither is there respect of per-

sons with him. Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God: praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints; and for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel, for which I am an ambassador in bonds: that therein I may speak boldly, as I ought to speak. But that ye also may know my affairs, and how I do, Tychicus, a beloved brother and faithful minister in the Lord, shall make known to you all things: whom I have sent unto you for the same purpose, that ye might know our affairs, and that he might comfort your hearts. Peace be to the brethren, and

love with faith, from God the Father and the Lord Jesus Christ. Grace be with all them that love our Lord Jesus Christ in sincerity. Amen.

The Fourth Sunday in Lent.

1st LESSON FOR MORNING.

Micah vi.

HEAR ye now what the LORD saith; Arise, contend thou before the mountains, and let the hills hear thy voice. Hear ye, O mountains, the LORD's controversy, and ye strong foundations of the earth: for the LORD hath a controversy with his people, and he will plead with Israel. O my people, what have I done unto thee? and wherein have I wearied thee? testify against me. For I brought thee up out of the land of Egypt, and redeemed thee out of the house of servants; and I sent before thee Moses, Aaron, and Miriam. O my people, remember now what Balak king of Moab consulted, and what Balaam the son of Beor answered him from Shittim unto Gilgal; that ye may know the righteousness of the LORD.

Wherewith shall I come before the LORD, and bow myself before the high God? shall I come before him with burnt offerings, with calves of a year old? Will the LORD be pleased with thousands of rams, or with ten thousands of rivers of oil? shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul? He hath shewed thee, O man, what is good; and what doth the LORD require of thee, but to do justly, and to love

mercy, and to walk humbly with thy God? The LORD's voice crieth unto the city, and *the man of wisdom shall see thy name: hear ye the rod, and who hath appointed it.*

Are there yet the treasures of wickedness in the house of the wicked, and the scant measure *that is* abominable? Shall I count *them* pure with the wicked balances, and with the bag of deceitful weights? For the rich men thereof are full of violence, and the inhabitants thereof have spoken lies, and their tongue *is* deceitful in their mouth. Therefore also will I make *thee* sick in smiting thee, in making *thee* desolate because of thy sins. Thou shalt eat, but not be satisfied; and thy casting down *shall be* in the midst of thee; and thou shalt take hold, but shalt not deliver; and *that* which thou deliverest will I give up to the sword. Thou shalt sow, but thou shalt not reap; thou shalt tread the olives, but thou shalt not anoint thee with oil; and sweet wine, but shalt not drink wine.

For the statutes of Omri are kept, and all the works of the house of Ahab, and ye walk in their counsels; that I should make thee a desolation, and the inhabitants thereof an hissing: therefore ye shall bear the reproach of my people.

2nd LESSON FOR MORNING.

Luke xix. v. 28.

AND when he had thus spoken, he went before, ascending up to Jerusalem. And it came to pass, when he was come nigh to Bethphage and Bethany, at the mount called *the mount of Olives*, he sent

two of his disciples, saying, Go ye into the village over against *you*; in the which at your entering ye shall find a colt tied, whereon yet never man sat: loose him, and bring *him hither*. And if any man ask you, Why do ye loose *him*? thus shall ye say unto him, Because the Lord hath need of him. And they that were sent went their way, and found even as he had said unto them. And as they were loosing the colt, the owners thereof said unto them, Why loose ye the colt? And they said, The Lord hath need of him. And they brought him to Jesus: and they cast their garments upon the colt, and they set Jesus thereon. And as he went, they spread their clothes in the way. And when he was come nigh, even now at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen; saying, Blessed *be* the King that cometh in the name of the Lord: peace in heaven, and glory in the highest. And some of the Pharisees from among the multitude said unto him, Master, rebuke thy disciples. And he answered and said unto them, I tell you that, if these should hold their peace, the stones would immediately cry out.

And when he was come near, he beheld the city, and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things *which belong* unto thy peace! but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee,

and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation. And he went into the temple, and began to cast out them that sold therein, and them that bought; saying unto them, It is written, My house is the house of prayer: but ye have made it a den of thieves. And he taught daily in the temple. But the chief priests and the scribes and the chief of the people sought to destroy him, and could not find what they might do: for all the people were very attentive to hear him.

1st LESSON FOR EVENING.

Habakkuk iii.

A PRAYER of Habakkuk the prophet upon Shigionoth. O LORD, I have heard thy speech, *and* was afraid: O LORD, revive thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy. God came from Teman, and the Holy One from mount Paran. Selah. His glory covered the heavens, and the earth was full of his praise. And *his* brightness was as the light; he had horns *coming* out of his hand: and there *was* the hiding of his power. Before him went the pestilence, and burning coals went forth at his feet. He stood, and measured the earth: he beheld, and drove asunder the nations; and the everlasting mountains were scattered, the perpetual hills did bow: his ways *are* ever-

lasting. I saw the tents of Cushan in affliction: *and* the curtains of the land of Midian did tremble. Was the LORD displeased against the rivers? *was* thine anger against the rivers? *was* thy wrath against the sea, that thou didst ride upon thine horses *and* thy chariots of salvation? Thy bow was made quite naked, *according* to the oaths of the tribes, *even* thy word. Selah. Thou didst cleave the earth with rivers. The mountains saw thee, *and* they trembled: the overflowing of the water passed by: the deep uttered his voice, *and* lifted up his hands on high. The sun *and* moon stood still in their habitation: at the light of thine arrows they went, *and* at the shining of thy glittering spear. Thou didst march through the land in indignation, thou didst thresh the heathen in anger. Thou wentest forth for the salvation of thy people, *even* for salvation with thine anointed; thou woundedst the head out of the house of the wicked, by discovering the foundation unto the neck. Selah. Thou didst strike through with his staves the head of his villages: they came out as a whirlwind to scatter me: their rejoicing *was* as to devour the poor secretly. Thou didst walk through the sea with thine horses, *through* the heap of great waters. When I heard, my belly trembled; *my* lips quivered at the voice: rottenness entered into my bones, and I trembled in myself, that I might rest in the day of trouble: when he cometh up unto the people, he will invade them with his troops.

Although the fig tree shall

not blossom, neither *shall* fruit be in the vines; the labour of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and *there shall be* no herd in the stalls: yet I will rejoice in the LORD, I will joy in the God of my salvation. The LORD God *is* my strength, and he will make my feet like hinds' feet, and he will make me to walk upon mine high places. To the chief singer on my stringed instruments.

2nd LESSON FOR EVENING.

Philippians i.

PAUL and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons: grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ. I thank my God upon every remembrance of you, always in every prayer of mine for you all making request with joy, for your fellowship in the gospel from the first day until now; being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ: even as it is meet for me to think this of you all, because I have you in my heart; inasmuch as both in my bonds, and in the defence and confirmation of the gospel, ye all are partakers of my grace. For God is my record, how greatly I long after you all in the bowels of Jesus Christ. And this I pray, that your love may abound yet more and more in knowledge and in all judgment; that ye may approve things that are excellent; that ye may be sincere and

without offence till the day of Christ; being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God. But I would ye should understand, brethren, that the things *which happened* unto me have fallen out rather unto the furtherance of the gospel; so that my bonds in Christ are manifest in all the palace, and in all other places; and many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the word without fear. Some indeed preach Christ even of envy and strife; and some also of good will: the one preach Christ of contention, not sincerely, supposing to add affliction to my bonds: but the other of love, knowing that I am set for the defence of the gospel. What then? notwithstanding, every way, whether in pretence, or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice. For I know that this shall turn to my salvation through your prayer, and the supply of the Spirit of Jesus Christ, according to my earnest expectation and my hope, that in nothing I shall be ashamed, but *that* with all boldness, as always, so now also Christ shall be magnified in my body, whether *it be* by life, or by death. For to me to live *is* Christ, and to die *is* gain. But if I live in the flesh, *this is* the fruit of my labour: yet what I shall choose I wot not. For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better: nevertheless to abide in the flesh *is* more needful for you. And having this confi-

dence, I know that I shall abide and continue with you all for your furtherance and joy of faith; that your rejoicing may be more abundant in Jesus Christ for me by my coming to you again. Only let your conversation be as it becometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel; and in nothing terrified by your adversaries: which is to them an evident token of perdition, but to you of salvation, and that of God. For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake; having the same conflict which ye saw in me, and now hear *to be* in me.

The Fifth Sunday in Lent.

1st LESSON FOR MORNING.

Haggai ii. to v. 10.

IN the seventh *month*, in the one and twentieth *day* of the month, came the word of the LORD by the prophet Haggai, saying, Speak now to Zerubbabel the son of Shealtiel, governor of Judah, and to Joshua the son of Josedech, the high priest, and to the residue of the people, saying, Who *is* left among you that saw this house in her first glory? and how do ye see it now? *is it* not in your eyes in comparison of it as nothing? Yet now be strong, O Zerubbabel, saith the LORD; and be strong, O Joshua, son of Josedech, the high priest; and be

strong, all ye people of the land, saith the LORD, and work: for *I am* with you, saith the LORD of hosts: *according to* the word that I covenanted with you when ye came out of Egypt, so my spirit remaineth among you: fear ye not. For thus saith the LORD of hosts; Yet once, it *is* a little while, and I will shake the heavens, and the earth, and the sea, and the dry *land*; and I will shake all nations, and the desire of all nations shall come: and I will fill this house with glory, saith the LORD of hosts. The silver *is* mine, and the gold *is* mine, saith the LORD of hosts. The glory of this latter house shall be greater than of the former, saith the LORD of hosts: and in this place will I give peace, saith the LORD of hosts.

2nd LESSON FOR MORNING.

Luke xxi.

AND he looked up, and saw the rich men casting their gifts into the treasury. And he saw also a certain poor widow casting in thither two mites. And he said, Of a truth I say unto you, that this poor widow hath cast in more than they all: for all these have of their abundance cast in unto the offerings of God: but she of her penury hath cast in all the living that she had.

And as some spake of the temple, how it was adorned with goodly stones and gifts, he said, *As for* these things which ye behold, the days will come, in the which there shall not be left one stone upon another, that shall not be thrown down. And they asked him, saying, Master, but when shall these things be? and what sign *will*

there be when these things shall come to pass? And he said, Take heed that ye be not deceived: for many shall come in my name, saying, I am *Christ*; and the time draweth near: go ye not therefore after them. But when ye shall hear of wars and commotions, be not terrified: for these things must first come to pass; but the end is not by and by. Then said he unto them, Nation shall rise against nation, and kingdom against kingdom: and great earthquakes shall be in divers places, and famines, and pestilences; and fearful sights and great signs shall there be from heaven. But before all these, they shall lay their hands on you, and persecute you, delivering you up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake. And it shall turn to you for a testimony. Settle it therefore in your hearts, not to meditate before what ye shall answer: for I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist. And ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends; and some of you shall they cause to be put to death. And ye shall be hated of all men for my name's sake. But there shall not an hair of your head perish. In your patience possess ye your souls. And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. Then let them which are in Judæa flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto. For

these be the days of vengeance, that all things which are written may be fulfilled. But woe unto them that are with child, and to them that give suck, in those days! for there shall be great distress in the land, and wrath upon this people. And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.

And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh. And he spake to them a parable; Behold the fig tree, and all the trees; when they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand. Verily I say unto you, This generation shall not pass away, till all be fulfilled. Heaven and earth shall pass away: but my words shall not pass away.

And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come

upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man. And in the day time he was teaching in the temple; and at night he went out, and abode in the mount that is called *the mount of Olives*. And all the people came early in the morning to him in the temple, for to hear him.

1st LESSON FOR EVENING.

Zechariah xiii.

IN that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness.

And it shall come to pass in that day, saith the LORD of hosts, *that* I will cut off the names of the idols out of the land, and they shall no more be remembered: and also I will cause the prophets and the unclean spirit to pass out of the land. And it shall come to pass, *that* when any shall yet prophesy, then his father and his mother that begat him shall say unto him, Thou shalt not live; for thou speakest lies in the name of the LORD: and his father and his mother that begat him shall thrust him through when he prophesieth. And it shall come to pass in that day, *that* the prophets shall be ashamed every one of his vision, when he hath prophesied; neither shall they wear a rough garment to deceive: but he shall say, *I am* no prophet, *I am* an husbandman;

for man taught me to keep cattle from my youth. And *one* shall say unto him, What are these wounds in thine hands? Then he shall answer, *Those* with which I was wounded in the house of my friends.

Awake, O sword, against my shepherd, and against the man *that is* my fellow, saith the LORD of hosts: smite the shepherd, and the sheep shall be scattered: and I will turn mine hand upon the little ones. And it shall come to pass, *that* in all the land, saith the LORD, two parts therein shall be cut off and die; but the third shall be left therein. And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them: I will say, *It is* my people: and they shall say, The LORD *is* my God.

2nd LESSON FOR EVENING.

Philippians lii.

FINALLY, my brethren, rejoice in the Lord. To write the same things to you, to me indeed *is* not grievous, but for you *it is* safe. Beware of dogs, beware of evil workers, beware of the concision. For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh. Though I might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I more: circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee; concerning zeal,

persecuting the church : touching the righteousness which is in the law, blameless. But what things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things *but* loss for the excellency of the knowledge of Christ Jesus my Lord : for whom I have suffered the loss of all things, and do count them *but* dung, that I may win Christ, and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith : that I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death ; if by any means I might attain unto the resurrection of the dead. Not as though I had already attained, either were already perfect ; but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended : but *this* one thing I *do*, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus. Let us therefore, as many as be perfect, be thus minded : and if in any thing ye be otherwise minded, God shall reveal even this unto you. Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing. Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample. (For many walk, of whom I have

told you often, and now tell you even weeping, *that they are* the enemies of the cross of Christ : whose end is destruction, whose God is *their* belly, and whose glory is in their shame, who mind earthly things.) For our conversation is in heaven ; from whence also we look for the Saviour, the Lord Jesus Christ : who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

The Sunday next before Easter.

1st LESSON FOR MORNING.

Daniel ix.

IN the first year of Darius the son of Ahasuerus, of the seed of the Medes, which was made king over the realm of the Chaldeans ; in the first year of his reign I Daniel understood by books the number of the years, whereof the word of the LORD came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem.

And I set my face unto the Lord God, to seek by prayer and supplications, with fasting, and sackcloth, and ashes : and I prayed unto the LORD my God, and made my confession, and said, O Lord, the great and dreadful God, keeping the covenant and mercy to them that love him, and to them that keep his commandments ; we have sinned, and have committed iniquity, and have done wickedly, and have rebelled, even by departing from thy

precepts and from thy judgments: neither have we hearkened unto thy servants the prophets, which spake in thy name to our kings, our princes, and our fathers, and to all the people of the land. O Lord, righteousness *belongeth* unto thee, but unto us confusion of faces, as at this day; to the men of Judah, and to the inhabitants of Jerusalem, and unto all Israel, *that are near, and that are far off*, through all the countries whither thou hast driven them, because of their trespass that they have trespassed against thee. O Lord, to us *belongeth* confusion of face, to our kings, to our princes, and to our fathers, because we have sinned against thee. To the Lord our God *belong* mercies and forgivenesses, though we have rebelled against him; neither have we obeyed the voice of the LORD our God, to walk in his laws, which he set before us by his servants the prophets. Yea, all Israel have transgressed thy law, even by departing, that they might not obey thy voice; therefore the curse is poured upon us, and the oath that is written in the law of Moses the servant of God, because we have sinned against him. And he hath confirmed his words, which he spake against us, and against our judges that judged us, by bringing upon us a great evil: for under the whole heaven hath not been done as hath been done upon Jerusalem. As *it is written* in the law of Moses, all this evil is come upon us: yet made we not our prayer before the LORD our God, that we might turn from our iniquities, and understand thy

truth. Therefore hath the LORD watched upon the evil, and brought it upon us: for the LORD our God *is* righteous in all his works which he doeth: for we obeyed not his voice. And now, O Lord our God, that hast brought thy people forth out of the land of Egypt with a mighty hand, and hast gotten thee renown, as at this day; we have sinned, we have done wickedly.

O Lord, according to all thy righteousness, I beseech thee, let thine anger and thy fury be turned away from thy city Jerusalem, thy holy mountain: because for our sins, and for the iniquities of our fathers, Jerusalem and thy people *are become* a reproach to all *that are* about us. Now therefore, O our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine upon thy sanctuary that is desolate, for the Lord's sake. O my God, incline thine ear, and bear; open thine eyes, and behold our desolations, and the city which is called by thy name: for we do not present our supplications before thee for our righteousness, but for thy great mercies. O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not, for thine own sake, O my God: for thy city and thy people are called by thy name.

And whiles I was speaking, and praying, and confessing my sin and the sin of my people Israel, and presenting my supplication before the LORD my God for the holy mountain of my God; yea, whiles I *was* speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning,

being caused to fly swiftly, touched me about the time of the evening oblation. And he informed *me*, and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding. At the beginning of thy supplications the commandment came forth, and I am come to show *thee*; for thou *art* greatly beloved: therefore understand the matter, and consider the vision. Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy. Know therefore and understand, *that* from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince *shall be* seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times. And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof *shall be* with a flood, and unto the end of the war desolations are determined. And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make *it* desolate, even until the consummation, and that determined shall be poured upon the desolate.

2nd LESSON FOR MORNING.

Matthew xxvi.

AND it came to pass, when Jesus had finished all these sayings, he said unto his disciples, Ye know that after two days is *the feast of the passover*, and the Son of man is betrayed to be crucified. Then assembled together the chief priests, and the scribes, and the elders of the people, unto the palace of the high priest, who was called Caiaphas, and consulted that they might take Jesus by subtilty, and kill *him*. But they said, Not on the feast *day*, lest there be an uproar among the people.

Now when Jesus was in Bethany, in the house of Simon the leper, there came unto him a woman having an alabaster box of very precious ointment, and poured it on his head, as he sat *at meat*. But when his disciples saw *it*, they had indignation, saying, To what purpose *is* this waste? for this ointment might have been sold for much, and given to the poor. When Jesus understood *it*, he said unto them, Why trouble ye the woman? for she hath wrought a good work upon me. For ye have the poor always with you; but me ye have not always. For in that she hath poured this ointment on my body, she did *it* for my burial. Verily I say unto you, Whosoever this gospel shall be preached in the whole world, *there shall also this*, that this woman hath done, be told for a memorial of her.

Then one of the twelve, called Judas Iscariot, went unto the chief priests, and said *unto them*, What will ye give me,

and I will deliver him unto you? And they covenanted with him for thirty pieces of silver. And from that time he sought opportunity to betray him.

Now the first *day* of the *feast* of unleavened bread, the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the passover? And he said, Go into the city to such a man, and say unto him, The Master saith, My time is at hand; I will keep the passover at thy house with my disciples. And the disciples did as Jesus had appointed them; and they made ready the passover. Now when the even was come, he sat down with the twelve. And as they did eat, he said, Verily I say unto you, that one of you shall betray me. And they were exceeding sorrowful, and began every one of them to say unto him, Lord, is it I? And he answered and said, He that dippeth *his* hand with me in the dish, the same shall betray me. The Son of man goeth as it is written of him: but woe unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born. Then Judas, which betrayed him, answered and said, Master, is it I? He said unto him, Thou hast said.

And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; for this is my blood of the new testament, which is shed for many for the

remission of sins. But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom. And when they had sung an hymn, they went out into the mount of Olives. Then saith Jesus unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad. But after I am risen again, I will go before you into Galilee. Peter answered and said unto him, Though all *men* shall be offended because of thee, yet will I never be offended. Jesus said unto him, Verily I say unto thee, That this night, before the cock crow, thou shalt deny me thrice. Peter said unto him, Though I should die with thee, yet will I not deny thee. Likewise also said all the disciples.

Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder. And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy. Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me. And he went a little farther, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou *wilt*. And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What, could ye not watch with me one hour? Watch and pray, that ye enter not into tempta-

tion : the spirit indeed *is* willing, but the flesh *is* weak. He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done. And he came and found them asleep again : for their eyes were heavy. And he left them, and went away again, and prayed the third time, saying the same words. Then cometh he to his disciples, and saith unto them, Sleep on now, and take *your* rest : behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners. Rise, let us be going : behold, he is at hand that doth betray me.

And while he yet spake, lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the chief priests and elders of the people. Now he that betrayed him gave them a sign, saying, Whomsoever I shall kiss, that same is he : hold him fast. And forthwith he came to Jesus, and said, Hail, master ; and kissed him. And Jesus said unto him, Friend, wherefore art thou come ? Then came they, and laid hands on Jesus, and took him. And, behold, one of them which were with Jesus stretched out *his* hand, and drew his sword, and struck a servant of the high priest's, and smote off his ear. Then said Jesus unto him, Put up again thy sword into his place : for all they that take the sword shall perish with the sword. Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels ? But how then shall the scriptures

be fulfilled, that thus it must be ? In that same hour said Jesus to the multitudes, Are ye come out as against a thief with swords and staves for to take me ? I sat daily with you teaching in the temple, and ye laid no hold on me. But all this was done, that the scriptures of the prophets might be fulfilled. Then all the disciples forsook him, and fled.

And they that had laid hold on Jesus led *him* away to Caiaphas the high priest, where the scribes and the elders were assembled. But Peter followed him afar off unto the high priest's palace, and went in, and sat with the servants, to see the end. Now the chief priests, and elders, and all the council, sought false witness against Jesus, to put him to death ; but found none : yea, though many false witnesses came, *yet* found they none. At the last came two false witnesses, and said, This *fellow* said, I am able to destroy the temple of God, and to build it in three days. And the high priest arose, and said unto him, Answerest thou nothing ? what *is it* which these witness against thee ? But Jesus held his peace. And the high priest answered and said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God. Jesus saith unto him, Thou hast said : nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven. Then the high priest rent his clothes, saying, He hath spoken blasphemy ; what further need have we of witnesses ? behold,

now ye have heard his blasphemy. What think ye? They answered and said, He is guilty of death. Then did they spit in his face, and buffeted him; and others smote him with the palms of their hands, saying, Prophesy unto us, thou Christ, Who is he that smote thee?

Now Peter sat without in the palace: and a damsel came unto him, saying, Thou also wast with Jesus of Galilee. But he denied before *them* all, saying, I know not what thou sayest. And when he was gone out into the porch, another *maid* saw him, and said unto them that were there, This *fellow* was also with Jesus of Nazareth. And again he denied with an oath, I do not know the man. And after a while came unto him they that stood by, and said to Peter, Surely thou also art *one* of them; for thy speech bewrayeth thee. Then began he to curse and to swear, *saying*, I know not the man. And immediately the cock crew. And Peter remembered the word of Jesus, which said unto him, Before the cock crew, thou shalt deny me thrice. And he went out, and wept bitterly.

1st LESSON FOR EVENING.

Malachi iii. and iv.

BEHOLD, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the LORD of hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fuller's

sope: and he shall sit *as* a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the LORD an offering in righteousness. Then shall the offering of Judah and Jerusalem be pleasant unto the LORD, as in the days of old, and as in former years. And I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger *from his right*, and fear not me, saith the LORD of hosts. For I *am* the LORD, I change not; therefore ye sons of Jacob are not consumed.

Even from the days of your fathers ye are gone away from mine ordinances, and have not kept *them*. Return unto me, and I will return unto you, saith the LORD of hosts. But ye said, Wherein shall we return?

Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, *even* this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the LORD of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that *there shall not be room enough to receive it*. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; nei-

ther shall your vine cast her fruit before the time in the field, saith the LORD of hosts. And all nations shall call you blessed: for ye shall be a delightful land, saith the LORD of hosts.

Your words have been stout against me, saith the LORD. Yet ye say, What have we spoken *so much* against thee? Ye have said, It is vain to serve God: and what profit *is it* that we have kept his ordinance, and that we have walked mournfully before the LORD of hosts? And now we call the proud happy; yea, they that work wickedness are set up; yea, *they that* tempt God are even delivered.

Then they that feared the LORD spake often one to another: and the LORD hearkened, and heard *it*, and a book of remembrance was written before him for them that feared the LORD, and that thought upon his name. And they shall be mine, saith the LORD of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him. Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not.

For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the LORD of hosts, that it shall leave them neither root nor branch.

But unto you that fear my name shall the Sun of righteousness arise with healing in his

wings; and ye shall go forth, and grow up as calves of the stall. And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do *this*, saith the LORD of hosts.

Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, *with* the statutes and judgments.

Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD: and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.

2nd LESSON FOR EVENING.

Hebrews v. to v. 11.

FOR every high priest taken from among men is ordained for men in things *pertain- ing* to God, that he may offer both gifts and sacrifices for sins: who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity. And by reason hereof he ought, as for the people, so also for himself, to offer for sins. And no man taketh this honour unto himself, but he that is called of God, as *was* Aaron. So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, to day have I begotten thee. As he saith also in another *place*, Thou *art* a priest for ever after the order of Melchisedec. Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears

unto him that was able to save him from death, and was heard in that he feared; though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation unto all them that obey him; Called of God an high priest after the order of Melchisedec.

Monday before Easter.

1st LESSON FOR MORNING,

Daniel x.

IN the third year of Cyrus king of Persia a thing was revealed unto Daniel, whose name was called Belteshazzar; and the thing *was* true, but the time appointed *was* long: and he understood the thing, and had understanding of the vision. In those days I Daniel was mourning three full weeks. I ate no pleasant bread, neither came flesh nor wine in my mouth, neither did I anoint myself at all, till three whole weeks were fulfilled. And in the four and twentieth day of the first month, as I was by the side of the great river, which *is* Hiddekel; then I lifted up mine eyes, and looked, and behold a certain man clothed in linen, whose loins *were* girded with fine gold of Uphaz: his body also *was* like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in colour to polished brass, and the voice of his words like the voice of a multitude. And I Daniel alone saw the vision: for the men that were with me saw not the vision; but a great quaking fell upon them,

so that they fled to hide themselves. Therefore I was left alone, and saw this great vision, and there remained no strength in me: for my comeliness was turned in me into corruption, and I retained no strength. Yet heard I the voice of his words: and when I heard the voice of his words, then was I in a deep sleep on my face, and my face toward the ground.

And, behold, an hand touched me, which set me upon my knees and *upon* the palms of my hands. And he said unto me, O Daniel, a man greatly beloved, understand the words that I speak unto thee, and stand upright: for unto thee am I now sent. And when he had spoken this word unto me, I stood trembling. Then said he unto me, Fear not, Daniel: for from the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy words. But the prince of the kingdom of Persia withstood me one and twenty days: but, lo, Michael, one of the chief princes, came to help me; and I remained there with the kings of Persia. Now I am come to make thee understand what shall befall thy people in the latter days: for yet the vision *is* for many days. And when he had spoken such words unto me, I set my face toward the ground, and I became dumb. And, behold, *one* like the similitude of the sons of men touched my lips: then I opened my mouth, and spake, and said unto him that stood before me, O my lord, by the vision my sorrows are turned upon me,

and I have retained no strength. For how can the servant of this my lord talk with this my lord? for as for me, straightway there remained no strength in me, neither is there breath left in me. Then there came again and touched me *one* like the appearance of a man, and he strengthened me, and said, O man greatly beloved, fear not: peace *be* unto thee, be strong, yea, be strong. And when he had spoken unto me, I was strengthened, and said, Let my lord speak: for thou hast strengthened me. Then said he, Knowest thou wherefore I come unto thee? and now will I return to fight with the prince of Persia: and when I am gone forth, lo, the prince of Grecia shall come. But I will show thee that which is noted in the scripture of truth: and *there is* none that holdeth with me in these things, but Michael your prince.

2nd LESSON FOR MORNING.

John xiv.

LET not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if *it were* not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, *there ye* may be also. And whither I go ye know, and the way ye know. Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way? Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me. If ye had known me,

ye should have known my Father also: and from henceforth ye know him, and have seen him. Philip saith unto him, Lord, show us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou *then*, Show us the Father? Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works. Believe me that I *am* in the Father, and the Father in me: or else believe me for the very works' sake. Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater *works* than these shall he do; because I go unto my Father. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in my name, I will do *it*.

If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; *even* the Spirit of truth: whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. I will not leave you comfortless: I will come to you. Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also. At that day ye shall know that I *am* in my Father, and ye in me, and I in you. He that

hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world? Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me. These things have I spoken unto you, being yet present with you. But the Comforter, *which is* the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. Ye have heard how I said unto you, I go away, and come *again* unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I. And now I have told you before it come to pass, that, when it is come to pass, ye might believe. Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me. But that the world may know that I love the Father; and as the Father gave me commandment, even so I do. Arise, let us go hence.

1st LESSON FOR EVENING.

Hosea xi.

WHEN Israel *was* a child, then I loved him, and called my son out of Egypt. As they called them, so they went from them: they sacrificed unto Baalim, and burned incense to graven images. I taught Ephraim also to go, taking them by their arms; but they knew not that I healed them. I drew them with cords of a man, with bands of love: and I was to them as they that take off the yoke on their jaws, and I laid meat unto them.

He shall not return into the land of Egypt, but the Assyrian shall be his king, because they refused to return. And the sword shall abide on his cities, and shall consume his branches, and devour *them*, because of their own counsels. And my people are bent to backsliding from me: though they called them to the most High, none at all would exalt *him*. How shall I give thee up, Ephraim? how shall I deliver thee, Israel? how shall I make thee as Admah? how shall I set thee as Zeboim? mine heart is turned within me, my repentings are kindled together. I will not execute the fierceness of mine anger, I will not return to destroy Ephraim: for I *am* God, and not man; the Holy One in the midst of thee: and I will not enter into the city. They shall walk after the LORD: he shall roar like a lion: when he shall roar, then the children shall tremble from the west. They shall tremble as a bird out of Egypt, and as a dove out of the land of Assyria: and I will place them in their

houses, saith the LORD. Ephraim compasseth me about with lies, and the house of Israel with deceit: but Judah yet ruleth with God, and is faithful with the saints.

N. B. The Second Lesson will be found in the calendar for the day of the month.

Tuesday before Easter.

1st LESSON FOR MORNING.

Daniel xi. to v. 30.

ALSO I in the first year of Darius the Mede, *even* I, stood to confirm and to strengthen him. And now will I show thee the truth. Behold, there shall stand up yet three kings in Persia; and the fourth shall be far richer than *they* all: and by his strength through his riches he shall stir up all against the realm of Grecia. And a mighty king shall stand up, that shall rule with great dominion, and do according to his will. And when he shall stand up, his kingdom shall be broken, and shall be divided toward the four winds of heaven; and not to his posterity, nor according to his dominion which he ruled: for his kingdom shall be plucked up, even for others beside those.

And the king of the south shall be strong, and *one* of his princes; and he shall be strong above him, and have dominion; his dominion *shall be* a great dominion. And in the end of years they shall join themselves together; for the king's daughter of the south shall come to the king of the north to make an agreement: but she shall not retain the power of the arm; neither shall he stand,

nor his arm: but she shall be given up, and they that brought her, and he that begat her, and he that strengthened her in *these* times. But out of a branch of her roots shall *one* stand up in his estate, which shall come with an army, and shall enter into the fortress of the king of the north, and shall deal against them, and shall prevail: and shall also carry captives into Egypt their gods, with their princes, *and* with their precious vessels of silver and of gold; and he shall continue *more* years than the king of the north. So the king of the south shall come into *his* kingdom, and shall return into his own land. But his sons shall be stirred up, and shall assemble a multitude of great forces: and *one* shall certainly come, and overflow, and pass through: then shall he return, and be stirred up, *even* to his fortress. And the king of the south shall be moved with choler, and shall come forth and fight with him, *even* with the king of the north: and he shall set forth a great multitude; but the multitude shall be given into his hand. *And* when he hath taken away the multitude, his heart shall be lifted up; and he shall cast down *many* ten thousands: but he shall not be strengthened *by it*. For the king of the north shall return, and shall set forth a multitude greater than the former, and shall certainly come after certain years with a great army, and with much riches. And in those times there shall many stand up against the king of the south: also the robbers of thy people shall exalt them-

selves to establish the vision ; but they shall fall. So the king of the north shall come, and cast up a mount, and take the most fenced cities ; and the arms of the south shall not withstand, neither his chosen people, neither *shall there be any strength to withstand.* But he that cometh against him shall do according to his own will, and none shall stand before him : and he shall stand in the glorious land, which by his hand shall be consumed. He shall also set his face to enter with the strength of his whole kingdom, and upright ones with him ; thus shall he do : and he shall give him the daughter of women, corrupting her : but she shall not stand *on his side,* neither be for him. After this shall he turn his face unto the isles, and shall take many : but a prince for his own behalf shall cause the reproach offered by him to cease ; without his own reproach he shall cause *it* to turn upon him. Then he shall turn his face toward the fort of his own land : but he shall stumble and fall, and not be found. Then shall stand up in his estate a raiser of taxes *in the glory of the kingdom :* but within few days he shall be destroyed, neither in anger, nor in battle. And in his estate shall stand up a vile person, to whom they shall not give the honour of the kingdom : but he shall come in peaceably, and obtain the kingdom by flatteries. And with the arms of a flood shall they be overflowed from before him, and shall be broken ; yea, also the prince of the covenant. And after the league *made* with him

he shall work deceitfully : for he shall come up, and shall become strong with a small people. He shall enter peaceably even upon the fattest places of the province ; and he shall do *that* which his fathers have not done, nor his fathers' fathers ; he shall scatter among them the prey, and spoil, and riches : *yea,* and he shall forecast his devices against the strongholds, even for a time. And he shall stir up his power and his courage against the king of the south with a great army ; and the king of the south shall be stirred up to battle with a very great and mighty army ; but he shall not stand : for they shall forecast devices against him. Yea, they that feed of the portion of his meat shall destroy him, and his army shall overflow : and many shall fall down slain. And both these kings' hearts *shall be* to do mischief, and they shall speak lies at one table ; but it shall not prosper : for yet the end *shall be* at the time appointed. Then shall he return into his land with great riches ; and his heart *shall be* against the holy covenant ; and he shall do *exploits,* and return to his own land. At the time appointed he shall return, and come toward the south ; but it shall not be as the former, or as the latter.

2nd LESSON FOR MORNING.

John xv.

I AM the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away : and every *branch* that beareth fruit, he purgeth it, that it may bring forth more fruit. Now

ye are clean through the word which I have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye *are* the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast *them* into the fire, and they are burned. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples. As the Father hath loved me, so have I loved you: continue ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. These things have I spoken unto you, that my joy might remain in you, and *that* your joy might be full. This is my commandment, That ye love one another, as I have loved you. Greater love hath no man than this, than a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you. Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you. Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and *that* your fruit should remain:

that whatsoever ye shall ask of the Father in my name, he may give it you. These things I command you, that ye love one another. If the world hate you, ye know that it hated me before *it hated* you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep your's also. But all these things will they do unto you for my name's sake, because they know not him that sent me. If I had not come and spoken unto them, they had not had sin: but now they have no cloke for their sin. He that hateth me hateth my Father also. If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father. But *this cometh to pass*, that the word might be fulfilled that is written in their law, They hated me without a cause. But when the Comforter is come, whom I will send unto you from the Father, *even* the Spirit of truth, which proceedeth from the Father, he shall testify of me: and ye also shall bear witness, because ye have been with me from the beginning.

1st LESSON FOR EVENING.

Hosea xii.

EPHRAIM feedeth on wind, and followeth after the east wind: he daily increaseth lies and desolation: and they do

make a covenant with the Assyrians, and oil is carried into Egypt. The LORD hath also a controversy with Judah, and will punish Jacob according to his ways; according to his doings will he recompense him.

He took his brother by the heel in the womb, and by his strength he had power with God: yea, he had power over the angel, and prevailed: he wept, and made supplication unto him: he found him in Beth-el, and there he spake with us; even the LORD God of hosts; the LORD is his memorial. Therefore turn thou to thy God: keep mercy and judgment, and wait on thy God continually.

He is a merchant, the balances of deceit are in his hand: he loveth to oppress. And Ephraim said, Yet I am become rich, I have found me out substance: in all my labours they shall find none iniquity in me that were sin. And I that am the LORD thy God from the land of Egypt will yet make thee to dwell in tabernacles, as in the days of the solemn feast. I have also spoken by the prophets, and I have multiplied visions, and used similitudes, by the ministry of the prophets. Is there iniquity in Gilead? surely they are vanity: they sacrifice bullocks in Gilgal; yea, their altars are as heaps in the furrows of the fields. And Jacob fled into the country of Syria, and Israel served for a wife, and for a wife he kept sheep. And by a prophet the LORD brought Israel out of Egypt, and by a prophet was he preserved. Ephraim provoked him to anger most bitterly: therefore shall he leave

his blood upon him, and his reproach shall his Lord return unto him.

N. B. The Second Lesson will be found in the calendar for the day of the month.

Wednesday before Easter.

1st LESSON FOR MORNING.

Daniel xi. v. 30.

FOR the ships of Chittim shall come against him: therefore he shall be grieved, and return, and have indignation against the holy covenant: so shall he do; he shall even return, and have intelligence with them that forsake the holy covenant. And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily sacrifice, and they shall place the abomination that maketh desolate. And such as do wickedly against the covenant shall he corrupt by flatteries: but the people that do know their God shall be strong, and do exploits. And they that understand among the people shall instruct many: yet they shall fall by the sword, and by flame, by captivity, and by spoil, many days. Now when they shall fall, they shall be holpen with a little help: but many shall cleave to them with flatteries. And some of them of understanding shall fall, to try them, and to purge, and to make them white, even to the time of the end: because it is yet for a time appointed. And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods, and

shall prosper till the indignation be accomplished : for that that is determined shall be done. Neither shall he regard the God of his fathers, nor the desire of women, nor regard any god : for he shall magnify himself above all. But in his estate shall he honour the God of forces : and a god whom his fathers knew not shall he honour with gold, and silver, and with precious stones, and pleasant things. Thus shall he do in the most strong holds with a strange god, whom he shall acknowledge *and* increase with glory : and he shall cause them to rule over many, and shall divide the land for gain. And at the time of the end shall the king of the south push at him : and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships ; and he shall enter into the countries, and shall overflow and pass over. He shall enter also into the glorious land, and many *countries* shall be overthrown : but these shall escape out of his hand, *even* Edom, and Moab, and the chief of the children of Ammon. He shall stretch forth his hand also upon the countries : and the land of Egypt shall not escape. But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt : and the Libyans and the Ethiopians *shall be* at his steps. But tidings out of the east and out of the north shall trouble him : therefore he shall go forth with great fury to destroy, and utterly to make away many. And he shall plant the tabernacles of his palace between the seas

in the glorious holy mountain ; yet he shall come to his end, and none shall help him.

2nd LESSON FOR MORNING.

John xi. v. 45.

THEN many of the Jews which came to Mary, and had seen the things which Jesus did, believed on him. But some of them went their ways to the Pharisees, and told them what things Jesus had done.

Then gathered the chief priests and the Pharisees a council, and said, What do we ? for this man doeth many miracles. If we let him thus alone, all *men* will believe on him ; and the Romans shall come and take away both our place and nation. And one of them, *named* Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all, nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not. And this spake he not of himself : but being high priest that year, he prophesied that Jesus should die for that nation ; and not for that nation only, but that also he should gather together in one the children of God that were scattered abroad. Then from that day forth they took counsel together for to put him to death. Jesus therefore walked no more openly among the Jews ; but went thence unto a country near to the wilderness, into a city called Ephraim, and there continued with his disciples.

And the Jews' passover was nigh at hand : and many went out of the country up to Jerusalem before the passover, to

purify themselves. Then sought they for Jesus, and spake among themselves, as they stood in the temple, What think ye, that he will not come to the feast? Now both the chief priests and the Pharisees had given a commandment, that, if any man knew where he were, he should show *it*, that they might take him.

1st LESSON FOR EVENING.

Hosea xiii.

WHEN Ephraim spake trembling, he exalted himself in Israel; but when he offended in Baal, he died. And now they sin more and more, and have made them molten images of their silver, and idols according to their own understanding, all of it the work of the craftsmen: they say of them, Let the men that sacrifice kiss the calves. Therefore they shall be as the morning cloud, and as the early dew that passeth away, as the chaff *that* is driven with the whirlwind out of the floor, and as the smoke out of the chimney. Yet *I am* the LORD thy God from the land of Egypt, and thou shalt know no God but me: for *there is* no saviour beside me.

I did know thee in the wilderness, in the land of great drought. According to their pasture, so were they filled; they were filled, and their heart was exalted; therefore have they forgotten me. Therefore I will be unto them as a lion: as a leopard by the way will I observe *them*: I will meet them as a bear *that is* bereaved of her whelps, and will rend the caul of their heart, and there will I devour them like a lion: the wild beast shall tear them.

O Israel, thou hast destroyed

thyself; but in me *is* thine help. I will be thy king: where *is any other* that may save thee in all thy cities? and thy judges of whom thou saidst, Give me a king and princes? I gave thee a king in mine anger, and took *him* away in my wrath. The iniquity of Ephraim *is* bound up; his sin *is* hid. The sorrows of a travailing woman shall come upon him: he *is* an unwise son; for he should not stay long in *the place of the* breaking forth of children. I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction; repentance shall be hid from mine eyes.

Though he be fruitful among *his* brethren, an east wind shall come, the wind of the LORD shall come up from the wilderness, and his spring shall become dry, and his fountain shall be dried up: he shall spoil the treasure of all pleasant vessels. Samaria shall become desolate; for she hath rebelled against her God: they shall fall by the sword, their infants shall be dashed in pieces, and their women with child shall be ripped up.

N. B. The Second Lesson will be found in the calendar for the day of the month.

Thursday before Easter.

1st LESSON FOR MORNING.

Daniel xii.

AND at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since

there was a nation *even* to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame *and* everlasting contempt. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever. But thou, O Daniel, shut up the words, and seal the book, *even* to the time of the end: many shall run to and fro, and knowledge shall be increased.

Then I Daniel looked, and behold, there stood other two, the one on this side of the bank of the river, and the other on that side of the bank of the river. And *one* said to the man clothed in linen, which *was* upon the waters of the river, How long *shall it be* to the end of these wonders? And I heard the man clothed in linen, which *was* upon the waters of the river, when he held up his right hand and his left hand unto heaven, and swore by him that liveth for ever that *it shall be* for a time, times, and an half; and when he shall have accomplished to scatter the power of the holy people, all these *things* shall be finished. And I heard, but I understood not: then said, O my Lord, what *shall be* the end of these *things*? And he said, Go thy way, Daniel: for the words *are* closed up and sealed till the time of the end. Many shall be purified, and made white, and tried: but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall under-

stand. And from the time *that* the daily *sacrifice* shall be taken away, and the abomination that maketh desolate set up, *there shall be* a thousand two hundred and ninety days. Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days. But go thou thy way till the end *be*: for thou shalt rest, and stand in thy lot at the end of the days.

2nd LESSON FOR MORNING.

John xiii.

NOW before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end. And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him; Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God; he riseth from supper, and laid aside his garments; and took a towel, and girded himself. After that he poureth water into a bason, and began to wash the disciples' feet, and to wipe *them* with the towel wherewith he was girded. Then cometh he to Simon Peter: and Peter saith unto him, Lord, dost thou wash my feet? Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter. Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me. Simon Peter saith unto him, Lord, not my feet only, but also *my* hands and *my* head. Jesus saith to him, He that is

washed needeth not save to wash *his* feet, but is clean every whit : and ye are clean, but not all. For he knew who should betray him ; therefore said he, Ye are not all clean. So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you ? Ye call me Master and Lord : and ye say well ; for so I am. If I then, *your* Lord and Master, have washed your feet ; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you. Verily, verily, I say unto you, The servant is not greater than his lord ; neither he that is sent greater than he that sent him. If ye know these things, happy are ye if ye do them.

I speak not of you all : I know whom I have chosen : but that the scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me. Now I tell you before it come, that, when it is come to pass, ye may believe that I am *he*. Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth me ; and he that receiveth me receiveth him that sent me. When Jesus had thus said, he was troubled in spirit, and testified, and said, Verily, verily, I say unto you, that one of you shall betray me. Then the disciples looked one on another, doubting of whom he spake. Now there was leaning on Jesus' bosom one of his disciples, whom Jesus loved. Simon Peter therefore beckoned to him, that he should ask who it should be of whom he spake. He then lying on Jesus' breast saith unto

him, Lord, who is it ? Jesus answered, He it is, to whom I shall give a sop, when I have dipped it. And when he had dipped the sop, he gave it to Judas Iscariot, *the son of Simon*. And after the sop Satan entered into him. Then said Jesus unto him, That thou doest, do quickly. Now no man at the table knew for what intent he spake this unto him. For some of *them* thought, because Judas had the bag, that Jesus had said unto him, Buy *those things* that we have need of against the feast ; or, that he should give something to the poor. He then having received the sop went immediately out : and it was night.

Therefore, when he was gone out, Jesus said, Now is the Son of man glorified, and God is glorified in him. If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him. Little children, yet a little while I am with you. Ye shall seek me : and as I said unto the Jews, Whither I go ye cannot come ; so now I say to you. A new commandment I give unto you, That ye love one another ; as I have loved you, that ye also love one another. By this shall all *men* know that ye are my disciples, if ye have love one to another.

Simon Peter said unto him, Lord, whither goest thou ? Jesus answered him, Whither I go, thou canst not follow me now ; but thou shalt follow me afterwards. Peter said unto him, Lord, why cannot I follow thee now ? I will lay down my life for thy sake. Jesus answered him, Wilt thou lay down thy life for my sake ? Verily, verily, I say unto thee,

The cock shall not crow, till thou hast denied me thrice.

1st LESSON FOR EVENING.

Jeremiah xxxi.

AT the same time, saith the LORD, will I be the God of all the families of Israel, and they shall be my people. Thus saith the LORD, The people *which were* left of the sword found grace in the wilderness; *even* Israel, when I went to cause him to rest. The LORD hath appeared of old unto me, *saying*, Yea, I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee. Again I will build thee, and thou shalt be built, O virgin of Israel: thou shalt again be adorned with thy tabrets, and shalt go forth in the dances of them that make merry. Thou shalt yet plant vines upon the mountains of Samaria: the planters shall plant, and shall eat *them* as common things. For there shall be a day, *that* the watchmen upon the mount Ephraim shall cry, Arise ye, and let us go up to Zion unto the LORD our God. For thus saith the LORD; Sing with gladness for Jacob, and shout among the chief of the nations: publish ye, praise ye, and say, O LORD, save thy people, the remnant of Israel. Behold, I will bring them from the north country, and gather them from the coasts of the earth, *and* with them the blind and the lame, the woman with child and her that travaileth with child together: a great company shall return thither. They shall come with weeping, and with supplications will I lead them: I will cause them to walk by the rivers of waters in a straight way,

wherein they shall not stumble: for I am a father to Israel, and Ephraim is my firstborn.

Hear the word of the LORD, O ye nations, and declare *it* in the isles afar off, and say, He that scattered Israel will gather him, and keep him, as a shepherd *doth* his flock. For the LORD hath redeemed Jacob, and ransomed him from the hand of *him that was* stronger than he. Therefore they shall come and sing in the height of Zion, and shall flow together to the goodness of the LORD, for wheat, and for wine, and for oil, and for the young of the flock and of the herd: and their soul shall be as a watered garden; and they shall not sorrow any more at all. Then shall the virgin rejoice in the dance, both young men and old together: for I will turn their mourning into joy, and will comfort them, and make them rejoice from their sorrow. And I will satiate the soul of the priests with fatness, and my people shall be satisfied with my goodness, saith the LORD.

Thus saith the LORD; A voice was heard in Ramah, lamentation, *and* bitter weeping; Rahel weeping for her children refused to be comforted for her children, because they *were* not. Thus saith the LORD; Refrain thy voice from weeping, and thine eyes from tears: for thy work shall be rewarded, saith the LORD; and they shall come again from the land of the enemy. And there is hope in thine end, saith the LORD, that thy children shall come again to their own border.

I have surely heard Ephraim bemoaning himself *thus*; Thou hast chastised me, and I was

chastised, as a bullock unaccustomed to the yoke : turn thou me, and I shall be turned ; for thou art the LORD my God. Surely after that I was turned, I repented ; and after that I was instructed, I smote upon my thigh : I was ashamed, yea, even confounded, because I did bear the reproach of my youth. *Is Ephraim my dear son ? is he a pleasant child ?* for since I spake against him, I do earnestly remember him still : therefore my bowels are troubled for him ; I will surely have mercy upon him, saith the LORD. Set thee up waymarks, make thee high heaps : set thine heart toward the highway, *even the way which thou wentest :* turn again, O virgin of Israel, turn again to these thy cities.

How long wilt thou go about, O thou backsliding daughter ? for the LORD hath created a new thing in the earth, A woman shall compass a man. Thus saith the LORD of hosts, the God of Israel ; As yet they shall use this speech in the land of Judah and in the cities thereof, when I shall bring again their captivity ; The LORD bless thee, O habitation of justice, and mountain of holiness. And there shall dwell in Judah itself, and in all the cities thereof together, husbandmen, and they that go forth with flocks. For I have satiated the weary soul, and I have replenished every sorrowful soul. Upon this I awaked, and beheld ; and my sleep was sweet unto me.

Behold, the days come, saith the LORD, that I will sow the house of Israel and the house of Judah with the seed of man, and with the seed of beast. And it shall come to pass, that

like as I have watched over them, to pluck up, and to break down, and to throw down, and to destroy, and to afflict ; so will I watch over them, to build, and to plant, saith the LORD. In those days they shall say no more, The fathers have eaten a sour grape, and the children's teeth are set on edge. But every one shall die for his own iniquity : every man that eateth the sour grape, his teeth shall be set on edge.

Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah : not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt ; which my covenant they brake, although I was an husband unto them, saith the LORD : but this shall be the covenant that I will make with the house of Israel ; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts ; and will be their God, and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD : for they shall all know me, from the least of them unto the greatest of them, saith the LORD : for I will forgive their iniquity, and I will remember their sin no more.

Thus saith the LORD, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar ; The LORD of hosts is his name : if those ordinances de-

part from before me, saith the LORD, *then* the seed of Israel also shall cease from being a nation before me for ever. Thus saith the LORD; If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith the LORD.

Behold, the days come, saith the LORD, that the city shall be built to the LORD from the tower of Hananeel unto the gate of the corner. And the measuring line shall yet go forth over against it upon the hill Gareb, and shall compass about to Goath. And the whole valley of the dead bodies, and of the ashes, and all the fields unto the brook of Kidron, unto the corner of the horse gate toward the east, *shall be* holy unto the LORD; it shall not be plucked up, nor thrown down any more for ever.

N. B. The Second Lesson will be found in the calendar for the day of the month.

Good Friday.

1st LESSON FOR MORNING.

Genesis xxii. to v. 20.

AND it came to pass after these things, that God did tempt Abraham, and said unto him, Abraham: and he said, Behold, *here I am*. And he said, Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of.

And Abraham rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac

his son, and clave the wood for the burnt offering, and rose up, and went unto the place of which God had told him. Then on the third day Abraham lifted up his eyes, and saw the place afar off. And Abraham said unto his young men, Abide ye here with the ass; and I and the lad will go yonder and worship, and come again to you. And Abraham took the wood of the burnt offering, and laid it upon Isaac his son; and he took the fire in his hand, and a knife; and they went both of them together. And Isaac spake unto Abraham his father, and said, My father: and he said, Here *am I*, my son. And he said, Behold the fire and the wood: but where *is* the lamb for a burnt offering? And Abraham said, My son, God will provide himself a lamb for a burnt offering: so they went both of them together. And they came to the place which God had told him of; and Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar upon the wood. And Abraham stretched forth his hand, and took the knife to slay his son. And the angel of the LORD called unto him out of heaven, and said, Abraham, Abraham: and he said, Here *am I*. And he said, Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me. And Abraham lifted up his eyes, and looked, and behold behind *him* a ram caught in a thicket by his horns: and Abraham went and took the ram, and offered him

up for a burnt offering in the stead of his son. And Abraham called the name of that place Jehovah-jireh: as it is said to this day, In the mount of the LORD it shall be seen.

And the angel of the LORD called unto Abraham out of heaven the second time, and said, By myself have I sworn, saith the LORD, for because thou hast done this thing, and hast not withheld thy son, thine only son: that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice. So Abraham returned unto his young men, and they rose up and went together to Beer-sheba; and Abraham dwelt at Beer-sheba.

2nd LESSON FOR MORNING.

John xviii.

WHEN Jesus had spoken these words, he went forth with his disciples over the brook Cedron, where was a garden, into the which he entered, and his disciples. And Judas also, which betrayed him, knew the place: for Jesus oftentimes resorted thither with his disciples. Judas then, having received a band of men and officers from the chief priests and Pharisees, cometh thither with lanterns and torches and weapons. Jesus therefore, knowing all things that should come upon him, went forth, and said unto them, Whom seek ye? They answered him, Jesus of Nazareth. Jesus saith unto

them, I am he. And Judas also, which betrayed him, stood with them. As soon then as he had said unto them, I am he, they went backward, and fell to the ground. Then asked he them again, Whom seek ye? And they said, Jesus of Nazareth. Jesus answered, I have told you that I am he: if therefore ye seek me, let these go their way: that the saying might be fulfilled, which he spake, Of them which thou gavest me have I lost none. Then Simon Peter having a sword drew it, and smote the high priest's servant, and cut off his right ear. The servant's name was Malchus. Then said Jesus unto Peter, Put up thy sword into the sheath: the cup which my Father hath given me, shall I not drink it? Then the band and the captain and officers of the Jews took Jesus, and bound him, and led him away to Annas first; for he was father in law to Caiaphas, which was the high priest that same year. Now Caiaphas was he, which gave counsel to the Jews, that it was expedient that one man should die for the people.

And Simon Peter followed Jesus, and so did another disciple: that disciple was known unto the high priest, and went in with Jesus into the palace of the high priest. But Peter stood at the door without. Then went out that other disciple, which was known unto the high priest, and spake unto her that kept the door, and brought in Peter. Then saith the damsel that kept the door unto Peter, Art not thou also one of this man's disciples? He saith, I am not. And the servants and offi-

cers stood there, who had made a fire of coals ; for it was cold : and they warmed themselves : and Peter stood with them, and warmed himself.

The high priest then asked Jesus of his disciples, and of his doctrine. Jesus answered him, I spake openly to the world ; I ever taught in the synagogue, and in the temple, whither the Jews always resort ; and in secret have I said nothing. Why askest thou me ? ask them which heard me, what I have said unto them : behold, they know what I said. And when he had thus spoken, one of the officers which stood by struck Jesus with the palm of his hand, saying, Answerest thou the high priest so ? Jesus answered him, If I have spoken evil, bear witness of the evil : but if well, why smitest thou me ? Now Annas had sent him bound unto Caiaphas the high priest. And Simon Peter stood and warmed himself. They said therefore unto him, Art not thou also one of his disciples ? He denied it, and said, I am not. One of the servants of the high priest, being his kinsman whose ear Peter cut off, saith, Did I not see thee in the garden with him ? Peter then denied again : and immediately the cock crew.

Then led they Jesus from Caiaphas unto the hall of judgment : and it was early : and they themselves went not into the judgment hall, lest they should be defiled ; but that they might eat the passover. Pilate then went out unto them, and said, What accusation bring ye against this man ? They answered and said unto him, If he were not a malefac-

tor, we would not have delivered him up unto thee. Then said Pilate unto them, Take ye him, and judge him according to your law. The Jews therefore said unto him, It is not lawful for us to put any man to death : that the saying of Jesus might be fulfilled, which he spake, signifying what death he should die. Then Pilate entered into the judgment hall again, and called Jesus, and said unto him, Art thou the King of the Jews ? Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of me ? Pilate answered, Am I a Jew ? Thine own nation and the chief priests have delivered thee unto me : what hast thou done ? Jesus answered, My kingdom is not of this world : if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews : but now is my kingdom not from hence. Pilate therefore said unto him, Art thou a king then ? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice. Pilate saith unto him, What is truth ? And when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault at all. But ye have a custom, that I should release unto you one at the passover : will ye therefore that I release unto you the King of the Jews ? Then cried they all again, saying, Not this man, but Barabbas. Now Barabbas was a robber.

1st LESSON FOR EVENING.

Isaiah lii. v. 13. and Chap. liii.

BEHOLD, my servant shall deal prudently, he shall be exalted and extolled, and be very high. As many were astonished at thee; his visage was so marred more than any man, and his form more than the sons of men: so shall he sprinkle many nations; the kings shall shut their mouths at him: for *that* which had not been told them shall they see; and *that* which they had not heard shall they consider.

Who hath believed our report? and to whom is the arm of the LORD revealed? For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, *there is* no beauty that we should desire him. He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were *our* faces from him; he was despised, and we esteemed him not.

Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he *was* wounded for our transgressions, *he was* bruised for our iniquities: the chastisement of our peace *was* upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all. He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a

sheep before her shearers is dumb, so he openeth not his mouth. He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken. And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither *was* any deceit in his mouth.

Yet it pleased the LORD to bruise him; he hath put *him* to grief: when thou shalt make his soul an offering for sin, he shall see *his* seed, he shall prolong *his* days, and the pleasure of the LORD shall prosper in his hand. He shall see of the travail of his soul, *and* shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. Therefore will I divide him *a portion* with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors.

2nd LESSON FOR EVENING.

Philippians ii.

IF *there be* therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, fulfil ye my joy, that ye be likeminded, having the same love, *being* of one accord, of one mind. *Let* nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. Look not

every man on his own things, but every man also on the things of others. Let this mind be in you, which was also in Christ Jesus : who, being in the form of God, thought it not robbery to be equal with God : but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men : and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name : that at the name of Jesus every knee should bow, of *things* in heaven, and *things* in earth, and *things* under the earth ; and *that* every tongue should confess that Jesus Christ is Lord, to the glory of God the Father. Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of *his* good pleasure. Do all things without murmurings and disputings : that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world ; holding forth the word of life ; that I may rejoice in the day of Christ, that I have not run in vain, neither laboured in vain. Yea, and if I be offered upon the sacrifice and service of your faith, I joy, and rejoice with you all. For the same cause also do ye joy, and rejoice with me. But I trust in the Lord Jesus to send

Timotheus shortly unto you, that I also may be of good comfort, when I know your state. For I have no man likeminded, who will naturally care for your state. For all seek their own, not the things which are Jesus Christ's. But ye know the proof of him, that, as a son with the father, he hath served with me in the gospel. Him therefore I hope to send presently, so soon as I shall see how it will go with me. But I trust in the Lord that I also myself shall come shortly. Yet I supposed it necessary to send to you Epaphroditus, my brother, and companion in labour, and fellowsoldier, but your messenger, and he that ministered to my wants. For he longed after you all, and was full of heaviness, because that ye had heard that he had been sick. For indeed he was sick nigh unto death : but God had mercy on him ; and not on him only, but on me also, lest I should have sorrow upon sorrow. I sent him therefore the more carefully, that, when ye see him again, ye may rejoice, and that I may be the less sorrowful. Receive him therefore in the Lord with all gladness ; and hold such in reputation : because for the work of Christ he was nigh unto death, not regarding his life, to supply your lack of service toward me.

Easter Even.

1st LESSON FOR MORNING.

Zechariah ix.

THE burden of the word of the LORD in the land of Hadrach, and Damascus *shall* be the rest thereof : when the eyes of man, as of all the tribes of Israel, *shall* be toward the

LORD. And Hamath also shall border thereby; Tyrus, and Zidon, though it be very wise. And Tyrus did build herself a strong hold, and heaped up silver as the dust, and fine gold as the mire of the streets. Behold, the Lord will cast her out, and he will smite her power in the sea; and she shall be devoured with fire. Ashkelon shall see *it*, and fear; Gaza also *shall see it*, and be very sorrowful, and Ekron; for her expectation shall be ashamed; and the king shall perish from Gaza, and Ashkelon shall not be inhabited. And a bastard shall dwell in Ashdod, and I will cut off the pride of the Philistines. And I will take away his blood out of his mouth, and his abominations from between his teeth: but he that remaineth, even he, *shall be* for our God, and he shall be as a governor in Judah, and Ekron as a Jebusite. And I will encamp about mine house because of the army, because of him that passeth by, and because of him that returneth: and no oppressor shall pass through them any more: for now have I seen with mine eyes.

Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he *is* just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass. And I will cut off the chariot from Ephraim, and the horse from Jerusalem, and the battle bow shall be cut off: and he shall speak peace unto the heathen: and his dominion *shall be* from sea *even* to sea, and from the river *even* to the ends of the earth. As for thee also,

by the blood of thy covenant I have sent forth thy prisoners out of the pit wherein *is* no water.

Turn you to the strong hold, ye prisoners of hope: even to day do I declare *that* I will render double unto thee; when I have bent Judah for me, filled the bow with Ephraim, and raised up thy sons, O Zion, against thy sons, O Greece, and made thee as the sword of a mighty man. And the LORD shall be seen over them, and his arrow shall go forth as the lightning: and the Lord God shall blow the trumpet, and shall go with whirlwinds of the south. The LORD of hosts shall defend them; and they shall devour, and subdue with sling stones; and they shall drink, *and* make a noise as through wine; and they shall be filled like bowls, *and* as the corners of the altar. And the LORD their God shall save them in that day as the flock of his people: for *they shall be* as the stones of a crown, lifted up as an ensign upon his land. For how great *is* his goodness, and how great *is* his beauty! corn shall make the young man cheerful, and new wine the maids.

2nd LESSON FOR MORNING.

Luke xxiil. v. 50.

AND, behold, *there was* a man named Joseph, a counsellor; *and he was* a good man, and a just: (the same had not consented to the counsel and deed of them;) *he was* of Arimathæa, a city of the Jews who also himself waited for the kingdom of God. This man went unto Pilate, and begged the body of Jesus. And he too

it down, and wrapped it in linen, and laid it in a sepulchre that was hewn in stone, wherein never man before was laid. And that day was the preparation, and the sabbath drew on. And the women also, which came with him from Galilee, followed after, and beheld the sepulchre, and how his body was laid. And they returned, and prepared spices and ointments; and rested the sabbath day according to the commandment.

1st LESSON FOR EVENING..

Exodus xiii.

AND the LORD spake unto Moses, saying, Sanctify unto me all the firstborn, whatsoever openeth the womb among the children of Israel, both of man and of beast: it is mine.

And Moses said unto the people, Remember this day, in which ye came out from Egypt, out of the house of bondage; for by strength of hand the LORD brought you out from this place: there shall no leavened bread be eaten. This day came ye out in the month Abib.

And it shall be when the LORD shall bring thee into the land of the Canaanites, and the Hittites, and the Amorites, and the Hivites, and the Jebusites, which he sware unto thy fathers to give thee, a land flowing with milk and honey, that thou shalt keep this service in this month. Seven days thou shalt eat unleavened bread, and in the seventh day shall be a feast to the LORD. Unleavened bread shall be eaten seven days: and there shall no leavened bread be seen with thee, neither shall there be leaven

seen with thee in all thy quarters.

And thou shalt shew thy son in that day, saying, *This is done* because of that *which* the LORD did unto me when I came forth out of Egypt. And it shall be for a sign unto thee upon thine hand, and for a memorial between thine eyes, that the LORD's law may be in thy mouth: for with a strong hand hath the LORD brought thee out of Egypt. Thou shalt therefore keep this ordinance in his season from year to year.

And it shall be when the LORD shall bring thee into the land of the Canaanites, as he sware unto thee and to thy fathers, and shall give it thee, that thou shalt set apart unto the LORD all that openeth the matrix, and every firstling that cometh of a beast which thou hast; the males shall be the LORD's. And every firstling of an ass thou shalt redeem with a lamb; and if thou wilt not redeem it, then thou shalt break his neck: and all the firstborn of man among thy children shalt thou redeem.

And it shall be when thy son asketh thee in time to come, saying, What is this? that thou shalt say unto him, By strength of hand the LORD brought us out from Egypt, from the house of bondage: and it came to pass, when Pharaoh would hardly let us go, that the LORD slew all the firstborn in the land of Egypt, both the firstborn of man, and the firstborn of beast: therefore I sacrifice to the LORD all that openeth the matrix, being males: but all the firstborn of my children I redeem. And it shall be for

a token upon thine hand, and for frontlets between thine eyes: for by strength of hand the LORD brought us forth out of Egypt.

And it came to pass, when Pharaoh had let the people go, that God led them not *through* the way of the land of the Philistines, although that *was* near; for God said, Lest peradventure the people repent when they see war, and they return to Egypt: but God led the people about, *through* the way of the wilderness of the Red sea: and the children of Israel went up harnessed out of the land of Egypt. And Moses took the bones of Joseph with him: for he had straitly sworn the children of Israel, saying, God will surely visit you; and ye shall carry up my bones away hence with you.

And they took their journey from Succoth, and encamped in Etham, in the edge of the wilderness. And the LORD went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night: he took not away the pillar of the cloud by day, nor the pillar of fire by night, *from* before the people.

2nd LESSON FOR EVENING.

Hebrews iv.

LET us therefore fear, lest, a promise being left *us* of entering into his rest, any of you should seem to come short of it. For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard *it*. For we which have believ-

ed do enter into rest, as he said, As I have sworn in my wrath, if they shall enter into my rest: although the works were finished from the foundation of the world. For he spake in a certain place of the seventh *day* on this wise, And God did rest the seventh day from all his works. And in this *place* again, If they shall enter into my rest. Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached entered not in because of unbelief: again, he limiteth a certain day, saying in David, To day, after so long a time; as it is said, To day if ye will hear his voice, harden not your hearts. For if Jesus had given them rest, then would he not afterward have spoken of another day. There remaineth therefore a rest to the people of God. For he that is entered into his rest, he also hath ceased from his own works, as God *did* from his. Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief. For the word of God *is* quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and *is* a discernor of the thoughts and intents of the heart. Neither is there any creature that is not manifest in his sight: but all things *are* naked and opened unto the eyes of him with whom we have to do. Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast *our* profession. For we have now an high priest which cannot be

touched with the feeling of our infirmities; but was in all points tempted like as *we are*, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

Easter Day.

1st LESSON FOR MORNING.

Exodus xii. to v. 37.

AND the LORD spake unto Moses and Aaron in the land of Egypt, saying, This month *shall be* unto you the beginning of months: it *shall be* the first month of the year to you.

Speak ye unto all the congregation of Israel, saying, In the tenth day of this month they shall take to them every man a lamb, according to the house of *their* fathers, a lamb for an house: and if the household be too little for the lamb, let him and his neighbour next unto his house take it according to the number of the souls; every man according to his eating shall make your count for the lamb. Your lamb shall be without blemish, a male of the first year: ye shall take it out from the sheep, or from the goats: and ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening. And they shall take of the blood, and strike it on the two side posts and on the upper door post of the houses, wherein they shall eat it. And they shall eat the flesh in that night, roast with fire, and unleavened bread; and with bitter herbs they shall eat it. Eat not

of it raw, nor sodden at all with water, but roast *with* fire; his head with his legs, and with the purtenance thereof. And ye shall let nothing of it remain until the morning; and that which remaineth of it until the morning ye shall burn with fire.

And thus shall ye eat it; *with* your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste: it *is* the LORD's passover. For I will pass through the land of Egypt this night, and will smite all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I *am* the LORD. And the blood shall be to you for a token upon the houses where ye *are*: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt. And this day shall be unto you for a memorial; and ye shall keep it a feast to the LORD throughout your generations; ye shall keep it a feast by an ordinance for ever. Seven days shall ye eat unleavened bread; even the first day ye shall put away leaven out of your houses: for whosoever eateth leavened bread from the first day until the seventh day, that soul shall be cut off from Israel. And in the first day *there shall be* an holy convocation, and in the seventh day there shall be an holy convocation to you; no manner of work shall be done in them, save *that* which every man must eat, that only may be done of you. And ye shall observe the feast of unleavened

bread : for in this selfsame day have I brought your armies out of the land of Egypt : therefore shall ye observe this day in your generations by an ordinance for ever.

In the first *month*, on the fourteenth day of the month at even, ye shall eat unleavened bread, until the one and twentieth day of the month at even. Seven days shall there be no leaven found in your houses : for whosoever eateth that which is leavened, even that soul shall be cut off from the congregation of Israel, whether he be a stranger, or born in the land. Ye shall eat nothing leavened ; in all your habitations shall ye eat unleavened bread.

Then Moses called for all the elders of Israel, and said unto them, Draw out and take you a lamb according to your families, and kill the passover. And ye shall take a bunch of hyssop, and dip *it* in the blood that *is* in the bason, and strike the lintel and the two side posts with the blood that *is* in the bason ; and none of you shall go out at the door of his house until the morning. For the LORD will pass through to smite the Egyptians ; and when he seeth the blood upon the lintel, and on the two side posts, the LORD will pass over the door, and will not suffer the destroyer to come in unto your houses to smite *you*. And ye shall observe this thing for an ordinance to thee and to thy sons for ever. And it shall come to pass, when ye be come to the land which the LORD will give you, according as he hath promised, that ye shall keep this service. And it shall

come to pass, when your children shall say unto you, What mean ye by this service ? that ye shall say, It *is* the sacrifice of the LORD's passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses. And the people bowed the head and worshipped. And the children of Israel went away, and did as the LORD had commanded Moses and Aaron, so did they.

And it came to pass, that at midnight the LORD smote all the firstborn in the land of Egypt, from the firstborn of Pharaoh that sat on his throne unto the firstborn of the captive that *was* in the dungeon ; and all the firstborn of cattle. And Pharaoh rose up in the night, he, and all his servants, and all the Egyptians ; and there was a great cry in Egypt ; for *there* was not a house where *there* was not one dead.

And he called for Moses and Aaron by night, and said, Rise up, and get you forth from among my people, both ye and the children of Israel ; and go serve the LORD, as ye have said. Also take your flocks and your herds, as ye have said, and be gone ; and bless me also. And the Egyptians were urgent upon the people, that they might send them out of the land in haste ; for they said, We *be* all dead men. And this people took their dough before it was leavened, their kneadingtroughs being bound up in their clothes upon their shoulders. And the children of Israel did according to the word of Moses ; and they borrowed of the Egyptians jewels of silver, and jewels of gold, and

raiment: and the LORD gave the people favour in the sight of the Egyptians, so that they lent unto them *such things as they required*. And they spoiled the Egyptians.

2nd LESSON FOR MORNING.

Romans vi.

WHAT shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein? Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also *in the likeness of his resurrection*: knowing this, that our old man is crucified with *him*, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin. Now if we be dead with Christ, we believe that we shall also live with him: knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him. For in that he died, he died unto sin once: but in that he liveth, he liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members *as instruments of unrighteousness*

unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members *as instruments of righteousness* unto God. For sin shall not have dominion over you: for ye are not under the law, but under grace. What then? shall we sin, because we are not under the law, but under grace? God forbid. Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness? But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin, ye became the servants of righteousness. I speak after the manner of men because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness. For when ye were the servants of sin, ye were free from righteousness. What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death. But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. For the wages of sin is death: but the gift of God is eternal life through Jesus Christ our Lord.

1st LESSON FOR EVENING.

Exodus xii. v. 37.

AND the children of Israel journeyed from Rameses

to Succoth, about six hundred thousand on foot *that were* men, beside children. And a mixed multitude went up also with them; and flocks, and herds, *even* very much cattle. And they baked unleavened cakes of the dough which they brought forth out of Egypt, for it was not leavened; because they were thrust out of Egypt, and could not tarry, neither had they prepared for themselves any victual.

Now the sojourning of the children of Israel, who dwelt in Egypt, *was* four hundred and thirty years. And it came to pass at the end of the four hundred and thirty years, even the selfsame day it came to pass, that all the hosts of the LORD went out from the land of Egypt. It is a night to be much observed unto the LORD for bringing them out from the land of Egypt: this *is* that night of the LORD to be observed of all the children of Israel in their generations.

And the LORD said unto Moses and Aaron, This *is* the ordinance of the passover: There shall no stranger eat thereof: But every man's servant that is bought for money, when thou hast circumcised him, then shall he eat thereof. A foreigner and an hired servant shall not eat thereof. In one house shall it be eaten; thou shalt not carry forth ought of the flesh abroad out of the house; neither shall ye break a bone thereof. All the congregation of Israel shall keep it. And when a stranger shall sojourn with thee, and will keep the passover to the LORD, let all his males be circumcised, and then let him come near and keep it; and he shall be as one

that is born in the land: for no uncircumcised person shall eat thereof. One law shall be to him that is homeborn, and unto the stranger that sojourneth among you. Thus did all the children of Israel; as the LORD commanded Moses and Aaron, so did they. And it came to pass the selfsame day, *that* the LORD did bring the children of Israel out of the land of Egypt by their armies.

2nd LESSON FOR EVENING.

Acts ii. v. 22.

YE men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know: him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain; whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it. For David speaketh concerning him, I foresaw the Lord always before my face, for he is on my right hand, that I should not be moved: therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope: because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption. Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance. Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. Therefore be-

ing a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; he seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption. This Jesus hath God raised up, whereof we all are witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear. For David is not ascended into the heavens: but he saith himself, The LORD said unto my Lord, Sit thou on my right hand, until I make thy foes thy footstool. Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.

Now when they heard *this*, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do? Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, *even* as many as the Lord our God shall call. And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation.

Then they that gladly received his word were baptized: and the same day there were added *unto them* about three thousand souls. And they continued steadfastly in the apostles' doc-

trine and fellowship, and in breaking of bread, and in prayers. And fear came upon every soul: and many wonders and signs were done by the apostles. And all that believed were together, and had all things common; and sold their possessions and goods, and parted them to all *men*, as every man had need. And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved.

Monday in Easter Week.

1st LESSON FOR MORNING.

Exodus xvi.

AND they took their journey from Elim, and all the congregation of the children of Israel came unto the wilderness of Sin, which *is* between Elim and Sinai, on the fifteenth day of the second month after their departing out of the land of Egypt. And the whole congregation of the children of Israel murmured against Moses and Aaron in the wilderness: and the children of Israel said unto them, Would to God we had died by the hand of the LORD in the land of Egypt, when we sat by the flesh pots, *and* when we did eat bread to the full; for ye have brought us forth into this wilderness, to kill this whole assembly with hunger.

Then said the LORD unto Moses, Behold, I will rain bread from heaven for you; and the people shall go out and gather

a certain rate every day, that I may prove them, whether they will walk in my law, or no. And it shall come to pass, that on the sixth day they shall prepare *that* which they bring in; and it shall be twice as much as they gather daily. And Moses and Aaron said unto all the children of Israel, At even, then ye shall know that the LORD hath brought you out from the land of Egypt: and in the morning, then ye shall see the glory of the LORD; for that he heareth your murmurings against the LORD: and what *are* we, that ye murmur against us? And Moses said, *This shall be*, when the LORD shall give you in the evening flesh to eat, and in the morning bread to the full; for that the LORD heareth your murmurings which ye murmur against him: and what *are* we? your murmurings *are* not against us, but against the LORD.

And Moses spake unto Aaron, Say unto all the congregation of the children of Israel, Come near before the LORD: for he hath heard your murmurings. And it came to pass, as Aaron spake unto the whole congregation of the children of Israel, that they looked toward the wilderness, and, behold, the glory of the LORD appeared in the cloud.

And the LORD spake unto Moses, saying, I have heard the murmurings of the children of Israel: speak unto them, saying, At even ye shall eat flesh, and in the morning ye shall be filled with bread: and ye shall know that I *am* the LORD your God. And it came to pass, that at even the quails came up, and covered the camp: and

in the morning the dew lay round about the host. And when the dew that lay was gone up, behold, upon the face of the wilderness *there lay* a small round thing, *as* small as the hoar frost on the ground. And when the children of Israel saw *it*, they said one to another, *It is* manna: for they wist not what it *was*. And Moses said unto them, *This is* the bread which the LORD hath given you to eat.

This is the thing which the LORD hath commanded, Gather of it every man according to his eating, an omer for every man, *according to* the number of your persons; take ye every man for *them* which *are* in his tents. And the children of Israel did so, and gathered, some more, some less. And when they did mete *it* with an omer, he that gathered much had nothing over, and he that gathered little had no lack; they gathered every man according to his eating. And Moses said, Let no man leave of it till the morning. Notwithstanding they hearkened not unto Moses; but some of them left of it until the morning, and it bred worms, and stank: and Moses was wroth with them. And they gathered it every morning, every man according to his eating: and when the sun waxed hot, it melted.

And it came to pass, *that* on the sixth day they gathered twice as much bread, two omers for one *man*: and all the rulers of the congregation came and told Moses. And he said unto them, *This is that* which the LORD hath said, To morrow *is* the rest of the holy sabbath

unto the LORD : bake *that* which ye will bake *to day*, and seethe that ye will seethe ; and that which remaineth over lay up for you to be kept until the morning. And they laid it up till the morning, as Moses bade : and it did not stink, neither was there any worm therein. And Moses said, Eat that to day ; for to day is a sabbath unto the LORD : to day ye shall not find it in the field. Six days ye shall gather it ; but on the seventh day, *which is* the sabbath, in it there shall be none.

And it came to pass, *that* there went out *some* of the people on the seventh day for to gather, and they found none. And the LORD said unto Moses, How long refuse ye to keep my commandments and my laws ? See, for that the LORD hath given you the sabbath, therefore he giveth you on the sixth day the bread of two days ; abide ye every man in his place, let no man go out of his place on the seventh day. So the people rested on the seventh day. And the house of Israel called the name thereof Manna : and it *was* like coriander seed, white ; and the taste of it *was* like wafers *made* with honey.

And Moses said, This is the thing which the LORD commandeth, Fill an omer of it to be kept for your generation ; that they may see the bread wherewith I have fed you in the wilderness, when I brought you forth from the land of Egypt. And Moses said unto Aaron, Take a pot, and put an omer full of manna therein, and lay it up before the LORD, to be kept for your generations. As the LORD commanded Moses, so Aaron laid it up before

the Testimony, to be kept. And the children of Israel did eat manna forty years, until they came to a land inhabited ; they did eat manna, until they came unto the borders of the land of Canaan. Now an omer is the tenth *part* of an ephah.

2nd LESSON FOR MORNING.

Matthew xxviii.

IN the end of the sabbath, as it began to dawn toward the first *day* of the week, came Mary Magdalene and the other Mary to see the sepulchre. And, behold, there was a great earthquake : for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow : and for fear of him the keepers did shake, and became as dead *men*. And the angel answered and said unto the women, Fear not ye : for I know that ye seek Jesus, which was crucified. He is not here : for he is risen, as he said, Come, see the place where the Lord lay. And go quickly, and tell his disciples that he is risen from the dead ; and, behold, he goeth before you into Galilee ; there shall ye see him : lo, I have told you. And they departed quickly from the sepulchre with fear and great joy ; and did run to bring his disciples word.

And as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came and held him by the feet, and worshipped him. Then said Jesus unto them, Be not afraid : go tell my brethren that they go into Galilee, and there shall they see me.

Now when they were going, behold, some of the watch came into the city, and showed unto the chief priests all the things that were done. And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers, saying, Say ye, His disciples came by night, and stole him *away* while we slept. And if this come to the governor's ears, we will persuade him, and secure you. So they took the money, and did as they were taught: and this saying is commonly reported among the Jews until this day.

Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. And when they saw him, they worshipped him: but some doubted. And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.

Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, *even* unto the end of the world. Amen.

1st LESSON FOR EVENING.

Job xix.

THEN Job answered and said, How long will ye vex my soul, and break me in pieces with words? These ten times have ye reproached me: ye are not ashamed *that* ye make yourselves strange to me. And be it indeed *that* I have erred, mine error remaineth with myself. If indeed ye will magnify *yourselves* against me, and plead against me my reproach:

know now that God hath overthrown me, and hath compassed me with his net. Behold, I cry out of wrong, but I am not heard: I cry aloud, but *there is* no judgment. He hath fenced up my way that I cannot pass, and he hath set darkness in my paths. He hath stripped me of my glory, and taken the crown *from* my head. He hath destroyed me on every side, and I am gone: and mine hope hath he removed like a tree. He hath also kindled his wrath against me, and he counteth me unto him as *one of* his enemies. His troops come together, and raise up their way against me, and encamp round about my tabernacle. He hath put my brethren far from me, and mine acquaintance are verily estranged from me. My kinsfolk have failed, and my familiar friends have forgotten me. They that dwell in mine house, and my maids, count me for a stranger: I am an alien in their sight. I called my servant, and he gave me no answer; I intreated him with my mouth. My breath is strange to my wife, though I intreated for the children's *sake* of mine own body. Yea, young children despised me; I arose, and they spake against me. All my inward friends abhorred me: and they whom I loved are turned against me. My bones cleaveth to my skin and to my flesh, and I am escaped with the skin of my teeth. Have pity upon me, have pity upon me, O ye my friends: for the hand of God hath touched me. Why do ye persecute me as God, and are not satisfied with my flesh? Oh that my words were now written! oh that they were

printed in a book! that they were graven with an iron pen and lead in the rock for ever! for I know *that* my redeemer liveth, and *that* he shall stand at the latter *day* upon the earth: and *though* after my skin *worms* destroy this *body*, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another; *though* my reins be consumed within me. But ye should say, Why persecute we him, seeing the root of the matter is found in me? Be ye afraid of the sword: for wrath *bringeth* the punishments of the sword, that ye may know *there is* a judgment.

2nd LESSON FOR EVENING.

Acts iii.

NOW Peter and John went up together into the temple at the hour of prayer, *being* the ninth *hour*. And a certain man lame from his mother's womb was carried, whom they laid daily at the gate of the temple which is called Beautiful, to ask alms of them that entered into the temple; who seeing Peter and John about to go into the temple asked an alms. And Peter, fastening his eyes upon him with John, said, Look on us. And he gave heed unto them, expecting to receive something of them. Then Peter said, Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk. And he took him by the right hand, and lifted *him* up: and immediately his feet and ancle bones received strength. And he leaping up stood, and walked, and entered

with them into the temple, walking, and leaping and praising God. And all the people saw him walking and praising God: and they knew that it was he which sat for alms at the Beautiful gate of the temple: and they were filled with wonder and amazement at that which had happened unto him. And as the lame man which was healed held Peter and John, all the people ran together unto them in the porch that is called Solomon's, greatly wondering.

And when Peter saw *it*, he answered unto the people, Ye men of Israel, why marvel ye at this? or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk? The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus; whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let *him* go. But ye denied the Holy One and the Just, and desired a murderer to be granted unto you; and killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses. And his name through faith in his name hath made this man strong, whom ye see and know: yea, the faith which is by him hath given him this perfect soundness in the presence of you all. And now, brethren, I wot that through ignorance ye did *it*, as *did* also your rulers. But those things, which God before had showed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled.

Repent ye therefore, and be

converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, which before was preached unto you: whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began. For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass, *that* every soul, which will hear that prophet, shall not be destroyed from among the people. Yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days. Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed. Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities.

Tuesday in Easter Week.

1st LESSON FOR MORNING.

Isaiah xxvi. to v. 20.

IN that day shall this song be sung in the land of Judah; We have a strong city; salvation will God appoint for walls and bulwarks. Open ye the gates, that the righteous nation which keepeth the truth may enter in.

Thou wilt keep *him* in perfect peace, *whose* mind *is* stayed on *thee*: because he trusteth in thee. Trust ye in the LORD for ever: for in the LORD JEHOVAH *is* everlasting strength.

For he bringeth down them that dwell on high; the lofty city, he layeth it low; he layeth it low, *even* to the ground; he bringeth it *even* to the dust. The foot shall tread it down, *even* the feet of the poor, *and* the steps of the needy. The way of the just *is* uprightness: thou, most upright, dost weigh the path of the just. Yea, in the way of thy judgments, O LORD, have we waited for thee; the desire of *our* soul *is* to thy name, and to the remembrance of thee. With my soul have I desired thee in the night; yea, with my spirit within me will I seek thee early: for when thy judgments *are* in the earth, the inhabitants of the world will learn righteousness. Let favour be shewed to the wicked, *yet* will he not learn righteousness: in the land of uprightness will he deal unjustly, and will not behold the majesty of the LORD. LORD, *when* thy hand is lifted up, they will not see: *but* they shall see, and be ashamed for *their* envy at the people; yea, the fire of thine enemies shall devour them.

LORD, thou wilt ordain peace for us: for thou also hast wrought all our works in us. O LORD our God, *other* lords beside thee have had dominion over us: *but* by thee only will we make mention of thy name. *They* are dead, they shall not live; *they* are deceased, they shall not rise: therefore hast thou visited and destroyed

them, and made all their memory to perish. Thou hast increased the nation, O LORD, thou hast increased the nation: thou art glorified: thou hadst removed it far unto all the ends of the earth. LORD, in trouble have they visited thee, they poured out a prayer *when* thy chastening *was* upon them. Like as a woman with child, that draweth near the time of her delivery, is in pain, and crieth out in her pangs; so have we been in thy sight, O LORD. We have been with child, we have been in pain, we have as it were brought forth wind; we have not wrought any deliverance in the earth; neither have the inhabitants of the world fallen. Thy dead *men* shall live, *together with* my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew *is as* the dew of herbs, and the earth shall cast out the dead.

2nd LESSON FOR MORNING.

Luke xxiv. to v. 13.

NOW upon the first *day* of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain *others* with them. And they found the stone rolled away from the sepulchre. And they entered in, and found not the body of the Lord Jesus. And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments: and as they were afraid, and bowed down *their* faces to the earth, they said unto them, Why seek ye the living among the dead? He is not here, but is risen: remember how he

spake unto you when he was yet in Galilee, saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again. And they remembered his words, and returned from the sepulchre, and told all these things unto the eleven, and to all the rest. It was Mary Magdalene, and Joanna, and Mary *the mother* of James, and other *women that were* with them, which told these things unto the apostles. And their words seemed to them as idle tales, and they believed them not. Then arose Peter, and ran unto the sepulchre; and stooping down, he beheld the linen clothes laid by themselves, and departed, wondering in himself at that which was come to pass.

1st LESSON FOR EVENING.

Isaiah xii.

AND in that day thou shalt say, O LORD, I will praise thee: though thou wast angry with me, thine anger is turned away, and thou comfortedst me. Behold, God *is* my salvation: I will trust, and not be afraid: for the LORD JEHOVAH *is* my strength and *my* song; he also is become my salvation. Therefore with joy shall ye draw water out of the wells of salvation. And in that day shall ye say, Praise the LORD, call upon his name, declare his doings among the people, make mention that his name is exalted. Sing unto the LORD; for he hath done excellent things: this *is* known in all the earth. Cry out and shout, thou inhabitant of Zion: for great *is* the Holy One of Israel in the midst of thee.

2nd LESSON FOR EVENING.

II. Corinthians v.

FOR we know that if our earthly house of *this* tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven : if so be that being clothed we shall not be found naked. For we that are in *this* tabernacle do groan, being burdened : not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life. Now he that hath wrought us for the selfsame thing *is* God, who also hath given unto us the earnest of the Spirit. Therefore *we are* always confident, knowing that, whilst we are at home in the body, we are absent from the Lord : (for we walk by faith, not by sight :) we are confident, *I say*, and willing rather to be absent from the body, and to be present with the Lord. Wherefore we labour, that, whether present or absent, we may be accepted of him. For we must all appear before the judgment seat of Christ ; that every one may receive the things *done* in *his* body, according to that he hath done, whether *it be* good or bad. Knowing therefore the terror of the Lord, we persuade men ; but we are made manifest unto God ; and I trust also are made manifest in your consciences. For we commend not ourselves again unto you, but give you occasion to glory on our behalf, that ye may have somewhat to *answer* them which glory in appearance, and not in heart. For

whether we be beside ourselves, *it is* to God : or whether we be sober, *it is* for your cause. For the love of Christ constraineth us ; because we thus judge, that if one died for all, then were all dead : and *that* he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again. Wherefore henceforth know we no man after the flesh : yea, though we have known Christ after the flesh, yet now henceforth know we *him* no more. Therefore if any man *be* in Christ, *he is* a new creature : old things are passed away ; behold, all things are become new. And all things *are* of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation ; to wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them ; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech *you* by us : we pray *you* in Christ's stead, be ye reconciled to God. For he hath made him to *be* sin for us, who knew no sin ; that we might be made the righteousness of God in him.

The First Sunday after Easter.

1st LESSON FOR MORNING.

Isaiah xliii.

BUT now thus saith the LORD that created thee, O Jacob, and he that formed thee, O Israel, Fear not : for I have redeemed thee, I have called thee by thy name ; thou art mine.

When thou passest through the waters, I *will be* with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee. For I *am* the LORD thy God, the Holy One of Israel, thy Saviour: I gave Egypt for thy ransom, Ethiopia and Seba for thee. Since thou wast precious in my sight, thou hast been honourable, and I have loved thee: therefore will I give men for thee, and people for thy life. Fear not: for I *am* with thee: I will bring thy seed from the east, and gather thee from the west; I will say to the north, Give up; and to the south, Keep not back: bring my sons from far, and my daughters from the ends of the earth; *even* every one that is called by my name: for I have created him for my glory, I have formed him; yea, I have made him.

Bring forth the blind people that have eyes, and the deaf that have ears. Let all the nations be gathered together, and let the people be assembled: who among them can declare this, and show us former things? let them bring forth their witnesses, that they may be justified: or let them hear, and say, *It is truth*. Ye *are* my witnesses, saith the LORD, and my servant whom I have chosen: that ye may know and believe me, and understand that I *am* he: before me there was no God formed, neither shall there be after me. I, *even* I, *am* the LORD; and beside me *there is* no saviour. I have declared, and have saved, and I have showed, when *there was*

no strange god among you: therefore ye *are* my witnesses, saith the LORD, that I *am* God. Yea, before the day *was* I *am* he; and *there is* none that can deliver out of my hand: I will work, and who shall let it?

Thus saith the LORD, your redeemer, the Holy One of Israel: For your sake I have sent to Babylon, and have brought down all their nobles, and the Chaldeans, whose cry *is* in the ships. I *am* the LORD, your Holy One, the creator of Israel, your King. Thus saith the LORD, which maketh a way in the sea, and a path in the mighty waters; which bringeth forth the chariot and horse, the army and the power; they shall lie down together, they shall not rise: they are extinct, they are quenched as tow.

Remember ye not the former things, neither consider the things of old. Behold, I will do a new thing; now it shall spring forth; shall ye not know it? I will even make a way in the wilderness, *and* rivers in the desert. The beast of the field shall honour me, the dragons and the owls: because I give waters in the wilderness, *and* rivers in the desert, to give drink to my people, my chosen. This people have I formed for myself; they shall show forth my praise.

But thou hast not called upon me, O Jacob; but thou hast been weary of me, O Israel. Thou hast not brought me the small cattle of thy burnt offerings; neither hast thou honoured me with thy sacrifices. I have not caused thee to serve with an offering, nor wearied thee with incense.

Thou hast brought me no sweet cane with money, neither hast thou filled me with the fat of thy sacrifices: but thou hast made me to serve with thy sins, thou hast wearied me with thine iniquities. I, *even I*, *am* he that blotteth out thy transgressions for mine own sake, and will not remember thy sins. Put me in remembrance: let us plead together: declare thou, that thou mayest be justified. Thy first father hath sinned, and thy teachers have transgressed against me. Therefore I have profaned the princes of the sanctuary, and have given Jacob to the curse, and Israel to reproaches.

2nd LESSON FOR MORNING.

Acts i.

THE former treatise have I made, O Theophilus, of all that Jesus began both to do and teach, until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen: to whom also he shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God: and, being assembled together with *them*, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, *saith he*, ye have heard of me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence. When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to

Israel? And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power. But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost part of the earth. And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven. Then returned they unto Jerusalem from the mount called Olivet, which is from Jerusalem a sabbath day's journey. And when they were come in, they went up into an upper room, where abode both Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James the son of Alphaeus, and Simon Zelotes, and Judas the brother of James. These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren.

And in those days Peter stood up in the midst of the disciples, and said, (the number of names together were about an hundred and twenty,) Men *and* brethren, this scripture must needs have been fulfilled, which the Holy Ghost by the mouth

of David spake before concerning Judas, which was guide to them that took Jesus. For he was numbered with us, and had obtained part of this ministry. Now this man purchased a field with the reward of iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out. And it was known unto all the dwellers at Jerusalem; inso-much as that field is called in their proper tongue, *Aceldama*, that is to say, The field of blood. For it is written in the book of Psalms, Let his habitation be desolate, and let no man dwell therein: and his bishoprick let another take. Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us, beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection. And they appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias. And they prayed, and said, Thou, Lord, which knowest the hearts of all *men*, show whether of these two thou hast chosen, that he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place. And they gave forth their lots; and the lot fell upon Matthias; and he was numbered with the eleven apostles.

1st LESSON FOR EVENING.

Isaiah xlviii.

HEAR ye this, O house of Jacob, which are called by the name of Israel, and are

come forth out of the waters of Judah, which swear by the name of the LORD, and make mention of the God of Israel, *but not in truth, nor in righteousness.* For they call themselves of the holy city, and stay themselves upon the God of Israel; The LORD of hosts *is* his name. I have declared the former things from the beginning; and they went forth out of my mouth, and I showed them; I did *them* suddenly, and they came to pass. Because I knew that thou *art* obstinate, and thy neck *is* an iron sinew, and thy brow brass; I have even from the beginning declared *it* to thee; before it came to pass I showed *it* thee: lest thou shouldest say, Mine idol hath done them, and my graven image, and my molten image, hath commanded them. Thou hast heard, see all this; and will not ye declare *it*? I have showed thee new things from this time, even hidden things, and thou didst not know them. They are created now, and not from the beginning; even before the day when thou heardest them not; lest thou shouldest say, Behold, I knew them. Yea, thou heardest not; yea, thou knewest not; yea, from that time *that* thine ear was not opened: for I knew that thou wouldest deal very treacherously, and wast called a transgressor from the womb.

For my name's sake will I defer mine anger, and for my praise will I refrain for thee, that I cut thee not off. Behold, I have refined thee, but not with silver; I have chosen thee in the furnace of affliction. For mine own sake, *even* for mine own sake, will I do *it*:

for how should *my name* be polluted? and I will not give my glory unto another.

Hearken unto me, O Jacob and Israel, my called; I *am* he; I *am* the first, I also *am* the last. Mine hand also hath laid the foundation of the earth, and my right hand hath spanned the heavens: *when* I call unto them, they stand up together. All ye, assemble yourselves, and hear; which among them hath declared these *things*? The LORD hath loved him: he will do his pleasure on Babylon, and his arm *shall be on* the Chaldeans. I, *even* I, have spoken; yea, I have called him: I have brought him, and he shall make his way prosperous.

Come ye near unto me, hear ye this; I have not spoken in secret from the beginning; from the time that it was, there *am* I: and now the Lord GOD, and his Spirit, hath sent me. Thus saith the LORD, thy Redeemer, the Holy One of Israel; I *am* the LORD thy God which teacheth thee to profit, which leadeth thee by the way *that* thou shouldest go. O that thou hadst hearkened to my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea: thy seed also had been as the sand, and the offspring of thy bowels like the gravel thereof; his name should not have been cut off nor destroyed from before me.

Go ye forth of Babylon, flee ye from the Chaldeans, with a voice of singing declare ye, tell this, utter it *even* to the end of the earth; say ye, The LORD hath redeemed his servant Jacob. And they thirsted not

when he led them through the deserts: he caused the waters to flow out of the rock for them: he clave the rock also, and the waters gushed out. *There is* no peace, saith the LORD, unto the wicked.

2nd LESSON FOR EVENING.

I. Corinthians xv.

MOREOVER, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures; and that he was seen of Cephas, then of the twelve: after that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep. After that, he was seen of James; then of all the apostles. And last of all he was seen of me also, as of one born out of due time. For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God. But by the grace of God I am what I am: and his grace which *was bestowed* upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me. Therefore whether *it were* I or they, so we preach, and so ye believed. Now if Christ be preached that he rose

from the dead, how say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead, then is Christ not risen: and if Christ be not risen, then *is* our preaching vain, and your faith *is* also vain. Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not. For if the dead rise not, then is not Christ raised: and if Christ be not raised, your faith *is* vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable. But now is Christ risen from the dead, *and* become the firstfruits of them that slept. For since by man *came* death, by man *came* also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming. Then *cometh* the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet. The last enemy *that* shall be destroyed *is* death. For he hath put all things under his feet. But when he saith all things are put under *him*, *it is* manifest that he is excepted, which did put all things under him. And when all things shall be subdued unto him, then shall the Son also him-

self be subject unto him that put all things under him, that God may be all in all. Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead? and why stand we in jeopardy every hour? I protest by your rejoicing which I have in Christ Jesus our Lord, I die daily. If after the manner of men I have fought with beasts at Ephesus, what advantage it me, if the dead rise not? let us eat and drink; for to-morrow we die. Be not deceived: evil communications corrupt good manners. Awake to righteousness, and sin not; for some have not the knowledge of God: I speak *this* to your shame. But some *man* will say, How are the dead raised up? and with what body do they come? *Thou* fool, that which thou sowest is not quickened, except it die: and that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other *grain*: but God giveth it a body as it hath pleased him, and to every seed his own body. All flesh *is* not the same flesh: but *there is* one *kind of* flesh of men, another flesh of beasts, another of fishes, *and* another of birds. *There are* also celestial bodies, and bodies terrestrial: but the glory of the celestial *is* one, and the *glory of* the terrestrial *is* another. *There is* one glory of the sun, and another glory of the moon, and another glory of the stars: for *one* star differeth from *another* star in glory. So also *is* the resurrection of the dead. It is sown in corruption; it is

raised in incorruption: it is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power: it is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body. And so it is written, The first man Adam was made a living soul; the last Adam *was made* a quickening spirit. Howbeit that *was* not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man *is* of the earth, earthy: the second man *is* the Lord from heaven. As *is* the earthy, such *are* they also that are earthy: and as *is* the heavenly, such *are* they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where *is* thy sting? O grave, where *is* thy victory? The sting of death is sin; and the strength of sin is the law.

But thanks *be* to God, which giveth us the victory through our Lord Jesus Christ. Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.

The Second Sunday after Easter.

1st LESSON FOR MORNING.

Hosea xiii.

WHEN Ephraim spake trembling, he exalted himself in Israel; but when he offended in Baal, he died. And now they sin more and more, and have made them molten images of their silver, and idols according to their own understanding, all of it the work of the craftsmen: they say of them, Let the men that sacrifice kiss the calves. Therefore they shall be as the morning cloud, and as the early dew that passeth away, as the chaff that is driven with the whirlwind out of the floor, and as the smoke out of the chimney. Yet I *am* the LORD thy God from the land of Egypt, and thou shalt know no god but me: for *there is* no saviour beside me.

I did know thee in the wilderness, in the land of great drought. According to their pasture, so were they filled; they were filled, and their heart was exalted; therefore have they forgotten me. Therefore I will be unto them as a lion: as a leopard by the way will I observe *them*: I will meet them as a bear that is bereaved of *her whelps*, and will rend the caul of their heart,

and there will I devour them like a lion : the wild beast shall tear them.

O Israel, thou hast destroyed thyself ; but in me *is* thine help. I will be thy king : where *is any other* that may save thee in all thy cities ? and thy judges of whom thou saidst, Give me a king and princes ? I gave thee a king in mine anger, and took *him* away in my wrath. The iniquity of Ephraim *is* bound up ; his sin *is* hid. The sorrows of a travailing woman shall come upon him : he *is* an unwise son ; for he should not stay long in *the place* of the breaking forth of children. I will ransom them from the power of the grave ; I will redeem them from death : O death, I will be thy plagues ; O grave, I will be thy destruction : repentance shall be hid from mine eyes.

Though he be fruitful among *his* brethren, an east wind shall come, the wind of the LORD shall come up from the wilderness, and his spring shall become dry, and his fountain shall be dried up : he shall spoil the treasure of all pleasant vessels. Samaria shall become desolate ; for she hath rebelled against her God : they shall fall by the sword : their infants shall be dashed in pieces, and their women with child shall be ripped up.

2nd LESSON FOR MORNING.

Acts iii.

NOW Peter and John went up together into the temple at the hour of prayer, *being* the ninth hour. And a certain man lame from his mother's womb was carried, whom they laid daily at the gate of the

temple which is called Beautiful, to ask alms of them that entered into the temple ; who seeing Peter and John about to go into the temple asked an alms. And Peter, fastening his eyes upon him with John, said, Look on us. And he gave heed unto them, expecting to receive something of them. Then Peter said, Silver and gold have I none ; but such as I have give I thee : In the name of Jesus Christ of Nazareth rise up and walk. And he took him by the right hand, and lifted *him* up : and immediately his feet and ankle bones received strength. And he leaping up stood, and walked, and entered with them into the temple, walking, and leaping, and praising God. And all the people saw him walking and praising God : and they knew that it was he which sat for alms at the Beautiful gate of the temple : and they were filled with wonder and amazement at that which had happened unto him. And as the lame man which was healed held Peter and John, all the people ran together unto them in the porch that is called Solomon's, greatly wondering.

And when Peter saw *it*, he answered unto the people, Ye men of Israel, why marvel ye at this ? or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk ? The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus ; whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let *him* go. But ye

denied the Holy One and the Just, and desired a murderer to be granted unto you; and killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses. And his name through faith in his name hath made this man strong, whom ye see and know: yea, the faith which is by him hath given him this perfect soundness in the presence of you all. And now, brethren, I wot that through ignorance ye did it, as *did* also your rulers. But those things, which God before had showed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled.

Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord: and he shall send Jesus Christ, which before was preached unto you: whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began. For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass, *that* every soul, which will not hear that prophet, shall be destroyed from among the people. Yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days. Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham,

And in thy seed shall all the kindreds of the earth be blessed. Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities.

1st LESSON FOR EVENING.

Hosea xiv.

O ISRAEL, return unto the LORD thy God; for thou hast fallen by thine iniquity. Take with you words, and turn to the LORD: say unto him, Take away all iniquity, and receive *us* graciously: so will we render the calves of our lips. Ashur shall not save us; we will not ride upon horses: neither will we say any more to the work of our hands, *Ye are* our gods: for in thee the fatherless findeth mercy.

I will heal their backsliding, I will love them freely: for mine anger is turned away from him. I will be as the dew unto Israel: he shall grow as the lily, and cast forth his roots as Lebanon. His branches shall spread, and his beauty shall be as the olive tree, and his smell as Lebanon. They that dwell under his shadow shall return; they shall revive *as* the corn, and grow as the vine: the scent thereof *shall be* as the wine of Lebanon. Ephraim *shall say*, What have I to do any more with idols? I have heard *him*, and observed him: I *am* like a green fir tree. From me is thy fruit found. Who *is* wise, and he shall understand these *things*? prudent, and he shall know them? for the ways of the LORD *are* right, and the just shall walk in them: but the transgressors shall fall therein.

2nd-LESSON FOR EVENING.

Colossians i.

PAUL, an apostle of Jesus Christ by the will of God, and Timotheus *our* brother, to the saints and faithful brethren in Christ which are at Colosse: Grace *be* unto you, and peace, from God our Father and the Lord Jesus Christ. We give thanks to God and the Father of our Lord Jesus Christ, praying always for you, since we heard of your faith in Christ Jesus, and of the love *which ye have* to all the saints, for the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the gospel; which is come unto you, as *it is* in all the world; and bringeth forth fruit, as *it doth* also in you, since the day ye heard *of it*, and knew the grace of God in truth: as ye also learned of Epaphras our dear fellowservant, who is for you a faithful minister of Christ; who also declared unto us your love in the Spirit. For this cause we also, since the day we heard *it*, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding; that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might, according to his glorious power, unto all patience and longsuffering with joyfulness; giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: who hath delivered us from the power of darkness,

and hath translated *us* into the kingdom of his dear Son: in whom we have redemption through his blood, *even* the forgiveness of sins: who is the image of the invisible God, the firstborn of every creature: for by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether *they be* thrones, or dominions, or principalities, or powers: all things were created by him, and for him: and he is before all things, and by him all things consist. And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all *things* he might have the preeminence. For it pleased *the Father* that in him should all fulness dwell; and, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, *I say*, whether *they be* things in earth, or things in heaven. And you, that were sometime alienated and enemies in *your* mind by wicked works, yet now hath he reconciled in the body of his flesh through death, to present you holy and unblameable and unproveable in his sight: if ye continue in the faith grounded and settled, and *be* not moved away from the hope of the gospel, which ye have heard, *and* which was preached to every creature which is under heaven; whereof I Paul am made a minister; who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church: whereof I am made a minister, according to the dispensation of God

which is given to me for you, to fulfil the word of God ; *even* the mystery which hath been hid from ages and from generations, but now is made manifest to his saints : to whom God would make known what *is* the riches of the glory of this mystery among the Gentiles ; which is Christ in you, the hope of glory : whom we preach, warning every man, and teaching every man in all wisdom ; that we may present every man perfect in Christ Jesus : whereunto I also labour, striving according to his working, which worketh in me mightily.

The Third Sunday after Easter.

1st LESSON FOR MORNING.

Joel iii. v. 9.

PROCLAIM ye this among the Gentiles ; Prepare war, wake up the mighty men, let all the men of war draw near ; let them come up : beat your plowshares into swords, and your pruninghooks into spears : let the weak say, *I am strong*. Assemble yourselves, and come, all ye heathen, and gather yourselves together round about : thither cause thy mighty ones to come down, O LORD. Let the heathen be wakened, and come up to the valley of Jehoshaphat : for there will I sit to judge all the heathen round about. Put ye in the sickle, for the harvest is ripe : come, get you down ; for the press is full, the fats overflow ; for their wickedness *is* great. Multitudes, multitudes in the valley of decision : for the day of the LORD *is* near in the valley of decision. The sun and the moon

shall be darkened, and the stars shall withdraw their shining. The LORD also shall roar out of Zion, and utter his voice from Jerusalem ; and the heavens and the earth shall shake : but the LORD *will be* the hope of his people, and the strength of the children of Israel. So shall ye know that *I am* the LORD your God dwelling in Zion, my holy mountain : then shall Jerusalem be holy, and there shall no strangers pass through her any more.

And it shall come to pass in that day, *that* the mountains shall drop down new wine, and the hills shall flow with milk, and all the rivers of Judah shall flow with waters, and a fountain shall come forth of the house of the LORD, and shall water the valley of Shittim. Egypt shall be a desolation, and Edom shall be a desolate wilderness, for the violence *against* the children of Judah, because they have shed innocent blood in their land. But Judah shall dwell for ever, and Jerusalem from generation to generation. For I will cleanse their blood *that* I have not cleansed : for the LORD dwelleth in Zion.

2nd LESSON FOR MORNING.

Acts v.

BUT a certain man named Ananias, with Sapphira his wife, sold a possession, and kept back *part* of the price, his wife also being privy *to it*, and brought a certain part, and laid *it* at the apostles' feet. But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back *part* of the price of the land ? Whiles it remained, was it not thine own ? and after it

was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God. And Ananias hearing these words fell down, and gave up the ghost: and great fear came on all them that heard these things. And the young men arose, wound him up, and carried *him* out, and buried *him*. And it was about the space of three hours after, when his wife, not knowing what was done, came in. And Peter answered unto her, Tell me whether ye sold the land for so much? And she said, Yea, for so much. Then Peter said unto her, How is it that ye have agreed together to tempt the Spirit of the Lord? behold, the feet of them which have buried thy husband *are* at the door, and shall carry thee out. Then fell she down straightway at his feet, and yielded up the ghost: and the young men came in, and found her dead, and, carrying *her* forth, buried *her* by her husband. And great fear came upon all the church, and upon as many as heard these things.

And by the hands of the apostles were many signs and wonders wrought among the people; (and they were all with one accord in Solomon's porch. And of the rest durst no man join himself to them: but the people magnified them. And believers were the more added to the Lord, multitudes both of men and women.) Insomuch that they brought forth the sick into the streets, and laid *them* on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them. There came also a

multitude *out* of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits: and they were healed every one.

Then the high priest rose up, and all they that were with him, (which is the sect of the Sadducees,) and were filled with indignation, and laid their hands on the apostles, and put them in the common prison. But the angel of the Lord by night opened the prison doors, and brought them forth, and said, Go, stand and speak in the temple to the people all the words of this life. And when they heard *that*, they entered into the temple early in the morning, and taught. But the high priest came, and they that were with him, and called the council together, and all the senate of the children of Israel, and sent to the prison to have them brought. But when the officers came, and found them not in the prison, they returned, and told, saying, The prison truly found we shut with all safety, and the keepers standing without before the doors: but when we had opened, we found no man within. Now when the high priest and the captain of the temple and the chief priests heard these things, they doubted of them whereunto this would grow. Then came one and told them, saying, Behold, the men whom ye put in prison are standing in the temple, and teaching the people. Then went the captain with the officers, and brought them without violence: for they feared the people, lest they should have been stoned. And when they had brought them, they set *them* before the coun-

cil : and the high priest asked them, saying, Did not we straitly command you that ye should not teach in this name ? and, behold, ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us.

Then Peter and the *other* apostles answered and said, We ought to obey God rather than men. The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins. And we are his witnesses of these things ; and *so is* also the Holy Ghost, whom God hath given to them that obey him.

When they heard *that*, they were cut to the heart, and took counsel to slay them. Then stood there up one in the council, a Pharisee, named Gamaliel, a doctor of the law, had in reputation among all the people, and commanded to put the apostles forth a little space ; and said unto them, Ye men of Israel, take heed to yourselves what ye intend to do as touching these men. For before these days rose up Theudas, boasting himself to be somebody ; to whom a number of men, about four hundred, joined themselves : who was slain ; and all, as many as obeyed him, were scattered, and brought to nought. After this man rose up Judas of Galilee in the days of the taxing, and drew away much people after him : he also perished ; and all, *even* as many as obeyed him, were dispersed. And now I say unto you, Refrain from these men, and let them

alone : for if this counsel or this work be of men, it will come to nought : but if it be of God, ye cannot overthrow it ; lest haply ye be found even to fight against God. And to him they agreed : and when they had called the apostles, and beaten *them*, they commanded that they should not speak in the name of Jesus, and let them go.

And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name. And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ.

1st LESSON FOR EVENING.

Micah iv.

BUT in the last day it shall come to pass, *that* the mountain of the house of the LORD shall be established in the top of the mountains, and it shall be exalted above the hills ; and people shall flow unto it. And many nations shall come, and say, Come, and let us go up to the mountain of the LORD, and to the house of the God of Jacob ; and he will teach us of his ways, and we will walk in his paths : for the law shall go forth of Zion, and the word of the LORD from Jerusalem.

And he shall judge among many people, and rebuke strong nations afar off ; and they shall beat their swords into plowshares, and their spears into pruninghooks : nation shall not lift up a sword against nation, neither shall they learn war any more. But they shall sit every man under his vine and under his fig tree ; and none shall make *them* afraid : for the mouth of the LORD of

hosts hath spoken *it*. For all people will walk every one in the name of his god, and we will walk in the name of the LORD our God for ever and ever. In that day, saith the LORD, will I assemble her that halteth, and I will gather her that is driven out, and her that I have afflicted; and I will make her that halted a remnant, and her that was cast far off a strong nation: and the LORD shall reign over them in mount Zion from henceforth, even for ever.

And thou, O tower of the flock, the strong hold of the daughter of Zion, unto thee shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem. Now why dost thou cry out aloud? *is there* no king in thee? is thy counsellor perished? for pangs have taken thee as a woman in travail. Be in pain, and labour to bring forth, O daughter of Zion, like a woman in travail: for now shalt thou go forth out of the city, and thou shalt dwell in the field, and thou shalt go *even* to Babylon; there shalt thou be delivered; there the LORD shall redeem thee from the band of thine enemies.

Now also many nations are gathered against thee, that say, Let her be defiled, and let our eye look upon Zion. But they know not the thoughts of the LORD, neither understand they his counsel: for he shall gather them as the sheaves into the floor. Arise and thresh, O daughter of Zion: for I will make thine horn iron, and I will make thy hoofs brass: and thou shalt beat in pieces many people: and I will consecrate

their gain unto the LORD, and their substance unto the Lord of the whole earth.

2nd LESSON FOR EVENING.

Colossians iii.

IF ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, *who is* our life, shall appear, then shall ye also appear with him in glory. Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry: for which things' sake the wrath of God cometh on the children of disobedience: in the which ye also walked sometime, when ye lived in them. But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth. Lie not one to another, seeing that ye have put off the old man with his deeds; and have put on the new *man*, which is renewed in knowledge after the image of him that created him: where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond *nor* free: but Christ *is* all, and in all. Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also *do* ye. And

above all these things *put on* charity, which is the bond of perfectness. And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful. Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. And whatsoever ye do in word or deed, *do* all in the name of the Lord Jesus, giving thanks to God and the Father by him. Wives, submit yourselves unto your own husbands, as it is fit in the Lord. Husbands, love *your* wives, and be not bitter against them. Children, obey *your* parents in all things: for this is well pleasing unto the Lord. Fathers, provoke not your children to *anger*, lest they be discouraged. Servants, obey in all things *your* masters according to the flesh; not with eyeservice, as menpleasers; but in singleness of heart, fearing God: and whatsoever ye do, do *it* heartily, as to the Lord, and not unto men: knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ. But he that doeth wrong shall receive for the wrong which he hath done: and there is no respect of persons.

The Fourth Sunday after Easter.

1st LESSON FOR MORNING.

Micah v.

NOW gather thyself in troops, O daughter of troops: he hath laid siege against us: they shall smite the

judge of Israel with a rod upon the cheek. But thou, Beth-lehem Ephratah, *though* thou be little among the thousands of Judah, *yet* out of thee shall he come forth unto me *that is* to be ruler in Israel; whose goings forth *have been* from of old, from everlasting. Therefore will he give them up, until the time *that* she which travaileth hath brought forth: then the remnant of his brethren shall return unto the children of Israel.

And he shall stand and feed in the strength of the LORD, in the majesty of the name of the LORD his God; and they shall abide: for now shall he be great unto the ends of the earth. And this *man* shall be the peace, when the Assyrian shall come into our land: and when he shall tread in our palaces, then shall we raise against him seven shepherds, and eight principal men. And they shall waste the land of Assyria with the sword, and the land of Nimrod in the entrances thereof: thus shall he deliver *us* from the Assyrian, when he cometh into our land, and when he treadeth within our borders. And the remnant of Jacob shall be in the midst of many people as a dew from the LORD, as the showers upon the grass, that tarrieth not for man, nor waiteth for the sons of men.

And the remnant of Jacob shall be among the Gentiles in the midst of many people as a lion among the beasts of the forest, as a young lion among the flocks of sheep: who, if he go through, both treadeth down, and teareth in pieces, and none can deliver. Thine hand shalt be lifted up upon

thine adversaries, and all thine enemies shall be cut off. And it shall come to pass in that day, saith the LORD, that I will cut off thy horses out of the midst of thee, and I will destroy thy chariots: and I will cut off the cities of thy land, and throw down all thy strong holds: and I will cut off witchcrafts out of thine hand; and thou shalt have no more soothsayers: thy graven images also will I cut off, and thy standing images out of the midst of thee; and thou shalt no more worship the work of thine hands. And I will pluck up thy groves out of the midst of thee: so will I destroy thy cities. And I will execute vengeance in anger and fury upon the heathen, such as they have not heard.

2nd LESSON FOR MORNING.

Acts vi.

AND in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration. Then the twelve called the multitude of the disciples *unto them*, and said, It is not reason that we should leave the word of God, and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer, and to the ministry of the word.

And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Ghost,

and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch: whom they set before the apostles: and when they had prayed, they laid *their hands* on them. And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith. And Stephen, full of faith and power, did great wonders and miracles among the people.

Then there arose certain of the synagogue, which is called *the synagogue* of the Libertines, and Cyrenians, and Alexandrians, and of them of Cilicia and of Asia, disputing with Stephen. And they were not able to resist the wisdom and the spirit by which he spake. Then they suborned men, which said, We have heard him speak blasphemous words against Moses, and *against God*. And they stirred up the people, and the elders, and the scribes, and came upon *him*, and caught him, and brought *him* to the council, and set up false witnesses, which said, This man ceaseth not to speak blasphemous words against this holy place, and the law: for we have heard him say, that this Jesus of Nazareth shall destroy this place, and shall change the customs which Moses delivered us. And all that sat in the council, looking stedfastly on him, saw his face as it had been the face of an angel.

1st LESSON FOR EVENING.

Nahum i.

THE burden of Nineveh. The book of the vision of Na-

hum the Elkoshite. God *is* jealous, and the LORD revengeth; the LORD revengeth, and *is* furious; the LORD will take vengeance on his adversaries, and he reserveth *wrath* for his enemies. The LORD *is* slow to anger, and great in power, and will not at all acquit *the wicked*: the LORD *hath* his way in the whirlwind and in the storm, and the clouds *are* the dust of his feet. He rebuketh the sea, and maketh it dry, and drieth up all the rivers: Bashan languisheth, and Carmel, and the flower of Lebanon languisheth. The mountains quake at him, and the hills melt, and the earth is burned at his presence, yea, the world, and all that dwell therein. Who can stand before his indignation? and who can abide in the fierceness of his anger? his fury is poured out like fire, and the rocks are thrown down by him. The LORD *is* good, a strong hold in the day of trouble; and he knoweth them that trust in him. But with an overrunning flood he will make an utter end of the place thereof, and darkness shall pursue his enemies. What do ye imagine against the LORD? he will make an utter end: affliction shall not rise up the second time. For while *they be* folden together *as* thorns, and while they are drunken *as* drunkards, they shall be devoured as stubble fully dry. There is *one* come out of thee, that imagineth evil against the LORD, a wicked counsellor. Thus saith the LORD; Though *they be* quiet, and likewise many, yet thus shall they be cut down, when he shall pass through. Though I have afflicted thee, I

will afflict thee no more. For now will I break his yoke from off thee, and will burst thy bonds in sunder. And the LORD hath given a commandment concerning thee, *that* no more of thy name be sown: out of the house of thy gods will I cut off the graven image and the molten image: I will make thy grave; for thou art vile. Behold upon the mountains the feet of him that bringeth good tidings, that publisheth peace! O Judah, keep thy solemn feasts, perform thy vows: for the wicked shall no more pass through thee; he is utterly cut off.

2nd LESSON FOR EVENING.

I. Thessalonians iii.

WHEREFORE when we could no longer forbear, we thought it good to be left at Athens alone; and sent Timotheus, our brother, and minister of God, and our fellow-labourer in the gospel of Christ, to establish you, and to comfort you concerning your faith: that no man should be moved by these afflictions: for yourselves know that we are appointed thereunto. For verily, when we were with you, we told you before that we should suffer tribulation; even as it came to pass, and ye know. For this cause, when I could no longer forbear, I sent to know your faith, lest by some means the tempter have tempted you, and our labour be in vain. But now when Timotheus came from you unto us, and brought us good tidings of your faith and charity, and that ye have good remembrance of us always, desiring greatly to see us, as we also *to see* you: therefore, bre-

thren, we were comforted over you in all our affliction and distress by your faith : for now we live, if ye stand fast in the Lord. For what thanks can we render to God again for you, for all the joy wherewith we joy for your sakes before our God ; night and day praying exceedingly that we might see your face, and might perfect that which is lacking in your faith ? Now God himself and our Father, and our Lord Jesus Christ, direct our way unto you. And the Lord make you to increase and abound in love one toward another, and toward all men, even as we *do* toward you : to the end he may establish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints.

The Fifth Sunday after Easter.

1st LESSON FOR MORNING.

Zechariah viii.

AGAIN the word of the LORD of hosts came to me, saying, Thus saith the LORD of hosts ; I was jealous for Zion with great jealousy, and I was jealous for her with great fury. Thus saith the LORD ; I am returned unto Zion, and will dwell in the midst of Jerusalem : and Jerusalem shall be called a city of truth ; and the mountain of the LORD of hosts the holy mountain. Thus saith the LORD of hosts ; There shall yet old men and old women dwell in the streets of Jerusalem, and every man with his staff in his hand for very age. And the streets of the city shall be full of boys and girls playing in the streets thereof. Thus saith the LORD of hosts ; If it

be marvellous in the eyes of the remnant of this people in these days, should it also be marvellous in mine eyes ? saith the LORD of hosts. Thus saith the LORD of hosts ; Behold, I will save my people from the east country, and from the west country ; and I will bring them, and they shall dwell in the midst of Jerusalem : and they shall be my people, and I will be their God, in truth and in righteousness.

Thus saith the LORD of hosts ; Let your hands be strong, ye that hear in these days these words by the mouth of the prophets, which *were* in the day *that* the foundation of the house of the LORD of hosts was laid, that the temple might be built. For before these days there was no hire for man, nor any hire for beast ; neither *was there any* peace to him that went out or came in because of the affliction : for I set all men every one against his neighbour. But now *I will not be* unto the residue of this people as in the former days, saith the LORD of hosts. For the seed *shall be* prosperous ; the vine shall give her fruit, and the ground shall give her increase, and the heavens shall give her dew ; and I will cause the remnant of this people to possess all these *things*. And it shall come to pass, *that* as ye were a curse among the heathen, O house of Judah, and house of Israel ; so will I save you, and ye shall be a blessing : fear not, *but* let your hands be strong. For thus saith the LORD of hosts ; As I thought to punish you, when your fathers provoked me to wrath, saith the LORD of hosts, and I repented not : so again have I thought in

these days to do well unto Jerusalem and to the house of Judah : fear ye not.

These *are* the things that ye shall do ; Speak ye every man the truth to his neighbour ; execute the judgment of truth and peace in your gates : and let none of you imagine evil in your hearts against his neighbour ; and love no false oath : for all these *are things* that I hate, saith the LORD.

And the word of the LORD of hosts came unto me, saying, Thus saith the LORD of hosts ; The fast of the fourth *month*, and the fast of the fifth, and the fast of the seventh, and the fast of the tenth, shall be to the house of Judah joy and gladness, and cheerful feasts ; therefore love the truth and peace. Thus saith the LORD of hosts ; *It shall yet come to pass*, that there shall come people, and the inhabitants of many cities : and the inhabitants of one *city* shall go to another, saying, Let us go speedily to pray before the LORD, and to seek the LORD of hosts : I will go also. Yea, many people and strong nations shall come to seek the LORD of hosts in Jerusalem, and to pray before the LORD. Thus saith the LORD of hosts ; In those days *it shall come to pass*, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you : for we have heard *that God is with you*.

2nd LESSON FOR MORNING.

Acts viii. v. 5.

THEN Philip went down to the city of Samaria, and preached Christ unto them. And the people with one accord gave heed unto those things

which Philip spake, hearing and seeing the miracles which he did. For unclean spirits, crying with loud voice, came out of many that were possessed *with them* : and many taken with palsies, and that were lame, were healed. And there was great joy in that city. But there was a certain man, called Simon, which before time in the same city used sorcery, and bewitched the people of Samaria, giving out that himself was some great one : to whom they all gave heed, from the least to the greatest, saying, This man is the great power of God. And to him they had regard, because that of long time he had bewitched them with sorceries. But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women. Then Simon himself believed also : and when he was baptized, he continued with Philip, and wondered, beholding the miracles and signs which were done. Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John : who, when they were come down, prayed for them, that they might receive the Holy Ghost : (for as yet he was fallen upon none of them : only they were baptized in the name of the Lord Jesus.) Then laid they *their* hands on them, and they received the Holy Ghost. And when Simon saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money, saying, Give me also this power, that on whomsoever I lay hands, he may re-

ceive the Holy Ghost. But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money. Thou hast neither part nor lot in this matter : for thy heart is not right in the sight of God. Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee. For I perceive that thou art in the gall of bitterness, and in the bond of iniquity. Then answered Simon, and said, Pray ye to the Lord for me, that none of these things which ye have spoken come upon me. And they, when they had testified and preached the word of the Lord, returned to Jerusalem, and preached the gospel in many villages of the Samaritans. And the angel of the Lord spake unto Philip, saying, Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza, which is desert. And he arose and went : and, behold, a man of Ethiopia, an eunuch of great authority under Candace queen of the Ethiopians, who had the charge of all her treasure, and had come to Jerusalem for to worship, was returning, and sitting in his chariot read Esaias the prophet. Then the Spirit said unto Philip, Go near, and join thyself to his chariot. And Philip ran thither to him, and heard him read the prophet Esaias, and said, Understandest thou what thou readeest ? And he said, How can I, except some man should guide me ? And he desired Philip that he would come up and sit with him. The place of the scripture which he read was this, He was led as a

sheep to the slaughter : and like a lamb dumb before his shearer, so opened he not his mouth : in his humiliation his judgment was taken away : and who shall declare his generation ? for his life is taken from the earth. And the eunuch answered Philip, and said, I pray thee, of whom speaketh the prophet this ? of himself, or of some other man ? Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus. And as they went on *their way*, they came unto a certain water : and the eunuch said, See, *here is water* ; what doth hinder me to be baptized ? And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still : and they went down both into the water, both Philip and the eunuch ; and he baptized him. And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more : and he went on his way rejoicing. But Philip was found at Azotus : and passing through he preached in all the cities, till he came to Cæsarea.

1st LESSON FOR EVENING.

Zechariah x.

ASK ye of the LORD rain in the time of the latter rain ; so the LORD shall make bright clouds, and give them showers of rain, to every one grass in the field. For the idols have spoken vanity, and the diviners have seen a lie, and have told false dreams ; they comfort in vain : therefore they

went their way as a flock, they were troubled, because *there was* no shepherd. Mine anger was kindled against the shepherds, and I punished the goats : for the LORD of hosts hath visited his flock the house of Judah, and hath made them as his goodly horse in the battle. Out of him came forth the corner, out of him the nail, out of him the battle bow, out of him every oppressor together.

And they shall be as mighty men, which tread down *their enemies* in the mire of the streets in the battle : and they shall fight, because the LORD *is* with them, and the riders on horses shall be confounded. And I will strengthen the house of Judah, and I will save the house of Joseph, and I will bring them again to place them ; for I have mercy upon them : and they shall be as though I had not cast them off : for I *am* the LORD their God, and will hear them. And *they of Ephraim* shall be like a mighty man, and their heart shall rejoice as through wine : yea, their children shall see it, and be glad ; their heart shall rejoice in the LORD. I will hiss for them, and gather them ; for I have redeemed them : and they shall increase as they have increased. And I will sow them among the people : and they shall remember me in far countries ; and they shall live with their children, and turn again. I will bring them again also out of the land of Egypt, and gather them out of Assyria ; and I will bring them into the land of Gilead and Lebanon ; and *place* shall not be found for them. And he shall pass through the sea with affliction,

and shall smite the waves in the sea, and all the deeps of the river shall dry up : and the pride of Assyria shall be brought down, and the sceptre of Egypt shall depart away. And I will strengthen them in the LORD ; and they shall walk up and down in his name, saith the LORD.

2nd LESSON FOR EVENING.

I. Thessalonians iv.

FURTHERMORE then we beseech you, brethren, and exhort *you* by the Lord Jesus, that as ye have received of us how ye ought to walk and to please God, so ye would abound more and more. For ye know what commandments we gave you by the Lord Jesus. For this is the will of God, *even* your sanctification, that ye should abstain from fornication : that every one of you should know how to possess his vessel in sanctification and honour ; not in the lust of concupiscence, even as the Gentiles which know not God : that no man go beyond, and defraud his brother in *any* matter : because that the Lord *is* the avenger of all such, as we also have forewarned you and testified. For God hath not called us unto uncleanness, but unto holiness. He therefore that despiseth, despiseth not man, but God, who hath also given unto us his holy Spirit. But as touching brotherly love ye need not that I write unto you : for ye yourselves are taught of God to love one another. And indeed ye do it toward all the brethren which are in all Macedonia : but we beseech you, brethren, that ye increase more and more ; and that ye study to be quiet, and to do

your own business, and to work with your own hands, as we commanded you ; that ye may walk honestly toward them that are without, and *that* ye may have lack of nothing. But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive *and* remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God : and the dead in Christ shall rise first : then we which are alive *and* remain shall be caught up together with them in the clouds, to meet the Lord in the air : and so shall we ever be with the Lord. Wherefore comfort one another with these words.

Ascension-Day.

1st LESSON FOR MORNING.

II. Kings ii.

AND it came to pass, when the LORD would take up Elijah into heaven by a whirlwind, that Elijah went with Elisha from Gilgal. And Elijah said unto Elisha, Tarry here, I pray thee ; for the LORD hath sent me to Beth-el. And Elisha said *unto him*, *As* the LORD liveth, and *as* thy soul liveth, I will not leave thee. So they went down to Beth-el. And the sons of the prophets that *were* at Beth-el came forth to Elisha, and said unto him, Knowest thou that the LORD

will take away thy master from thy head to day ? And he said, Yea, I know *it* ; hold ye your peace. And Elijah said unto him, Elisha, tarry here, I pray thee ; for the LORD hath sent me to Jericho. And he said, *As* the LORD liveth, and *as* thy soul liveth, I will not leave thee. So they came to Jericho. And the sons of the prophets that *were* at Jericho came to Elisha, and said unto him, Knowest thou that the LORD will take away thy master from thy head to day ? And he answered, Yea, I know *it* ; hold ye your peace. And Elijah said unto him, Tarry, I pray thee, here ; for the LORD hath sent me to Jordan. And he said, *As* the LORD liveth, and *as* thy soul liveth, I will not leave thee. And they two went on. And fifty men of the sons of the prophets went, and stood to view afar off : and they two stood by Jordan. And Elijah took his mantle, and wrapped *it* together, and smote the waters, and they were divided hither and thither, so that they two went over on dry ground.

And it came to pass, when they were gone over, that Elijah said unto Elisha, Ask what I shall do for thee, before I be taken away from thee. And Elisha said, I pray thee, let a double portion of thy spirit be upon me. And he said, Thou hast asked a hard thing : *nevertheless*, if thou see me *when I am* taken from thee, it shall be so unto thee ; but if not, it shall not be *so*. And it came to pass, as they still went on, and talked, that, behold, *there appeared* a chariot of fire, and horses of fire, and parted them both asunder ; and Elijah went up by a whirlwind into heaven.

And Elisha saw *it*, and he cried, My father, my father, the chariot of Israel, and the horsemen thereof. And he saw him no more : and he took hold of his own clothes, and rent them in two pieces. He took up also the mantle of Elijah that fell from him, and went back, and stood by the bank of Jordan ; and he took the mantle of Elijah that fell from him, and smote the waters, and said, Where *is* the LORD God of Elijah ? and when he also had smitten the waters, they parted hither and thither : and Elisha went over. And when the sons of the prophets which *were* to view at Jericho saw him, they said, The spirit of Elijah doth rest on Elisha. And they came to meet him, and bowed themselves to the ground before him.

And they said unto him, Behold now, there be with thy servants fifty strong men ; let them go, we pray thee, and seek thy master : lest peradventure the Spirit of the LORD hath taken him up, and cast him upon some mountain, or into some valley. And he said, Ye shall not send. And when they urged him till he was ashamed, he said, Send. They sent therefore fifty men ; and they sought three days, but found him not. And when they came again to him, (for he tarried at Jericho,) he said unto them, Did I not say unto you, Go not ?

And the men of the city said unto Elisha, Behold, I pray thee, the situation of this city *is* pleasant, as my lord seeth : but the water *is* naught, and the ground barren. And he said, Bring me a new cruse, and put salt therein. And they

brought *it* to him. And he went forth unto the spring of the waters, and cast the salt in there, and said, Thus saith the LORD, I have healed these waters ; there shall not be from thence any more death or barren *land*. So the waters were healed unto this day, according to the saying of Elisha which he spake.

And he went up from thence unto Beth-el : and as he was going up by the way, there came forth little children out of the city, and mocked him, and said unto him, Go up, thou bald head ; go up, thou bald head. And he turned back, and looked on them, and cursed them in the name of the LORD. And there came forth two she bears out of the wood, and tare forty and two children of them. And he went from thence to mount Carmel, and from thence he returned to Samaria.

2nd LESSON FOR MORNING.

Luke xxiv. v. 44.

AND he said unto them, These *are* the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and *in* the prophets, and *in* the psalms, concerning me. Then opened he their understanding, that they might understand the scriptures, and said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day : and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things.

And, behold, I send the promise of my Father upon you :

but tarry ye in the city of Jerusalem, until ye be endued with power from on high.

And he led them out as far as to Bethany, and he lifted up his hands, and blessed them. And it came to pass, while he blessed them, he was parted from them, and carried up into heaven. And they worshipped him, and returned to Jerusalem with great joy : and were continually in the temple, praising and blessing God. Amen.

1st LESSON FOR EVENING.

Deuteronomy x.

AT that time the LORD said unto me, Hew thee two tables of stone like unto the first, and come up unto me into the mount, and make thee an ark of wood. And I will write on the tables the words that were in the first tables which thou brakest, and thou shalt put them in the ark. And I made an ark of shittim wood, and hewed two tables of stone like unto the first, and went up into the mount, having the two tables in mine hand. And he wrote on the tables, according to the first writing, the ten commandments, which the LORD spake unto you in the mount out of the midst of the fire in the day of the assembly : and the LORD gave them unto me. And I turned myself and came down from the mount, and put the tables in the ark which I had made ; and there they be, as the LORD commanded me.

And the children of Israel took their journey from Beeroth of the children of Jaakan to Mosera : there Aaron died, and there he was buried ; and Eleazar his son ministered in the priest's office in his stead. From

thence they journeyed unto Gudgodah ; and from Gudgodah to Jotbath, a land of rivers of waters.

At that time the LORD separated the tribe of Levi, to bear the ark of the covenant of the LORD, to stand before the LORD to minister unto him, and to bless in his name, unto this day. Wherefore Levi hath no part nor inheritance with his brethren ; the LORD *is* his inheritance, according as the LORD thy God promised him. And I stayed in the mount, according to the first time, forty days and forty nights ; and the LORD hearkened unto me at that time also, *and* the LORD would not destroy thee. And the LORD said unto me, Arise, take *thy* journey before the people, that they may go in and possess the land, which I swore unto their fathers to give unto them.

And now, Israel, what doth the LORD thy God require of thee, but to fear the LORD thy God, to walk in all his ways, and to love him, and to serve the LORD thy God with all thy heart and with all thy soul, to keep the commandments of the LORD, and his statutes, which I command thee this day for thy good ? Behold, the heaven and the heaven of heavens *is* the LORD's thy God, the earth *also*, with all that therein *is*. Only the LORD had a delight in thy fathers to love them, and he chose their seed after them, *even* you above all people, as *it is* this day. Circumcise therefore the foreskin of your heart, and be no more stiffnecked. For the LORD your God *is* God of gods, and Lord of lords, a great God, a mighty, and a terrible, which regardeth not per-

sons, nor taketh reward: he doth execute the judgment of the fatherless and widow, and loveth the stranger, in giving him food and raiment. Love ye therefore the stranger: for ye were strangers in the land of Egypt. Thou shalt fear the LORD thy God; him shalt thou serve, and to him shalt thou cleave, and swear by his name. He *is* thy praise, and he *is* thy God, that hath done for thee these great and terrible things, which thine eyes have seen. Thy fathers went down into Egypt with threescore and ten persons; and now the LORD thy God hath made thee as the stars of heaven for multitude.

2nd LESSON FOR EVENING.

Ephesians iv. to v. 17.

I THEREFORE, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with longsuffering, forbearing one another in love; endeavouring to keep the unity of the Spirit in the bond of peace. *There is* one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who *is* above all, and through all, and in you all. But unto every one of us is given grace according to the measure of the gift of Christ. Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill all things.) And he

gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: that we *henceforth* be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the head, *even* Christ: from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.

Sunday after Ascension.

1st LESSON FOR MORNING.

Joel ii.

BLLOW ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of the LORD cometh, for *it is* nigh at hand; a day of darkness and of gloominess, a day of clouds and of thick darkness, as the morning spread upon the mountains: a great people and a strong; there hath not been ever the like, neither shall be any more after it, *even* to the years of many generations. A fire devoureth before them; and behind them a flame burneth: the land *is* as the gar-

den of Eden before them, and behind them a desolate wilderness; yea, and nothing shall escape them. The appearance of them *is* as the appearance of horses; and as horsemen, so shall they run. Like the noise of chariots on the tops of mountains shall they leap, like the noise of a flame of fire that devoureth the stubble, as a strong people set in battle array. Before their face the people shall be much pained: all faces shall gather blackness. They shall run like mighty men; they shall climb the wall like men of war; and they shall march every one on his ways, and they shall not break their ranks: neither shall one thrust another; they shall walk every one in his path: and *when* they fall upon the sword, they shall not be wounded. They shall run to and fro in the city; they shall run upon the wall, they shall climb up upon the houses; they shall enter in at the windows like a thief. The earth shall quake before them; the heavens shall tremble: the sun and the moon shall be dark, and the stars shall withdraw their shining: and the LORD shall utter his voice before his army: for his camp *is* very great: for *he is* strong that executeth his word: for the day of the LORD *is* great and very terrible; and who can abide it?

Therefore also now, saith the LORD, turn ye *even* to me with all your heart, and with fasting, and with weeping, and with mourning: and rend your heart, and not your garments, and turn unto the LORD your God: for he *is* gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. Who knoweth *if* he will return

and repent, and leave a blessing behind him; *even* a meat offering and a drink offering unto the LORD your God?

Blow the trumpet in Zion, sanctify a fast, call a solemn assembly: gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts: let the bridegroom go forth of his chamber, and the bride out of her closet. Let the priests, the ministers of the LORD, weep between the porch and the altar, and let them say, Spare thy people, O LORD, and give not thine heritage to reproach, that the heathen should rule over them: wherefore should they say among the people, Where *is* their God?

Then will the LORD be jealous for his land, and pity his people. Yea, the LORD will answer and say unto his people, Behold, I will send you corn, and wine, and oil, and ye shall be satisfied therewith: and I will no more make you a reproach among the heathen: but I will remove far off from you the northern *army*, and will drive him into a land barren and desolate, with his face toward the east sea, and his hinder part toward the utmost sea, and his stink shall come up, and his ill savour shall come up, because he hath done great things.

Fear not, O land; be glad and rejoice: for the LORD will do great things. Be not afraid, ye beasts of the field: for the pastures of the wilderness do spring, for the tree beareth her fruit, the fig tree and the vine do yield their strength. Be glad then, ye children of Zion, and rejoice in the LORD your God: for he hath given you the former

rain moderately, and he will cause to come down for you the rain, the former rain, and the latter rain in the first *month*. And the floors shall be full of wheat, and the fats shall overflow with wine and oil. And I will restore to you the years that the locust hath eaten, the cankerworm, and the caterpillar, and the palmerworm, my great army which I sent among you. And ye shall eat in plenty, and be satisfied, and praise the name of the LORD your God, that hath dealt wondrously with you : and my people shall never be ashamed. And ye shall know that I *am* in the midst of Israel, and *that I am* the LORD your God, and none else : and my people shall never be ashamed.

And it shall come to pass afterward, *that* I will pour out my spirit upon all flesh ; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions : and also upon the servants and upon the handmaids in those days will I pour out my spirit. And I will show wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the LORD come. And it shall come to pass, *that* whosoever shall call on the name of the LORD shall be delivered : for in mount Zion and in Jerusalem shall be deliverance, as the LORD hath said, and in the remnant whom the LORD shall call.

2nd LESSON FOR MORNING.

John xvii.

THESE words spake Jesus, and lifted up his eyes to

heaven, and said, Father, the hour is come ; glorify thy Son, that thy Son also may glorify thee : as thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent. I have glorified thee on the earth : I have finished the work which thou gavest me to do. And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was. I have manifested thy name unto the men which thou gavest me out of the world : thine they were, and thou gavest them me ; and they have kept thy word. Now they have known that all things whatsoever thou hast given me are of thee. For I have given unto them the words which thou gavest me ; and they have received *them*, and have known surely that I came out from thee, and they have believed that thou didst send me. I pray for them : I pray not for the world, but for them which thou hast given me ; for they are thine. And all mine are thine, and thine are mine ; and I am glorified in them. And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are. While I was with them in the world, I kept them in thy name : those that thou gavest me I have kept, and none of them is lost, but the son of perdition ; that the scripture might be fulfilled. And now come I to thee ; and these things I speak in the world, that

they might have my joy fulfilled in themselves. I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world. I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them through thy truth: thy word is truth. As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth. Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me. Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world. O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me. And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them.

1st LESSON FOR EVENING.

Zephaniah iii.

WOE to her that is filthy and polluted, to the oppressing city! She obeyed not the voice; she received not correction; she trusted not in the LORD; she drew not near to her God. Her princes within her are roaring lions; her judges are evening wolves; they gnaw not the bones till the morrow. Her prophets are light and treacherous persons: her priests have polluted the sanctuary, they have done violence to the law. The just LORD is in the midst thereof; he will not do iniquity: every morning doth he bring his judgment doth he bring his judgment to light, he faileth not; but the unjust knoweth no shame. I have cut off the nations: their towers are desolate; I made their streets waste, that none passeth by: their cities are destroyed, so that there is no man, that there is none inhabitant. I said, Surely thou wilt fear me, thou wilt receive instruction; so their dwellings should not be cut off, howsoever I punished them: but they rose early, and corrupted all their doings.

Therefore wait ye upon me, saith the LORD, until the day that I rise up to the prey: for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger: for all the earth shall be devoured with the fire of my jealousy. For then will I turn to the people a pure language, that they may all call upon the name of the LORD, to serve him with one consent. From beyond the

rivers of Ethiopia my suppliants, *even* the daughter of my dispersed, shall bring mine offering. In that day shalt thou not be ashamed for all thy doings, wherein thou hast transgressed against me : for then I will take away out of the midst of thee them that rejoice in thy pride, and thou shalt no more be haughty because of my holy mountain. I will also leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the LORD. The remnant of Israel shall not do iniquity, nor speak lies ; neither shall a deceitful tongue be found in their mouth : for they shall feed and lie down, and none shall make *them* afraid.

Sing, O daughter of Zion ; shout, O Israel ; be glad and rejoice with all the heart, O daughter of Jerusalem. The LORD hath taken away thy judgments, he hath cast out thine enemy : the king of Israel, *even* the LORD, is in the midst of thee : thou shalt not see evil any more. In that day it shall be said to Jerusalem, Fear thou not : *and* to Zion, Let not thine hands be slack. The LORD thy God in the midst of thee *is* mighty ; he will save, he will rejoice over thee with joy ; he will rest in his love, he will joy over thee with singing. I will gather *them that are* sorrowful for the solemn assembly, *who* are of thee, *to whom* the reproach of it *was* a burden. Behold, at that time I will undo all that afflict thee : and I will save her that halteth, and gather her that was driven out ; and I will get them praise and fame in every land where they have been put to shame. At that time will I bring you *again*,

even in the time that I gather you : for I will make you a name and a praise among all people of the earth, when I turn back your captivity before your eyes, saith the LORD.

2nd LESSON FOR EVENING.

II. Thessalonians iii. to v. 17.

FINALLY, brethren, pray for us, that the word of the Lord may have *free* course, and be glorified, even as *it is* with you : and that we may be delivered from unreasonable and wicked men : for all *men* have not faith. But the Lord *is* faithful, who shall stablish you, and keep *you* from evil. And we have confidence in the Lord touching you, that ye both do, and will do the things which we command you. And the Lord direct your hearts into the love of God, and into the patient waiting for Christ. Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us. For yourselves know how ye ought to follow us : for we behaved not ourselves disorderly among you ; neither did we eat any man's bread for nought ; but wrought with labour and travail night and day, that we might not be chargeable to any of you : not because we have not power, but to make ourselves an example unto you to follow us. For even when we were with you, this we commanded you, that if any would not work, neither should he eat. For we hear that there are some which walk among you disorderly, working not at all, but are

busybodies. Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread. But ye, brethren, be not weary in well doing. And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed. Yet count *him* not as an enemy, but admonish *him* as a brother. Now the Lord of peace himself give you peace always by all means. The Lord be with you all.

Whit-Sunday.

1st LESSON FOR MORNING.

Deuteronomy xvi. to v. 18.

OBERVE the month of Abib, and keep the passover unto the LORD thy God: for in the month of Abib the LORD thy God brought thee forth out of Egypt by night. Thou shalt therefore sacrifice the passover unto the LORD thy God, of the flock and the herd, in the place which the LORD shall choose to place his name there. Thou shalt eat no leavened bread with it; seven days shalt thou eat unleavened bread therewith, *even* the bread of affliction; for thou camest forth out of the land of Egypt in haste: that thou mayest remember the day when thou camest forth out of the land of Egypt all the days of thy life. And there shall be no leavened bread seen with thee in all thy coast seven days; neither shall there *any thing* of the flesh, which thou sacrificedst the first day at even, remain all night until the morning. Thou mayest not sacrifice the passover within any of thy gates, which

the LORD thy God giveth thee: but at the place which the LORD thy God shall choose to place his name in, there thou shalt sacrifice the passover at even, at the going down of the sun, at the season that thou camest forth out of Egypt. And thou shalt roast and eat *it* in the place which the LORD thy God shall choose: and thou shalt turn in the morning, and go unto thy tents. Six days thou shalt eat unleavened bread: and on the seventh day *shall* be a solemn assembly to the LORD thy God: thou shalt do no work *therein*.

Seven weeks shalt thou number unto thee: begin to number the seven weeks from *such time as* thou beginnest to put the sickle to the corn. And thou shalt keep the feast of weeks unto the LORD thy God with a tribute of a freewill offering of thine hand, which thou shalt give *unto the LORD thy God*, according as the LORD thy God hath blessed thee: and thou shalt rejoice before the LORD thy God, thou, and thy son, and thy daughter, and thy manservant, and thy maid servant, and the Levite that *is* within thy gates, and the stranger, and the fatherless, and the widow, that *are* among you, in the place which the LORD thy God hath chosen to place his name there. And thou shalt remember that thou wast a bondman in Egypt: and thou shalt observe and do these statutes.

Thou shalt observe the feast of tabernacles seven days, after that thou hast gathered in thy corn and thy wine: and thou shalt rejoice in thy feast, thou, and thy son, and thy daughter,

and thy manservant, and thy maidservant, and the Levite, the stranger, and the fatherless, and the widow, *that are* within thy gates. Seven days shalt thou keep a solemn feast unto the LORD thy God in the place which the LORD shall choose: because the LORD thy God shall bless thee in all thine increase, and in all the works of thine hands, therefore thou shalt surely rejoice.

Three times in a year shall all thy males appear before the LORD thy God in the place which he shall choose; in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles: and they shall not appear before the LORD empty: every man *shall give* as he is able, according to the blessing of the LORD thy God which he hath given thee.

2nd LESSON FOR MORNING.

Acts iv. to v. 36.

AND as they spake unto the people, the priests, and the captain of the temple, and the Sadducees, came upon them, being grieved that they taught the people, and preached through Jesus the resurrection from the dead. And they laid hands on them, and put *them* in hold until the next day: for it was now eventide. Howbeit many of them which heard the word believed; and the number of the men was about five thousand.

And it came to pass on the morrow, that their rulers, and elders, and scribes, and Annas the high priest, and Caiaphas, and John, and Alexander, and as many as were of the kindred of the high priest, were

gathered together at Jerusalem. And when they had set them in the midst, they asked, By what power, or by what name, have ye done this? Then Peter, filled with the Holy Ghost, said unto them, Ye rulers of the people, and elders of Israel, if we this day be examined of the good deed done to the impotent man, by what means he is made whole; be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, *even* by him doth this man stand here before you whole. This is the stone which was set at nought of you builders, which is become the head of the corner. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.

Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus. And beholding the man which was healed standing with them, they could say nothing against it. But when they had commanded them to go aside out of the council, they conferred among themselves, saying, What shall we do to these men? for that indeed a notable miracle hath been done by them is manifest to all them that dwell in Jerusalem; and we cannot deny it. But that it spread no further among the people, let us straitly threaten them, that they speak henceforth to no man in this name.

And they called them, and commanded them not to speak at all nor teach in the name of Jesus. But Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard. So when they had further threatened them, they let them go, finding nothing how they might punish them, because of the people: for all *men* glorified God for that which was done. For the man was above forty years old, on whom this miracle of healing was showed.

And being let go, they went to their own company, and reported all that the chief priests and elders had said unto them. And when they heard that, they lifted up their voice to God with one accord, and said, Lord, thou *art* God, which hast made heaven, and earth, and the sea, and all that in them is: who by the mouth of thy servant David hast said, Why did the heathen rage, and the people imagine vain things? The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ. For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, for to do whatsoever thy hand and thy counsel determined before to be done. And now, Lord, behold their threatenings: and grant unto thy servants, that with all boldness they may speak thy word, by stretching forth thine hand to

heal; and that signs and wonders may be done by the name of thy holy child Jesus.

And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness. And the multitude of them that believed were of one heart and of one soul: neither said any of *them* that ought of the things which he possessed was his own; but they had all things common. And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all. Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid *them* down at the apostles' feet: and distribution was made unto every man according as he had need.

1st LESSON FOR EVENING.

Isaiah xi.

AND there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots; and the spirit of the LORD shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD; and shall make him of quick understanding in the fear of the LORD: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears: but with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the

earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins. The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the LORD, as the waters cover the sea.

And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious. And it shall come to pass in that day, *that* the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth. The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off: Ephraim shall not envy Judah, and Judah shall not vex E-

phraim. But they shall fly upon the shoulders of the Philistines toward the west; they shall spoil them of the east together: they shall lay their hand upon Edom and Moab; and the children of Ammon shall obey them. And the Lord shall utterly destroy the tongue of the Egyptian sea; and with his mighty wind shall he shake his hand over the river, and shall smite it in the seven streams, and make *men* go over dryshod. And there shall be an highway for the remnant of his people, which shall be left, from Assyria; like as it was to Israel in the day that he came up out of the land of Egypt.

2nd LESSON FOR EVENING.

Acts xix. to v. 21.

AND it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus: and finding certain disciples, he said unto them, Have ye received the Holy Ghost since ye believed? and they said unto him, We have not so much as heard whether there be any Holy Ghost. And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism. Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus. When they heard *this*, they were baptized in the name of the Lord Jesus. And when Paul had laid *his* hands upon them, the Holy Ghost came on them; and they spake with tongues, and pro-

phesied. And all the men were about twelve. And he went into the synagogue, and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God. But when divers were hardened, and believed not, but spake evil of that way before the multitude, he departed from them, and separated the disciples, disputing daily in the school of one Tyrannus. And this continued by the space of two years; so that all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks. And God wrought special miracles by the hands of Paul: so that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them.

Then certain of the vagabond Jews, exorcists, took upon them to call over them which had evil spirits the name of the Lord Jesus, saying, We adjure you by Jesus whom Paul preacheth. And there were seven sons of *one* Sceva, a Jew, and chief of the priests, which did so. And the evil spirit answered and said, Jesus I know, and Paul I know; but who are ye? And the man in whom the evil spirit was leaped on them, and overcame them, and prevailed against them, so that they fled out of that house naked and wounded. And this was known to all the Jews and Greeks also dwelling at Ephesus; and fear fell on them all, and the name of the Lord Jesus was magnified. And many that believed came, and confessed, and showed their

deeds. Many of them also which used curious arts brought their books together, and burned them before all *men*: and they counted the price of them, and found it fifty thousand *pieces* of silver. So mightily grew the word of God and prevailed.

Monday in Whitsun-Week.

1st LESSON FOR MORNING.

Genesis xi. to v. 10.

AND the whole earth was of one language, and of one speech. And it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar; and they dwelt there. And they said one to another, Go to, let us make brick, and burn them thoroughly. And they had brick for stone, and slime had they for mortar. And they said, Go to, let us build us a city and a tower, whose top *may reach* unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth. And the LORD came down to see the city and the tower, which the children of men builded. And the LORD said, Behold, the people *is* one, and they have all one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do. Go to, let us go down, and there confound their language, that they may not understand one another's speech. So the LORD scattered them abroad from thence upon the face of all the earth: and they left off to build the city. Therefore is the name of it called Babel; because the

LORD did there confound the language of all the earth : and from thence did the LORD scatter them abroad upon the face of all the earth.

2nd LESSON FOR MORNING.

I. Corinthians xii.

NOW concerning spiritual gifts, brethren, I would not have you ignorant. Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led. Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed : and *that* no man can say that Jesus is the Lord, but by the Holy Ghost. Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all. But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom ; to another the word of knowledge by the same Spirit ; to another faith by the same Spirit ; to another the gifts of healing by the same Spirit ; to another the working of miracles ; to another prophecy ; to another discerning of spirits ; to another *divers* kinds of tongues ; to another the interpretation of tongues : but all these worketh that one and the selfsame Spirit, dividing to every man severally as he will. For as the body is one, and hath many members, and all the members of that one body, being many, are one body : so also is Christ. For by one Spirit are we all baptized into

one body, whether *we be* Jews or Gentiles, whether *we be* bond or free ; and have been all made to drink into one Spirit. For the body is not one member, but many. If the foot shall say, Because I am not the hand, I am not of the body ; is it therefore not of the body ? And if the ear shall say, Because I am not the eye, I am not of the body ; is it therefore not of the body ? If the whole body *were* an eye, where *were* the hearing ? If the whole *were* hearing, where *were* the smelling ? But now hath God set the members every one of them in the body, as it hath pleased him. And if they were all one member, where *were* the body ? But now *are they* many members, yet but one body. And the eye cannot say unto the hand, I have no need of thee : nor again the head to the feet, I have no need of you. Nay, much more those members of the body, which seem to be more feeble, are necessary : and those *members* of the body, which we think to be less honourable, upon these we bestow more abundant honour ; and our uncomely *parts* have more abundant comeliness. For our comely *parts* have no need : but God hath tempered the body together, having given more abundant honour to that *part* which lacked : that there should be no schism in the body ; but *that* the members should have the same care one for another. And whether one member suffer, all the members suffer with it ; or one member be honoured, all the members rejoice with it. Now ye are the body of Christ, and members in particular. And

God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues. *Are all apostles? are all prophets? are all teachers? are all workers of miracles? Have all the gifts of healing? do all speak with tongues? do all interpret? But covet earnestly the best gifts: and yet shew I unto you a more excellent way.*

1st LESSON FOR EVENING.

Numbers xi.

AND *when the people complained, it displeased the LORD: and the LORD heard it; and his anger was kindled; and the fire of the LORD burnt among them, and consumed them that were in the uttermost parts of the camp. And the people cried unto Moses; and when Moses prayed unto the LORD, the fire was quenched. And he called the name of the place Taberah: because the fire of the LORD burnt among them.*

And the mixt multitude that *was* among them fell a lusting; and the children of Israel also wept again, and said, Who shall give us flesh to eat? We remember the fish, which we did eat in Egypt freely; the cucumbers, and the melons, and the leeks, and the onions, and the garlick: but now our soul *is* dried away: *there is* nothing at all, beside this manna, *before* our eyes. And the manna *was* as coriander seed, and the colour thereof as the colour of bdellium. *And* the people went about, and gathered *it*, and ground *it* in mills, or beat *it* in a mortar, and baked *it* in pans, and made cakes of

it: and the taste of it was as the taste of fresh oil. And when the dew fell upon the camp in the night, the manna fell upon it.

Then Moses heard the people weep throughout their families, every man in the door of his tent: and the anger of the LORD was kindled greatly; Moses also was displeased. And Moses said unto the LORD, Wherefore hast thou afflicted thy servant? and wherefore have I not found favour in thy sight, that thou layest the burden of all this people upon me? Have I conceived all this people? have I begotten them, that thou shouldest say unto me, Carry them in thy bosom, as a nursing father beareth the sucking child, unto the land which thou swarest unto their fathers? Whence should I have flesh to give unto all this people? for they weep unto me, saying, Give us flesh, that we may eat. I am not able to bear all this people alone, because *it is* too heavy for me. And if thou deal thus with me, kill me, I pray thee, out of hand, if I have found favour in thy sight; and let me not see my wretchedness.

And the LORD said unto Moses, Gather unto me seventy men of the elders of Israel, whom thou knowest to be the elders of the people, and officers over them; and bring them unto the tabernacle of the congregation, that they may stand there with thee. And I will come down and talk with thee there: and I will take of the spirit which *is* upon thee, and will put *it* upon them; and they shall bear the burden of the people with thee, that thou

bear *it* not thyself alone. And say thou unto the people, Sanctify yourselves against to-morrow, and ye shall eat flesh: for ye have wept in the ears of the LORD, saying, Who shall give us flesh to eat? for *it was* well with us in Egypt: therefore the LORD will give you flesh, and ye shall eat. Ye shall not eat one day, nor two days, nor five days, neither ten days, nor twenty days; *but* even a whole month, until it come out at your nostrils, and it be loathsome unto you: because that ye have despised the LORD which *is* among you, and have wept before him, saying, Why came we forth out of Egypt? And Moses said, The people, among whom I *am*, are six hundred thousand footmen; and thou hast said, I will give them flesh, that they may eat a whole month. Shall the flocks and the herds be slain for them, to suffice them? Or shall all the fish of the sea be gathered together for them, to suffice them? And the LORD said unto Moses, Is the LORD's hand waxed short? thou shalt see now whether my word shall come to pass unto thee or not.

And Moses went out, and told the people the words of the LORD, and gathered the seventy men of the elders of the people, and set them round about the tabernacle. And the LORD came down in a cloud, and spake unto him, and took of the spirit that *was* upon him, and gave *it* unto the seventy elders: and it came to pass, *that*, when the spirit rested upon them, they prophesied, and did not cease. But there remained two of the men in the camp, the name of the one *was* Eldad, and the

name of the other Medad: and the spirit rested upon them; and they *were* of them that were written, but went not out unto the tabernacle: and they prophesied in the camp. And there ran a young man, and told Moses, and said, Eldad and Medad do prophesy in the camp. And Joshua the son of Nun, the servant of Moses, *one* of his young men, answered and said, My lord Moses, forbid them. And Moses said unto him, Enviest thou for my sake? would God that all the LORD's people were prophets, *and* that the LORD would put his spirit upon them! And Moses gat him into the camp, he and the elders of Israel.

And there went forth a wind from the LORD, and brought quails from the sea, and let *them* fall by the camp, as it were a day's journey on this side, and as it were a day's journey on the other side, round about the camp, and as it were two cubits *high* upon the face of the earth. And the people stood up all that day, and all *that* night, and all the next day, and they gathered the quails: he that gathered least gathered ten homers: and they spread *them* all abroad for themselves round about the camp. And while the flesh *was* yet between their teeth, ere it was chewed, the wrath of the LORD was kindled against the people, and the LORD smote the people with a very great plague. And he called the name of that place Kibroth-hattaavah: because there they buried the people that lusted. *And* the people journeyed from Kibroth-hattaavah unto Hazeroth; and abode at Hazeroth.

2nd LESSON FOR EVENING.

I. Corinthians xiv. to v. 26.

FOLLOW after charity, and desire spiritual *gifts*, but rather that ye may prophesy. For he that speaketh in an *unknown* tongue speaketh not unto men, but unto God: for no man understandeth *him*; howbeit in the spirit he speaketh mysteries. But he that prophesieth speaketh unto men to edification, and exhortation, and comfort. He that speaketh in an *unknown* tongue edifieth himself; but he that prophesieth edifieth the church. I would that ye all spake with tongues, but rather that ye prophesied: for greater *is* he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying. Now, brethren, if I come unto you speaking with tongues, what shall I profit you, except I shall speak to you either by revelation, or by knowledge, or by prophesying, or by doctrine? And even things without life giving sound, whether pipe or harp, except they give a distinction in the sounds, how shall it be known what is piped or harped? For if the trumpet give an uncertain sound, who shall prepare himself to the battle? So likewise ye, except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? for ye shall speak into the air. There are, it may be, so many kinds of voices in the world, and none of them *is* without signification. Therefore if I know not the meaning of the voice, I shall be unto him that speaketh a barbarian, and he that speaketh

shall be a barbarian unto me. Even so ye, forasmuch as ye are zealous of spiritual *gifts*, seek that ye may excel to the edifying of the church. Wherefore let him that speaketh in an *unknown* tongue pray that he may interpret. For if I pray in an *unknown* tongue, my spirit prayeth, but my understanding is unfruitful. What is it then? I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also. Else when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say Amen at thy giving of thanks, seeing he understandeth not what thou sayest? For thou verily givest thanks well, but the other is not edified. I thank my God, I speak with tongues more than ye all: yet in the church I had rather speak five words with my understanding, than *by my voice* I might teach others also, than ten thousand words in an *unknown* tongue. Brethren, be not children in understanding: howbeit in malice be ye children, but in understanding be men. In the law it is written, With *men* of other tongues and other lips will I speak unto this people; and yet for all that will they not hear me, saith the Lord. Wherefore tongues are for a sign, not to them that believe, but to them that believe not: but prophesying *serveth* not for them that believe not, but for them which believe. If therefore the whole church be come together into one place, and all speak with tongues, and there come in *those that are* unlearned or unbelievers, will they not say

that ye are mad? But if all prophesy, and there come in one that believeth not, or *one* unlearned, he is convinced of all, he is judged of all: and thus are the secrets of his heart made manifest; and so falling down on *his* face he will worship God, and report that God is in you of a truth.

Tuesday in Whitsun-Week.

1st LESSON FOR MORNING.

I. Samuel xix. v. 18.

SO David fled, and escaped, and came to Samuel to Ramah, and told him all that Saul had done to him. And he and Samuel went and dwelt in Naioth. And it was told Saul, saying, Behold, David *is* at Naioth in Ramah. And Saul sent messengers to take David: and when they saw the company of the prophets prophesying, and Samuel standing as appointed over them, the Spirit of God was upon the messengers of Saul, and they also prophesied. And when it was told Saul, he sent other messengers, and they prophesied likewise. And Saul sent messengers again the third time, and they prophesied also. Then went he also to Ramah, and came to a great well that *is* in Sechu: and he asked and said, Where *are* Samuel and David? And *one* said, Behold, *they be* at Naioth in Ramah. And he went thither to Naioth in Ramah: and the Spirit of God was upon him also, and he went on, and prophesied, until he came to Naioth in Ramah. And he stripped off his clothes also, and prophesied before Samuel in like manner, and lay down

naked all that day and all that night. Wherefore they say, *Is* Saul also among the prophets?

2nd LESSON FOR MORNING.

I. Thessalonians v.

BUT of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness. Therefore let us not sleep, as *do* others; but let us watch and be sober. For they that sleep sleep in the night; and they that be drunken are drunken in the night. But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation. For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, who died for us, that, whether we wake or sleep, we should live together with him. Wherefore comfort yourselves together, and edify one another, even as also ye do. And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their work's sake. *And* be at peace among yourselves. Now we exhort you, brethren, warn them that are unruly, comfort

the feeble-minded, support the weak, be patient toward all *men*. See that none render evil for evil unto any *man*; but ever follow that which is good, both among yourselves, and to all *men*. Rejoice evermore. Pray without ceasing. In every thing give thanks: for this is the will of God in Christ Jesus concerning you. Quench not the Spirit. Despise not prophesyings. Prove all things; hold fast that which is good. Abstain from all appearance of evil. And the very God of peace sanctify you wholly; and *I pray God* your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful *is* he that calleth you, who also will do *it*. Brethren, pray for us. Greet all the brethren with an holy kiss. I charge you by the Lord that this epistle be read unto all the holy brethren. The grace of our Lord Jesus Christ *be* with you. Amen.

1st LESSON FOR EVENING.

Deuteronomy xxx.

AND it shall come to pass, when all these things are come upon thee, the blessing and the curse, which I have set before thee, and thou shalt call *them* to mind among all the nations, whither the LORD thy God hath driven thee, and shalt return unto the LORD thy God, and shalt obey his voice according to all that I command thee this day, thou and thy children, with all thine heart, and with all thy soul; that then the LORD thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations, whither the LORD thy

God hath scattered thee. If *any* of thine be driven out unto the utmost *parts* of heaven, from thence will the LORD thy God gather thee, and from thence will he fetch thee: and the LORD thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it; and he will do thee good, and multiply thee above thy fathers. And the LORD thy God will circumcise thine heart, and the heart of thy seed, to love the LORD thy God with all thine heart, and with all thy soul, that thou mayest live. And the LORD thy God will put all these curses upon thine enemies, and on them that hate thee, which persecuted thee. And thou shalt return and obey the voice of the LORD, and do all his commandments which I command thee this day. And the LORD thy God will make thee plenteous in every work of thine hand, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy land, for good: for the LORD will again rejoice over thee for good, as he rejoiced over thy fathers: if thou shalt hearken unto the voice of the LORD thy God, to keep his commandments and his statutes which are written in this book of the law, *and* if thou turn unto the LORD thy God with all thine heart, and with all thy soul.

For this commandment which I command thee this day, it is not hidden from thee, neither *is* it far off. It *is* not in heaven, that thou shouldest say, Who shall go up for us to heaven, and bring it unto us, that we may hear it, and do it? Neither *is* it beyond the sea,

that thou shouldest say, Who shall go over the sea for us, and bring it unto us, that we may hear it, and do it? But the word *is* very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it.

See, I have set before thee this day life and good, and death and evil; in that I command thee this day to love the LORD thy God, to walk in his ways, and to keep his commandments and his statutes and his judgments, that thou mayest live and multiply: and the LORD thy God shall bless thee in the land whither thou goest to possess it. But if thine heart turn away, so that thou wilt not hear, but shalt be drawn away, and worship other gods, and serve them; I denounce unto you this day, that ye shall surely perish, *and that* ye shall not prolong *your* days upon the land, whither thou passest over Jordan to go to possess it. I call heaven and earth to record this day against you, *that* I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live: that thou mayest love the LORD thy God, *and* that thou mayest obey his voice, and that thou mayest cleave unto him: for he *is* thy life, and the length of thy days: that thou mayest dwell in the land which the LORD swore unto thy fathers, to Abraham, to Isaac, and to Jacob, to give them.

2nd LESSON FOR EVENING.

Galatians v.

STAND fast therefore in the liberty wherewith Christ hath made us free, and be

not entangled again with the yoke of bondage. Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing. For I testify again to every man that is circumcised, that he is a debtor to do the whole law. Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace. For we through the Spirit wait for the hope of righteousness by faith. For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love. Ye did run well; who did hinder you that ye should not obey the truth? This persuasion *cometh* not of him that calleth you. A little leaven leaveneth the whole lump. I have confidence in you through the Lord, that ye will be none otherwise minded: but he that troubleth you shall bear his judgment, whosoever he be. And I, brethren, if I yet preach circumcision, why do I yet suffer persecution? then is the offence of the cross ceased. I would they were even cut off which trouble you. For, brethren, ye have been called unto liberty; only *use* not liberty for an occasion to the flesh, but by love serve one another. For all the law is fulfilled in one word, *even* in this; Thou shalt love thy neighbour as thyself. But if ye bite and devour one another, take heed that ye be not consumed one of another. *This* I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so

that ye cannot do the things that ye would. But if ye be led of the Spirit, ye are not under the law. Now the works of the flesh are manifest, which are *these* ; Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like : of the which I tell you before, as I have also told *you* in time past, that they which do such things shall not inherit the kingdom of God. But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance : against such there is no law. And they that are Christ's have crucified the flesh with the affections and lusts. If we live in the Spirit, let us also walk in the Spirit. Let us not be desirous of vain glory, provoking one another, envying one another.

Trinity-Sunday.

1st LESSON FOR MORNING.

Genesis i.

IN the beginning God created the heaven and the earth. And the earth was without form, and void ; and darkness *was* upon the face of the deep. And the Spirit of God moved upon the face of the waters. And God said, Let there be light : and there was light. And God saw the light, that *it was* good : and God divided the light from the darkness. And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day.

And God said, Let there be a

firmament in the midst of the waters, and let it divide the waters from the waters. And God made the firmament, and divided the waters which *were* under the firmament from the waters which *were* above the firmament : and it was so. And God called the firmament Heaven. And the evening and the morning were the second day.

And God said, Let the waters under the heaven be gathered together unto one place, and let the dry *land* appear : and it was so. And God called the dry *land* Earth ; and the gathering together of the waters called he Seas : and God saw that *it was* good. And God said, Let the earth bring forth grass, the herb yielding seed, *and* the fruit tree yielding fruit after his kind, whose seed *is* in itself, upon the earth : and it was so. And the earth brought forth grass, *and* herb yielding seed after his kind, and the tree yielding fruit, whose seed *was* in itself, after his kind : and God saw that *it was* good. And the evening and the morning were the third day.

And God said, Let there be lights in the firmament of the heaven to divide the day from the night ; and let them be for signs, and for seasons, and for days, and years : and let them be for lights in the firmament of the heaven to give light upon the earth : and it was so. And God made two great lights ; the greater light to rule the day, and the lesser light to rule the night : *he made* the stars also. And God set them in the firmament of the heaven to give light upon the earth, and to rule over the day and over

the night, and to divide the light from the darkness: and God saw that *it was* good. And the evening and the morning were the fourth day. And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl *that* may fly above the earth in the open firmament of heaven. And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that *it was* good. And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth. And the evening and the morning were the fifth day.

And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so. And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind: and God saw that *it was* good.

And God said, Let us make man in our own image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his *own* image, in the image of God created he him; male and female created he them. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and

have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

And God said, Behold, I have given you every herb bearing seed, which *is* upon the face of all the earth, and every tree, in the which *is* the fruit of a tree yielding seed; to you it shall be for meat. And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein *there is* life, *I have given* every green herb for meat: and it was so. And God saw every thing that he had made, and, behold, *it was* very good. And the evening and the morning were the sixth day.

2nd LESSON FOR MORNING.

Matthew iii.

IN those days came John the Baptist, preaching in the wilderness of Judæa, and saying, Repent ye: for the kingdom of heaven is at hand. For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. And the same John had his raiment of camel's hair, and a leathern girdle about his loins; and his meat was locusts and wild honey. Then went out to him Jerusalem, and all Judæa, and all the region round about Jordan, and were baptized of him in Jordan, confessing their sins.

But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to

flee from the wrath to come? Bring forth therefore fruits meet for repentance: and think not to say within yourselves, We have Abraham to *our* father: for I say unto you, that God is able of these stones to raise up children unto Abraham. And now also the ax is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire. I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and *with* fire: whose fan *is* in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire.

Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. But John forbad him, saying, I have need to be baptized of thee, and comest thou to me? And Jesus answering said unto him, Suffer *it to be so* now: for thus it becometh us to fulfil all righteousness. Then he suffered him. And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: and lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.

1st LESSON FOR EVENING.

Genesis ii.

THUS the heavens and the earth were finished, and all the host of them. And on

the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made.

These *are* the generations of the heavens and of the earth when they were created, in the day that the LORD God made the earth and the heavens, and every plant of the field before it was in the earth, and every herb of the field before it grew: for the LORD God had not caused it to rain upon the earth, and *there was* not a man to till the ground. But there went up a mist from the earth, and watered the whole face of the ground. And the LORD God formed man *of* the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

And the LORD God planted a garden eastward in Eden; and there he put the man whom he had formed. And out of the ground made the LORD God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil. And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads. The name of the first *is* Pison: that *is* it which compasseth the whole land of Havilah, where *there is* gold; and the gold of that land *is* good: there *is* bdellium and the onyx stone. And the name of the second river *is* Gihon: the same *is* it

that compasseth the whole land of Ethiopia. And the name of the third river *is* Hiddekel : that *is* it which goeth toward the east of Assyria. And the fourth river *is* Euphrates. And the LORD God took the man, and put him into the garden of Eden to dress it and to keep it. And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat : but of the tree of the knowledge of good and evil, thou shalt not eat of it : for in the day that thou eatest thereof thou shalt surely die.

And the LORD God said, *It is* not good that the man should be alone ; I will make him an help meet for him. And out of the ground the LORD God formed every beast of the field, and every fowl of the air ; and brought *them* unto Adam to see what he would call them : and whatsoever Adam called every living creature, that *was* the name thereof. And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field ; but for Adam there was not found an help meet for him. And the LORD God caused a deep sleep to fall upon Adam, and he slept : and he took one of his ribs, and closed up the flesh instead thereof ; and the rib, which the LORD God had taken from man, made he a woman, and brought her unto the man. And Adam said, *This is* now bone of my bones, and flesh of my flesh : she shall be called Woman, because she was taken out of Man. Therefore shall a man leave his father and his mother, and shall cleave unto his wife : and they shall be one flesh. And they were both

naked, the man and his wife, and were not ashamed.

2nd LESSON FOR EVENING.

I. John v.

WHOEVER believeth that Jesus is the Christ is born of God : and every one that loveth him that begat loveth him also that is begotten of him. By this we know that we love the children of God, when we love God, and keep his commandments. For this is the love of God, that we keep his commandments : and his commandments are not grievous. For whatsoever is born of God overcometh the world : and this is the victory that overcometh the world, *even* our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God ? This is he that came by water and blood, *even* Jesus Christ ; not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth. For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost : and these three are one. And there are three that bear witness in earth, the spirit, and the water, and the blood : and these three agree in one. If we receive the witness of men, the witness of God is greater : for this is the witness of God which he hath testified of his Son. He that believeth on the Son of God hath the witness in himself : he that believeth not God hath made him a liar ; because he believeth not the record that God gave of his Son. And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the

Son hath life; *and* he that hath not the Son of God hath not life. These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God. And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us: and if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him. If any man see his brother sin a sin *which* is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that ye shall pray for it. All unrighteousness is sin: and there is a sin not unto death. We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not. *And* we know that we are of God, and the whole world lieth in wickedness. And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, *even* in his Son Jesus Christ. This is the true God, and eternal life. Little children, keep yourselves from idols. Amen.

The First Sunday after Trinity.

1st LESSON FOR MORNING.

Genesis iii.

NOW the serpent was more subtil than any beast of the field which the LORD God had made. And he said unto

the woman, Yea, hath God said, Ye shall not eat of every tree of the garden? And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman, Ye shall not surely die: for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil. And when the woman saw that the tree *was* good for food, and that it *was* pleasant to the eyes, and a tree to be desired to make *one* wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat. And the eyes of them both were opened, and they knew that they *were* naked; and they sewed fig leaves together, and made themselves aprons. And they heard the voice of the LORD God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the LORD God amongst the trees of the garden. And the LORD God called unto Adam, and said unto him, Where *art* thou? And he said, I heard thy voice in the garden, and I was afraid, because I *was* naked; and I hid myself. And he said, Who told thee that thou *wast* naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat? And the man said, The woman whom thou gavest to be with me, she gave me of the tree, and I did eat. And the

LORD God said unto the woman, What *is* this *that* thou hast done? And the woman said, The serpent beguiled me, and I did eat. And the LORD God said unto the serpent, Because thou hast done this, thou *art* cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life: and I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel. Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire *shall be* to thy husband, and he shall rule over thee. And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed *is* the ground for thy sake; in sorrow shalt thou eat *of* it all the days of thy life: thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou *art*, and unto dust shalt thou return. And Adam called his wife's name Eve; because she was the mother of all living. Unto Adam also and to his wife did the LORD God make, coats of skins, and clothed them.

And the LORD God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree

of life, and eat, and live for ever: therefore the LORD God sent him forth from the garden of Eden, to till the ground from whence he was taken. So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life.

2nd LESSON FOR MORNING.

Acts ix. to v. 32.

AND Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest, and desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem. And as he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven: and he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: *it is* hard for thee to kick against the pricks. And he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord *said* unto him, Arise, and go into the city, and it shall be told thee what thou must do. And the men which journeyed with him stood speechless, hearing a voice, but seeing no man. And Saul arose from the earth; and when his eyes were opened, he saw no man: but they led him by the hand, and brought *him* into Damascus. And he was three days with-

out sight, and neither did eat nor drink.

And there was a certain disciple at Damascus, named Ananias; and to him said the Lord in a vision, Ananias. And he said, Behold, I *am here*, Lord. And the Lord *said* unto him, Arise, and go into the street which is called Straight, and enquire in the house of Judas for *one* called Saul, of Tarsus: for, behold, he prayeth, and hath seen in a vision a man named Ananias coming in, and putting *his* hand on him, that he might receive his sight. Then Ananias answered, Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem: and here he hath authority from the chief priests to bind all that call on thy name. But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel: for I will shew him how great things he must suffer for my name's sake. And Ananias went his way, and entered into the house; and putting his hands on him said, Brother Saul, the Lord, *even* Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost. And immediately there fell from his eyes as it had been scales: and he received sight forthwith, and arose, and was baptized. And when he had received meat, he was strengthened. Then was Saul certain days with the disciples which were at Damascus. And straightway he preached Christ in the synagogues, that

he is the Son of God. But all that heard *him* were amazed, and said; Is not this he that destroyed them which called on this name in Jerusalem, and came hither for that intent, that he might bring them bound unto the chief priests? But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is very Christ.

And after that many days were fulfilled, the Jews took counsel to kill him: but their laying await was known of Saul. And they watched the gates day and night to kill him. Then the disciples took him by night, and let *him* down by the wall in a basket. And when Saul was come to Jerusalem, he assayed to join himself to the disciples: but they were all afraid of him, and believed not that he was a disciple. But Barnabas took him, and brought *him* to the apostles, and declared unto them how he had seen the Lord in the way, and that he had spoken to him, and how he had preached boldly at Damascus in the name of Jesus. And he was with them coming in and going out at Jerusalem. And he spake boldly in the name of the Lord Jesus, and disputed against the Grecians: but they went about to slay him. Which when the brethren knew, they brought him down to Cæsarea, and sent him forth to Tarsus. Then had the churches rest throughout all Judæa and Galilee and Samaria, and were edified; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied.

1st LESSON FOR EVENING.

Genesis vi.

AND it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them, that the sons of God saw the daughters of men that they *were* fair; and they took them wives of all which they chose. And the LORD said, My spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years. There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare *children* to them, the same *became* mighty men which *were* of old, men of renown.

And GOD saw that the wickedness of man *was* great in the earth, and *that* every imagination of the thoughts of his heart *was* only evil continually. And it repented the LORD that he had made man on the earth, and it grieved him at his heart. And the LORD said, I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them. But Noah found grace in the eyes of the LORD.

These *are* the generations of Noah: Noah was a just man and perfect in his generations, and Noah walked with God. And Noah begat three sons, Shem, Ham, and Japheth. The earth also was corrupt before God, and the earth was filled with violence. And God looked upon the earth, and, behold, it was corrupt; for all flesh had

corrupted his way upon the earth. And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth.

Make thee an ark of gopher wood; rooms shalt thou make in the ark, and shalt pitch it within and without with pitch. And this *is the fashion* which thou shalt make it of: The length of the ark *shall be* three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits. A window shalt thou make to the ark, and in a cubit shalt thou finish it above; and the door of the ark shalt thou set in the side thereof; *with* lower, second, and third *stories* shalt thou make it. And, behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein *is* the breath of life, from under heaven; *and* every thing that *is* in the earth shall die. But with thee will I establish my covenant; and thou shalt come into the ark, thou, and thy sons, and thy wife, and thy sons' wives with thee. And of every living thing of all flesh, two of every *sort* shalt thou bring into the ark, to keep *them* alive with thee; they shall be male and female. Of fowls after their kind, and of cattle after their kind, of every creeping thing of the earth after his kind, two of every *sort* shall come unto thee, to keep *them* alive. And take thou unto thee of all food that is eaten, and thou shalt gather *it* to thee; and it shall be for food for thee, and for them. Thus did Noah; according to all that God commanded him, so did he.

2nd LESSON FOR EVENING.

I. Timothy vi.

LET as many servants as are under the yoke count their own masters worthy of all honour, that the name of God and *his* doctrine be not blasphemed. And they that have believing masters, let them not despise *them*, because they are brethren; but rather do *them* service, because they are faithful and beloved, partakers of the benefit. These things teach and exhort. If any man teach otherwise, and consent not to wholesome words, *even* the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; he is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself. But godliness with contentment is great gain. For we brought nothing into *this* world, *and it is* certain we can carry nothing out. And having food and raiment let us be therewith content. But they that will be rich fall into temptation and a snare, and *into* many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness. Fight

the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses. I give thee charge in the sight of God, who quickeneth all things, and *before* Christ Jesus, who before Pontius Pilate witnessed a good confession; that thou keep *this* commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ: which in his times he shall shew, *who is* the blessed and only Potentate, the King of kings, and Lord of lords; who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom *be* honour and power everlasting. Amen. Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life. O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called: which some professing have erred concerning the faith. Grace *be* with thee. Amen.

The Second Sunday after Trinity.

1st LESSON FOR MORNING.

Genesis ix. to v. 29.

AND God blessed Noah and his sons, and said unto

them, Be fruitful, and multiply, and replenish the earth. And the fear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth *upon* the earth, and upon all the fishes of the sea; into your hand are they delivered. Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things. But flesh with the life thereof, *which is* the blood thereof, shall ye not eat. And surely your blood of your lives will I require; at the hand of every beast will I require it, and at the hand of man; at the hand of every man's brother will I require the life of man. Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man. And you, be ye fruitful, and multiply; bring forth abundantly in the earth, and multiply therein.

And God spake unto Noah, and to his sons with him, saying, And I, behold, I establish my covenant with you, and with your seed after you; and with every living creature that *is* with you, of the fowl, of the cattle, and of every beast of the earth with you; from all that go out of the ark, to every beast of the earth. And I will establish my covenant with you; neither shall all flesh be cut off any more by the waters of a flood; neither shall there any more be a flood to destroy the earth. And God said, This *is* the token of the covenant which I make between me and you and every living creature that *is* with you, for perpetual generations: I do set my bow in the cloud, and it shall be for a token of a

covenant between me and the earth. And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud: and I will remember my covenant, which *is* between me and you and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh. And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that *is* upon the earth. And God said unto Noah, This *is* the token of the covenant, which I have established between me and all flesh that *is* upon the earth.

And the sons of Noah, that went forth of the ark, were Shem, and Ham, and Japheth: and Ham *is* the father of Canaan. These *are* the three sons of Noah: and of them was the whole earth overspread.

2nd LESSON FOR MORNING.

Acts x.

THERE was a certain man in Cæsarea called Cornelius, a centurion of the band called the Italian *band*, a devout *man*, and one that feared God with all his house, which gave much alms to the people, and prayed to God alway. He saw in a vision evidently about the ninth hour of the day an angel of God coming in to him, and saying unto him, Cornelius. And when he looked on him, he was afraid, and said, What is it, Lord? And he said unto him, Thy prayers and thine alms are come up for a memorial before God. And now send men to Joppa, and call for one Simon, whose surname is

Peter: he lodgeth with one Simon a tanner, whose house is by the sea side: he shall tell thee what thou oughtest to do. And when the angel which spake unto Cornelius was departed, he called two of his household servants, and a devout soldier of them that waited on him continually; and when he had declared all *these* things unto them, he sent them to Joppa.

On the morrow, as they went on their journey, and drew nigh unto the city, Peter went up upon the housetop to pray about the sixth hour: and he became very hungry, and would have eaten: but while they made ready, he fell into a trance, and saw heaven opened, and a certain vessel descending unto him, as it had been a great sheet knit at the four corners, and let down to the earth: wherein were all manner of fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air. And there came a voice to him, Rise, Peter; kill, and eat. But Peter said, Not so, Lord; for I have never eaten any thing that is common or unclean. And the voice *spake* unto him again the second time, What God hath cleansed, *that* call not thou common. This was done thrice: and the vessel was received up again into heaven. Now while Peter doubted in himself what this vision which he had seen should mean, behold, the men which were sent from Cornelius had made enquiry for Simon's house, and stood before the gate, and called, and asked whether Simon, which was surnamed Peter, were lodged there.

While Peter thought on the vision, the Spirit said unto him, Behold, three men seek thee. Arise therefore, and get thee down, and go with them, doubting nothing: for I have sent them. Then Peter went down to the men which were sent unto him from Cornelius; and said, Behold, I am he whom ye seek: what *is* the cause wherefore ye are come? And they said, Cornelius the centurion, a just man, and one that feareth God, and of good report among all the nation of the Jews, was warned from God by an holy angel to send for thee into his house, and to hear words of thee. Then called he them in, and lodged *them*. And on the morrow Peter went away with them, and certain brethren from Joppa accompanied him. And the morrow after they entered into Cæsarea. And Cornelius waited for them, and had called together his kinsmen and near friends. And as Peter was coming in, Cornelius met him, and fell down at his feet, and worshipped *him*. But Peter took him up, saying, Stand up; I myself also am a man. And as he talked with him, he went in, and found many that were come together. And he said unto them, Ye know how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation; but God hath showed me that I should not call any man common or unclean. Therefore came I *unto you* without gainsaying, as soon as I was sent for: I ask therefore for what intent ye have sent for me? And Cornelius said, Four days ago I was fasting until this hour; and at

the ninth hour I prayed in my house, and, behold, a man stood before me in bright clothing, and said, Cornelius, thy prayer is heard, and thine alms are had in remembrance in the sight of God. Send therefore to Joppa, and call hither Simon, whose surname is Peter; he is lodged in the house of *one* Simon a tanner by the sea side: who, when he cometh, shall speak unto thee. Immediately therefore I sent to thee; and thou hast well done that thou art come. Now therefore are we all here present before God, to hear all things that are commanded thee of God.

Then Peter opened *his* mouth, and said, Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him. The word which *God* sent unto the children of Israel, preaching peace by Jesus Christ: (he is Lord of all:) that word, *I say*, ye know, which was published throughout all Judæa, and began from Galilee, after the baptism which John preached; how God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him. And we are witnesses of all things which he did both in the land of the Jews, and in Jerusalem; whom they slew and hanged on a tree: him God raised up the third day, and showed him openly; not to all the people, but unto witnesses chosen before of God, *even* to us, who did eat and drink with him after he rose from the dead. And he

commanded us to preach unto the people, and to testify that it is he which was ordained of God *to be* the Judge of quick and dead. To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins.

While Peter yet spake these words, the Holy Ghost fell on all them which heard the word. And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. For they heard them speak with tongues, and magnify God. Then answered Peter, Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days.

1st LESSON FOR EVENING.

Genesis xv. to v. 19.

AFTER these things the word of the LORD came unto Abram in a vision, saying, Fear not, Abram: I *am* thy shield, and thy exceeding great reward. And Abram said, Lord GOD, what wilt thou give me, seeing I go childless, and the steward of my house is this Eliezer of Damascus? And Abram said, Behold, to me thou hast given no seed: and, lo, one born in my house is mine heir. And, behold, the word of the LORD *came* unto him, saying, This shall not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir. And he brought him forth abroad, and

said, Look now toward heaven, and tell the stars, if thou be able to number them : and he said unto him, So shall thy seed be. And he believed in the LORD ; and he counted it to him for righteousness. And he said unto him, I *am* the LORD that brought thee out of Ur of the Chaldees, to give thee this land to inherit it. And he said, Lord GOD, whereby shall I know that I shall inherit it ? And he said unto him, Take me an heifer of three years old, and a she goat of three years old, and a ram of three years old, and a turtledove, and a young pigeon. And he took unto him all these, and divided them in the midst, and laid each piece one against another : but the birds divided he not. And when the fowls came down upon the carcases, Abram drove them away. And when the sun was going down, a deep sleep fell upon Abram ; and, lo, an horror of great darkness fell upon him. And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land *that is* not their's, and shall serve them ; and they shall afflict them four hundred years ; and also that nation, whom they shall serve, will I judge : and afterward shall they come out with great substance. And thou shalt go to thy fathers in peace ; thou shalt be buried in a good old age. But in the fourth generation they shall come hither again : for the iniquity of the Amorites *is* not yet full. And it came to pass, that, when the sun went down, and it was dark, behold a smoking furnace, and a burning lamp that passed between those pieces. In the same day

the LORD made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates.

2nd LESSON FOR EVENING.

II. Timothy ii.

THOU therefore, my son, be strong in the grace that is in Christ Jesus. And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also. Thou therefore endure hardness, as a good soldier of Jesus Christ. No man that warreth entangleth himself with the affairs of *this* life ; that he may please him who hath chosen him to be a soldier. And if a man also strive for masteries, *yet* is he not crowned, except he strive lawfully. The husbandman that laboureth must be first partaker of the fruits. Consider what I say ; and the Lord give thee understanding in all things. Remember that Jesus Christ of the seed of David was raised from the dead according to my gospel : wherein I suffer trouble, as an evil doer, *even* unto bonds ; but the word of God is not bound. Therefore I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory. *It is* a faithful saying : For if we be dead with *him*, we shall also live with *him* : if we suffer, we shall also reign with *him* : if we deny *him*, he also will deny us : if we believe not, *yet* he abideth faithful : he cannot deny himself. Of these things put *them* in remembrance, charging *them* before the Lord

that they strive not about words to no profit, *but* to the subverting of the hearers. Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. But shun profane *and* vain babblings: for they will increase unto more ungodliness. And their word will eat as doth a canker: of whom is Hymenæus and Philetus; who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some. Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity. But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honour, and some to dishonour. If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master's use, *and* prepared unto every good work. Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart. But foolish and unlearned questions avoid, knowing that they do gender strifes. And the servant of the Lord must not strive; but be gentle unto all *men*, apt to teach, patient, in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; and *that* they may recover themselves out of the snare of the devil, who are taken captive by him at his will,

The Third Sunday after Trinity.

1st LESSON FOR MORNING.

Genesis xxxvii.

AND Jacob dwelt in the land wherein his father was a stranger, in the land of Canaan. These *are* the generations of Jacob. Joseph, *being* seventeen years old, was feeding the flock with his brethren; and the lad *was* with the sons of Bilhah, and with the sons of Zilpah, his father's wives: and Joseph brought unto his father their evil report. Now Israel loved Joseph more than all his children, because he *was* the son of his old age: and he made him a coat of *many* colours. And when his brethren saw that their father loved him more than all his brethren, they hated him, and could not speak peaceably unto him.

And Joseph dreamed a dream, and he told *it* his brethren: and they hated him yet the more. And he said unto them, Hear, I pray you, this dream which I have dreamed: for, behold, we *were* binding sheaves in the field, and, lo, my sheaf arose, and also stood upright: and, behold, your sheaves stood round about, and made obeisance to my sheaf. And his brethren said to him, Shalt thou indeed reign over us? or shalt thou indeed have dominion over us? And they hated him yet the more for his dreams, and for his words.

And he dreamed yet another dream, and told *it* his brethren, and said, Behold, I have dreamed a dream more; and, behold, the sun and the moon and the eleven stars made

obedience to me. And he told it to his father, and to his brethren: and his father rebuked him, and said unto him, What is this dream that thou hast dreamed? Shall I and thy mother and thy brethren indeed come to bow down ourselves to thee to the earth? And his brethren envied him; but his father observed the saying.

And his brethren went to feed their father's flock in Shechem. And Israel said unto Joseph, Do not thy brethren feed the flock in Shechem? Come, and I will send thee unto them. And he said to him, Here am I. And he said to him, Go, I pray thee, see whether it be well with thy brethren, and well with the flocks; and bring me word again. So he sent him out of the vale of Hebron, and he came to Shechem.

And a certain man found him, and, behold, *he was* wandering in the field: and the man asked him, saying, What seekest thou? And he said, I seek my brethren: tell me, I pray thee, where they feed their flocks. And the man said, They are departed hence; for I heard them say, Let us go to Dothan. And Joseph went after his brethren, and found them in Dothan. And when they saw him afar off, even before he came near unto them, they conspired against him to slay him. And they said one to another, Behold, this dreamer cometh. Come now therefore, and let us slay him, and cast him into some pit, and we will say, Some evil beast hath devoured him: and we shall see what will

become of his dreams. And Reuben heard it, and he delivered him out of their hands; and said, Let us not kill him. And Reuben said unto them, Shed no blood, *but* cast him into this pit that is in the wilderness, and lay no hand upon him; that he might rid him out of their hands, to deliver him to his father again.

And it came to pass, when Joseph was come unto his brethren, that they stript Joseph out of his coat, *his* coat of many colours that was on him; and they took him, and cast him into a pit: and the pit was empty, *there was* no water in it. And they sat down to eat bread: and they lifted up their eyes and looked, and, behold, a company of Ishmeelites came from Gilead with their camels bearing spicery and balm and myrrh, going to carry it down to Egypt. And Judah said unto his brethren, What profit is it if we slay our brother, and conceal his blood? Come, and let us sell him to the Ishmeelites, and let not our hand be upon him; for he is our brother, and our flesh. And his brethren were content. Then there passed by Midianites merchantmen; and they drew and lifted up Joseph out of the pit, and sold Joseph to the Ishmeelites for twenty pieces of silver: and they brought Joseph into Egypt.

And Reuben returned unto the pit; and, behold, Joseph was not in the pit; and he rent his clothes. And he returned unto his brethren, and said, The child is not; and I, whither shall I go? And they took Joseph's coat, and killed

a kid of the goats, and dipped the coat in the blood; and they sent the coat of *many* colours, and they brought *it* to their father; and said, This have we found: know now whether it be thy son's coat or no. And he knew it, and said, *It is my son's coat*; an evil beast hath devoured him; Joseph is without doubt rent in pieces. And Jacob rent his clothes, and put sackcloth upon his loins, and mourned for his son many days. And all his sons and all his daughters rose up to comfort him; but he refused to be comforted; and he said, For I will go down into the grave unto my son mourning. Thus his father wept for him. And the Midianites sold him into Egypt unto Potiphar, an officer of Pharaoh's, and captain of the guard.

2nd LESSON FOR MORNING.

Acts xi.

AND the apostles and brethren that were in Judæa heard that the Gentiles had also received the word of God. And when Peter was come up to Jerusalem, they that were of the circumcision contended with him, saying, Thou wentest in to men uncircumcised, and didst eat with them. But Peter rehearsed *the matter* from the beginning, and expounded *it* by order unto them, saying, I was in the city of Joppa praying: and in a trance I saw a vision, A certain vessel descend, as it had been a great sheet, let down from heaven by four corners: and it came even to me: upon the which when I had fastened mine eyes, I considered, and saw fourfooted beasts of the earth, and wild beasts,

and creeping things, and fowls of the air. And I heard a voice saying unto me, Arise, Peter, slay and eat. But I said, Not so, Lord: for nothing common or unclean hath at any time entered into my mouth. But the voice answered me again from heaven, What God hath cleansed, *that* call not thou common. And this was done three times: and all were drawn up again into heaven. And, behold, immediately there were three men already come unto the house where I was, sent from Cæsarea unto me. And the spirit bade me go with them, nothing doubting. Moreover these six brethren accompanied me, and we entered into the man's house: and he showed us how he had seen an angel in his house, which stood and said unto him, Send men to Joppa, and call for Simon, whose surname is Peter; who shall tell thee these words, whereby thou and all thy house shall be saved. And as I began to speak, the Holy Ghost fell on them, as on us at the beginning. Then remembered I the word of the Lord, how that he said, John indeed baptized with water, but ye shall be baptized with the Holy Ghost. Forasmuch then as God gave them the like gift as *he did* unto us, who believed on the Lord Jesus Christ; what was I, that I could withstand God? When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life.

Now they which were scattered abroad upon the persecution that arose about St

men travelled as far as Pheice, and Cyprus, and Antioch, reaching the word to none but unto the Jews only. And some of them were men of Cyprus and Cyrene, which, when they were come to Antioch, spake unto the Grecians, reaching the Lord Jesus. And the hand of the Lord was with them : and a great number believed, and turned unto the Lord.

Then tidings of these things came unto the ears of the church which was in Jerusalem : and they sent forth Barnabas, that he should go as far as Antioch. Who, when he came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord. For he was a good man, and full of the Holy Ghost and of faith : and much people was added unto the Lord. Then departed Barnabas to Tarsus, for to seek Saul : and when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the church, and taught much people. And the disciples were called Christians first in Antioch.

And in these days came prophets from Jerusalem unto Antioch. And there stood up one of them named Agabus, and signified by the spirit that there should be great dearth throughout all the world : which came to pass in the days of Claudius Cæsar. Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judæa : which also they did, and sent it to

the elders by the hands of Barnabas and Saul.

1st LESSON FOR EVENING.

Genesis xlii.

NOW when Jacob saw that there was corn in Egypt, Jacob said unto his sons, Why do ye look one upon another ? And he said, Behold, I have heard that there is corn in Egypt, get you down thither, and buy for us from thence ; that we may live, and not die.

And Joseph's ten brethren went down to buy corn in Egypt. But Benjamin, Joseph's brother, Jacob sent not with his brethren ; for he said, Lest peradventure mischief befall him. And the sons of Israel came to buy corn among those that came : for the famine was in the land of Canaan. And Joseph was the governor over the land, and he it was that sold to all the people of the land : and Joseph's brethren came, and bowed down themselves before him with their faces to the earth. And Joseph saw his brethren, and he knew them, but made himself strange unto them, and spake roughly unto them ; and he said unto them, Whence come ye ? And they said, From the land of Canaan to buy food. And Joseph knew his brethren, but they knew not him. And Joseph remembered the dreams which he dreamed of them, and said unto them, Ye are spies ; to see the nakedness of the land ye are come. And they said unto him, Nay, my lord, but to buy food are thy servants come. We are all one man's sons ; we are true men, thy servants are no spies. And he said unto them, Nay, but to

see the nakedness of the land ye are come. And they said, Thy servants *are* twelve brethren, the sons of one man in the land of Canaan; and, behold, the youngest *is* this day with our father, and one *is* not. And Joseph said unto them, That *is* *it* that I spake unto you, saying, Ye *are* spies: hereby ye shall be proved: By the life of Pharaoh ye shall not go forth hence, except your youngest brother come hither. Send one of you, and let him fetch your brother, and ye shall be kept in prison, that your words may be proved, whether *there be any* truth in you: or else by the life of Pharaoh surely ye *are* spies. And he put them altogether into ward three days. And Joseph said unto them the third day, This do, and live; for I fear God: if ye *be* true *men*, let one of your brethren be bound in the house of your prison: go ye, carry corn for the famine of your houses: but bring your youngest brother unto me; so shall your words be verified, and ye shall not die. And they did so.

And they said one to another, We *are* verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear; therefore is this distress come upon us. And Reuben answered them, saying, Spake I not unto you, saying, Do not sin against the child; and ye would not hear? therefore, behold, also his blood is required. And they knew not that Joseph understood *them*; for he spake unto them by an interpreter. And he turned himself about from them, and wept; and re-

turned to them again, and communed with them, and took from them Simeon, and bound him before their eyes.

Then Joseph commanded to fill their sacks with corn, and to restore every man's money into his sack, and to give them provision for the way: and thus did he unto them. And they laded their asses with the corn, and departed thence. And as one of them opened his sack to give his ass provender in the inn, he espied his money; for, behold, it *was* in his sack's mouth. And he said unto his brethren, My money is restored; and, lo, *it is* even in my sack: and their heart failed *them*, and they were afraid, saying one to another, What *is* this that God hath done unto us?

And they came unto Jacob their father unto the land of Canaan, and told him all that befel unto them; saying, The man, *who is* the lord of the land, spake roughly to us, and took us for spies of the country. And we said unto him, We *are* true *men*; we are no spies: we *be* twelve brethren, sons of our father; one *is* not, and the youngest *is* this day with our father in the land of Canaan. And the man, the lord of the country, said unto us, Hereby shall I know that ye *are* true *men*; leave one of your brethren *here* with me, and take *food* for the famine of your households, and be gone: and bring your youngest brother unto me: then shall I know that ye *are* no spies, but *that* ye *are* true *men*: so will I deliver you your brother, and ye shall traffick in the land.

And it came to pass as they

emptied their sacks, that, behold, every man's bundle of money *was* in his sack : and when *both* they and their father saw the bundles of money, they were afraid. And Jacob their father said unto them, *Me have ye bereaved of my children* : Joseph *is* not, and Simeon *is* not, and ye will take Benjamin *away* : all these things are against me. And Reuben spake unto his father, saying, Slay my two sons, if I bring him not to thee : deliver him into my hand, and I will bring him to thee again. And he said, My son shall not go down with you ; for his brother is dead, and he is left alone : if mischief befall him by the way in the which ye go, then shall ye bring down my gray hairs with sorrow to the grave.

2nd LESSON FOR EVENING.

II. Timothy iii. and iv. to v. 9.

THIS know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemous, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God ; having a form of godliness, but denying the power thereof : from such turn away. For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts, ever learning, and never able to come to the knowledge of the truth. Now as Jannes and Jambres withstood Moses, so

do these also resist the truth : men of corrupt minds, reprobate concerning the faith. But they shall proceed no further : for their folly shall be manifest unto all *men*, as their's also was. But thou hast fully known my doctrine, manner of life, purpose, faith, longsuffering, charity, patience, persecutions, afflictions, which came unto me at Antioch, at Iconium, at Lystra ; what persecutions I endured ; but out of *them* all the Lord delivered me. Yea, and all that will live godly in Christ Jesus shall suffer persecution. But evil men and seducers shall wax worse and worse, deceiving, and being deceived. But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned *them* ; and that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All scripture *is* given by inspiration of God, and *is* profitable for doctrine, for reproof, for correction, for instruction in righteousness : that the man of God may be perfect, thoroughly furnished unto all good works.

I charge *thee* therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom ; preach the word ; be instant in season, out of season ; reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine ; but after their own lusts shall they heap to themselves teachers, having itching ears ; and they shall

turn away *their* ears from the truth, and shall be turned unto fables. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry. For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished *my* course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.

The Fourth Sunday after Trinity.

1st LESSON FOR MORNING.

Genesis xliii.

AND the famine *was* sore in the land. And it came to pass, when they had eaten up the corn which they had brought out of Egypt, their father said unto them, Go again, buy us a little food. And Judah spake unto him, saying, The man did solemnly protest unto us, saying, Ye shall not see my face, except your brother *be* with you. If thou wilt send our brother with us, we will go down and buy thee food: but if thou wilt not send *him*, we will not go down: for the man said unto us, Ye shall not see my face, except your brother *be* with you. And Israel said, Wherefore dealt ye *so* ill with me, *as* to tell the man whether ye had yet a brother? and they said, The man asked us straitly of our state, and of our kindred, saying, *Is* your father yet alive? have ye *another* brother? and we told him according to the

tenor of these words: could we certainly know that he would say, Bring your brother down? And Judah said unto Israel his father, Send the lad with me, and we will arise and go; that we may live, and not die, both we, and thou, *and* also our little ones. I will be surety for him: of my hand shalt thou require him: if I bring him not unto thee, and set him before thee, then let me bear the blame for ever: for except we had lingered, surely now we had returned this second time. And their father Israel said unto them, If *it must be so* now do this; take of the best fruits in the land in your vessels, and carry down the man a present, a little balm, and a little honey, spices, and myrrh, nuts, and almonds: and take double money in your hand; and the money that was brought again in the mouth of your sacks, carry *it* again in your hand; peradventure *it was* an oversight: take also your brother, and arise, go again unto the man: and God Almighty give you mercy before the man, that he may send away your other brother, and Benjamin. If I be bereaved of *my children*, I am bereaved.

And the men took that present, and they took double money in their hand, and Benjamin; and rose up, and went down to Egypt, and stood before Joseph. And when Joseph saw Benjamin with them, he said to the ruler of his house, Bring *these* men home, and slay, and make ready: for *these* men shall dine with me at noon. And the man did as Joseph bade; and the man brought the men into Joseph's

house. And the men were afraid, because they were brought into Joseph's house; and they said, Because of the money that was returned in our sacks at the first time are we brought in; that he may seek occasion against us, and fall upon us, and take us for bondmen, and our asses. And they came near to the steward of Joseph's house, and they communed with him at the door of the house, and said, O sir, we came indeed down at the first time to buy food: and it came to pass, when we came to the inn, that we opened our sacks, and, behold, *every* man's money *was* in the mouth of his sack, our money in full weight: and we have brought it again in our hand. And other money have we brought down in our hands to buy food: we cannot tell who put our money in our sacks. And he said, Peace be to you, fear not: your God, and the God of your father, hath given you treasure in your sacks: I had your money. And he brought Simeon out unto them. And the man brought the men into Joseph's house, and gave *them* water, and they washed their feet; and he gave their asses provender. And they made ready the present against Joseph came at noon: for they heard that they should eat bread there.

And when Joseph came home, they brought him the present which *was* in their hand into the house, and bowed themselves to him to the earth. And he asked them of *their* welfare, and said, *Is* your father well, the old man of whom ye spake? *Is* he yet alive? And they answered, Thy servant our father

is in good health, he *is* yet alive. And they bowed down their heads, and made obeisance. And he lifted up his eyes, and saw his brother Benjamin, his mother's son, and said, *Is* this your younger brother, of whom ye spake unto me? And he said, God be gracious unto thee, my son. And Joseph made haste; for his bowels did yearn upon his brother: and he sought *where* to weep; and he entered into *his* chamber, and wept there. And he washed his face, and went out, and refrained himself, and said, Set on bread. And they set on for him by himself, and for them by themselves, and for the Egyptians, which did eat with him, by themselves: because the Egyptians might not eat bread with the Hebrews; for that *is* an abomination unto the Egyptians. And they sat before him, the firstborn according to his birthright, and the youngest according to his youth: and the men marvelled one at another. And he took *and sent* messes unto them from before him: but Benjamin's mess was five times so much as any of their's. And they drank, and were merry with him.

2nd LESSON FOR MORNING.

Acts xiv.

AND it came to pass in Iconium, that they went both together into the synagogue of the Jews, and so spake, that a great multitude both of the Jews and also of the Greeks believed. But the unbelieving Jews stirred up the Gentiles, and made their minds evil affected against the brethren. Long time therefore abode they

speaking boldly in the Lord, which gave testimony unto the word of his grace, and granted signs and wonders to be done by their hands. But the multitude of the city was divided: and part held with the Jews, and part with the apostles. And when there was an assault made both of the Gentiles, and also of the Jews with their rulers, to use *them* despitefully, and to stone them, they were ware of *it*, and fled unto Lystra and Derbe, cities of Lycaonia, and unto the region that lieth round about: and there they preached the gospel.

And there sat a certain man at Lystra, impotent in his feet, being a cripple from his mother's womb, who never had walked: the same heard Paul speak: who stedfastly beholding him, and perceiving that he had faith to be healed, said with a loud voice, Stand upright on thy feet. And he leaped and walked. And when the people saw what Paul had done, they lifted up their voices, saying in the speech of Lycaonia, The gods are come down to us in the likeness of men. And they called Barnabas, Jupiter; and Paul, Mercurius, because he was the chief speaker. Then the priest of Jupiter, which was before their city, brought oxen and garlands unto the gates, and would have done sacrifice with the people. *Which* when the apostles, Barnabas and Paul, heard of, they rent their clothes, and ran in among the people, crying out, and saying, Sirs, why do ye these things? We also are men of like passions with you, and preach unto you that ye should turn from these vanities unto the living God, which

made heaven, and earth, and the sea, and all things that are therein: who in times past suffered all nations to walk in their own ways. Nevertheless he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness. And with these sayings scarce restrained they the people, that they had not done sacrifice unto them.

And there came thither *certain* Jews from Antioch and Iconium, who persuaded the people, and, having stoned Paul, drew *him* out of the city, supposing he had been dead. Howbeit, as the disciples stood round about him, he rose up, and came into the city: and the next day he departed with Barnabas to Derbe. And when they had preached the gospel to that city, and had taught many, they returned again to Lystra, and to Iconium, and Antioch, confirming the souls of the disciples, *and* exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God. And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed. And after they had passed throughout Pisidia, they came to Pamphylia. And when they had preached the word in Perga, they went down into Attalia: and thence sailed to Antioch, from whence they had been recommended to the grace of God for the work which they fulfilled. And when they were come, and had gathered the church together, they rehearsed all that God had done with them, and

low he had opened the door of faith unto the Gentiles. And here they abode long time with his disciples.

1st LESSON FOR EVENING.

Genesis xlv.

WHEN Joseph could not refrain himself before all them that stood by him ; and he cried, Cause every man to go out from me. And there stood no man with him, while Joseph made himself known unto his brethren. And he wept aloud : and the Egyptians and the house of Pharaoh heard. And Joseph said unto his brethren, I am Joseph ; doth my father yet live ? And his brethren could not answer him ; for they were troubled at his presence. And Joseph said unto his brethren, Come near to me, I pray you. And they came near. And he said, I am Joseph your brother, whom ye sold into Egypt. Now therefore be not grieved, nor angry with yourselves, that ye sold me hither : for God did send me before you to preserve life. For these two years *hath* the famine *been* in the land : and yet *there are* five years, in the which *there shall* neither be earing nor harvest. And God sent me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance. So now *it was* not you *that* sent me hither, but God : and he hath made me a father to Pharaoh, and lord of all his house, and a ruler throughout all the land of Egypt. Haste ye, and go up to my father, and say unto him, Thus saith thy son Joseph, God hath made me lord of all Egypt : come down unto me, tarry not : and thou shalt dwell in the land

of Goshen, and thou shalt be near unto me, thou, and thy children, and thy children's children, and thy flocks, and thy herds, and all that thou hast ; and there will I nourish thee ; for yet *there are* five years of famine ; lest thou, and thy household, and all that thou hast, come to poverty. And, behold, your eyes see, and the eyes of my brother Benjamin, that *it is* my mouth that speaketh unto you. And ye shall tell my father of all my glory in Egypt, and of all that ye have seen ; and ye shall haste and bring down my father hither. And he fell upon his brother Benjamin's neck, and wept ; and Benjamin wept upon his neck. Moreover he kissed all his brethren, and wept upon them : and after that his brethren talked with him.

And the fame thereof was heard in Pharaoh's house, saying, Joseph's brethren are come : and it pleased Pharaoh well, and his servants. And Pharaoh said unto Joseph, Say unto thy brethren, This do ye ; lade your beasts, and go, get you unto the land of Canaan ; and take your father and your households, and come unto me : and I will give you the good of the land of Egypt, and ye shall eat the fat of the land. Now thou art commanded, this do ye ; take you wagons out of the land of Egypt for your little ones, and for your wives, and bring your father, and come. Also regard not your stuff ; for the good of all the land of Egypt *is* your's. And the children of Israel did so : and Joseph gave them wagons, according to the commandment of Pharaoh, and gave them provision for the

way. To all of them he gave each man changes of raiment ; but to Benjamin he gave three hundred *pieces* of silver, and five changes of raiment. And to his father he sent after this *manner* ; ten asses laden with the good things of Egypt, and ten she asses laden with corn and bread and meat for his father by the way. So he sent his brethren away, and they departed : and he said unto them, See that ye fall not out by the way.

And they went up out of Egypt, and came into the land of Canaan unto Jacob their father, and told him, saying, Joseph *is* yet alive, and he *is* governor over all the land of Egypt. And Jacob's heart fainted, for he believed them not. And they told him all the words of Joseph, which he had said unto them : and when he saw the wagons which Joseph had sent to carry him, the spirit of Jacob their father revived : and Israel said, *It is enough* ; Joseph my son *is* yet alive : I will go and see him before I die.

2nd LESSON FOR EVENING.

Titus ii. and iii. to v. 10.

BUT speak thou the things which become sound doctrine : that the aged men be sober, grave, temperate, sound in faith, in charity, in patience. The aged women likewise, that *they be* in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things ; that they may teach the young women to be sober, to love their husbands, to love their children, *to be* discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed. Young men like-

wise exhort to be sober minded. In all things showing thyself a pattern of good works : in doctrine *showing* uncorruptness, gravity, sincerity, sound speech, that cannot be condemned ; that he that is of the contrary part may be ashamed, having no evil thing to say of you. *Exhort* servants to be obedient unto their own masters, *and* to please *them* well in all *things* ; not answering again ; not purloining, but showing all good fidelity ; that they may adorn the doctrine of God our Saviour in all things. For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world ; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. These things speak, and exhort, and rebuke with all authority. Let no man despise thee.

Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work, to speak evil of no man, to be no brawlers, *but* gentle, showing all meekness unto all men. For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, *and* hating one another. But after that the kindness and love of God our Saviour toward man appeared, not by works of righteousness

which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Saviour; that being justified by his grace, we should be made heirs according to the hope of eternal life. *This is* a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men. But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.

The Fifth Sunday after Trinity.

1st LESSON FOR MORNING.

Genesis xlix.

AND Jacob called unto his sons, and said, Gather yourselves together, that I may tell you *that* which shall befall you in the last days. Gather yourselves together, and hear, ye sons of Jacob; and hearken unto Israel your father.

Reuben, thou *art* my first-born, my might, and the beginning of my strength, the excellency of dignity, and the excellency of power: unstable as water, thou shalt not excel; because thou wentest up to thy father's bed; then defilest thou *it*: he went up to my couch.

Simeon and Levi *are* brethren; instruments of cruelty *are* in their habitations. O my soul, come not thou into their secret; unto their assembly, mine honour, be not thou united: for in their anger they slew

a man, and in their selfwill they digged down a wall. Cursed *be* their anger, for *it was* fierce; and their wrath, for it was cruel: I will divide them in Jacob, and scatter them in Israel.

Judah, thou *art* he whom thy brethren shall praise: thy hand *shall be* in the neck of thine enemies; thy father's children shall bow down before thee. Judah *is* a lion's whelp: from the prey, my son, thou art gone up: he stooped down, he couched as a lion, and as an old lion; who shall rouse him up? The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him *shall* the gathering of the people *be*. Binding his foal unto the vine, and his ass's colt unto the choice vine; he washed his garments in wine, and his clothes in the blood of grapes: his eyes *shall be* red with wine, and his teeth white with milk.

Zebulun shall dwell at the haven of the sea; and he *shall be* for an haven of ships; and his border *shall be* unto Zidon.

Issachar *is* a strong ass couching down between two burdens; and he saw that rest *was* good, and the land that *it was* pleasant; and bowed his shoulder to bear, and became a servant unto tribute.

Dan shall judge his people, as one of the tribes of Israel. Dan shall be a serpent by the way, an adder in the path, that biteth the horse heels, so that his rider shall fall backward. I have waited for thy salvation, O LORD.

Gad, a troop shall overcome him: but he shall overcome at the last.

Out of Asher his bread *shall*

be fat, and he shall yield royal dainties.

Naphthali is a hind let loose : he giveth goodly words.

Joseph is a fruitful bough, even a fruitful bough by a well ; whose branches run over the wall : the archers have sorely grieved him, and shot at him, and hated him : but his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob ; (from thence is the shepherd, the stone of Israel :) even by the God of thy father, who shall help thee ; and by the Almighty, who shall bless thee with blessings of heaven above, blessings of the deep that lieth under, blessings of the breasts, and of the womb : the blessings of thy father have prevailed above the blessings of my progenitors unto the utmost bound of the everlasting hills : they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren. Benjamin shall ravin as a wolf : in the morning he shall devour the prey, and at night he shall divide the spoil.

All these are the twelve tribes of Israel : and this is it that their father spake unto them, and blessed them, every one according to his blessing he blessed them. And he charged them, and said unto them, I am to be gathered unto my people : bury me with my fathers in the cave that is in the field of Ephron the Hittite, in the cave that is in the field of Machpelah, which is before Mamre, in the land of Canaan, which Abraham bought with the field of Eph-

ron the Hittite for a possession of a buryingplace. There they buried Abraham and Sarah his wife ; there they buried Isaac and Rebekah his wife ; and there I buried Leah. The purchase of the field and of the cave that is therein was from the children of Heth. And when Jacob had made an end of commanding his sons, he gathered up his feet into the bed, and yielded up the ghost, and was gathered unto his people.

2nd LESSON FOR MORNING.

Acts xv.

AND certain men which came down from Judæa taught the brethren, and said, Except ye be circumcised after the manner of Moses, ye cannot be saved. When therefore Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question. And being brought on their way by the church, they passed through Phenice and Samaria, declaring the conversion of the Gentiles : and they caused great joy unto all the brethren. And when they were come to Jerusalem, they were received of the church, and of the apostles and elders, and they declared all things that God had done with them. But there rose up certain of the sect of the Pharisees which believed, saying, That it was needful to circumcise them, and to command them to keep the law of Moses.

And the apostles and elders came together for to consider

of this matter. And when there had been much disputing, Peter rose up, and said unto them, Men *and* brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe. And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as *he did* unto us; and put no difference between us and them, purifying their hearts by faith. Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear? But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they.

Then all the multitude kept silence, and gave audience to Barnabas and Paul, declaring that miracles and wonders God had wrought among the Gentiles by them.

And after they had held their peace, James answered, saying, Men *and* brethren, hearken unto me: Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name. And to this agree the words of the prophets; as it is written, After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up: that the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, doeth all these things. Known unto God are all his works from the beginning of the world. Wherefore my sentence

is, that we trouble not them, which from among the Gentiles are turned to God: but that we write unto them, that they abstain from pollutions of idols, and *from* fornication, and *from* things strangled, and *from* blood. For Moses of old time hath in every city them that preach him, being read in the synagogues every sabbath day. Then pleased it the apostles and elders, with the whole church, to send chosen men of their own company to Antioch with Paul and Barnabas; *namely*, Judas surnamed Barsabas, and Silas, chief men among the brethren: and they wrote *letters* by them after this manner; The apostles and elders and brethren *send* greeting unto the brethren which are of the Gentiles in Antioch and Syria and Cilicia: forasmuch as we have heard, that certain which went out from us have troubled you with words, subverting your souls, saying, *Ye must* be circumcised, and keep the law: to whom we gave no *such* commandment: it seemed good unto us, being assembled with one accord, to send chosen men unto you with our beloved Barnabas and Paul, men that have hazarded their lives for the name of our Lord Jesus Christ. We have sent therefore Judas and Silas, who shall also tell *you* the same things by mouth. For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things; that ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well.

Fare ye well. So when they were dismissed, they came to Antioch: and when they had gathered the multitude together, they delivered the epistle: *which* when they had read, they rejoiced for the consolation. And Judas and Silas, being prophets also themselves, exhorted the brethren with many words, and confirmed *them*. And after they had tarried *there* a space, they were let go in peace from the brethren unto the apostles. Notwithstanding it pleased Silas to abide there still. Paul also and Barnabas continued in Antioch, teaching and preaching the word of the Lord, with many others also.

And some days after Paul said unto Barnabas, Let us go again and visit our brethren in every city where we have preached the word of the Lord, *and see* how they do. And Barnabas determined to take with them John, whose surname was Mark. But Paul thought not good to take him with them, who departed from them from Pamphylia, and went not with them to the work. And the contention was so sharp between them, that they departed asunder one from the other: and so Barnabas took Mark, and sailed unto Cyprus; and Paul chose Silas, and departed, being recommended by the brethren unto the grace of God. And he went through Syria and Cilicia, confirming the churches.

1st LESSON FOR EVENING.

Genesis 1.

AND Joseph fell upon his father's face, and wept upon him, and kissed him. And

Joseph commanded his servants the physicians to embalm his father: and the physicians embalmed Israel. And forty days were fulfilled for him: for so are fulfilled the days of those which are embalmed: and the Egyptians mourned for him threescore and ten days. And when the days of his mourning were past, Joseph spake unto the house of Pharaoh, saying, If now I have found grace in your eyes, speak, I pray you, in the ears of Pharaoh, saying, My father made me swear, saying, Lo, I die: in my grave which I have digged for me in the land of Canaan, there shalt thou bury me. Now therefore let me go up, I pray thee, and bury my father, and I will come again. And Pharaoh said, Up, and bury thy father, according as he made thee swear.

And Joseph went up to bury his father: and with him went up all the servants of Pharaoh, the elders of his house, and the elders of the land of Egypt, and all the house of Joseph, and his brethren, and his father's house: only their little ones, and their flocks, and their herds, they left in the land of Goshen. And there went up with him both chariots and horsemen: and it was a very great company. And they came to the threshing floor of Atad, which is beyond Jordan, and there they mourned with a great and very sore lamentation: and he made a mourning for his father seven days. And when the inhabitants of the land the Canaanites, saw the mourning in the floor of Atad, they said, This is a grievous mourning to the Egyptians: when

fore the name of it was called Abel-mizraim, which is beyond Jordan. And his sons did unto him according as he commanded them: for his sons carried him into the land of Canaan, and buried him in the cave of the field of Machpelah, which Abraham bought with the field for a possession of a buryingplace of Ephron the Hittite, before Mamre.

And Joseph returned into Egypt, he, and his brethren, and all that went up with him to bury his father, after he had buried his father.

And when Joseph's brethren saw that their father was dead, they said, Joseph will peradventure hate us, and will certainly requite us all the evil which we did unto him. And they sent a messenger unto Joseph, saying, Thy father did command before he died, saying, So shall ye say unto Joseph, Forgive, I pray thee now, the trespass of thy brethren, and their sin; for they did unto thee evil: and now, we pray thee, forgive the trespass of the servants of the God of thy father. And Joseph wept when they spake unto him. And his brethren also went and fell down before his face; and they said, Behold, we be thy servants. And Joseph said unto them, Fear not: for am I in the place of God? But as for you, ye thought evil against me; but God meant it unto good, to bring to pass, as it is this day, to save much people alive. Now therefore fear ye not: I will nourish you, and your little ones. And he comforted them, and spake kindly to them.

And Joseph dwelt in Egypt,

he, and his father's house: and Joseph lived an hundred and ten years. And Joseph saw Ephraim's children of the third generation: the children also of Machir the son of Manasseh were brought up upon Joseph's knees. And Joseph said unto his brethren, I die: and God will surely visit you, and bring you out of this land unto the land which he sware to Abraham, to Isaac, and to Jacob. And Joseph took an oath of the children of Israel, saying, God will surely visit you, and ye shall carry up my bones from hence. So Joseph died, being an hundred and ten years old; and they embalmed him, and he was put in a coffin in Egypt.

2nd LESSON FOR EVENING.

Hebrews x.

FOR the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect. For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins. But in those sacrifices there is a remembrance again made of sins every year. For it is not possible that the blood of bulls and of goats should take away sins. Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me: in burnt offerings and sacrifices for sin thou hast had no pleasure. Then said I, Lo, I come (in the volume of the book it is writ-

ten of me,) to do thy will, O God. Above when he said, Sacrifice and offering and burnt offerings and *offering* for sin thou wouldest not, neither hadst pleasure *therein*; which are offered by the law; then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second. By the which will we are sanctified through the offering of the body of Jesus Christ once *for all*. And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins: but this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God; from henceforth expecting till his enemies be made his footstool. For by one offering he hath perfected for ever them that are sanctified. *Whereof* the Holy Ghost also is a witness to us: for after that he had said before, This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them; and their sins and iniquities will I remember no more. Now where remission of these *is, there is* no more offering for sin. Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; and *having* an high priest over the house of God; let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies

washed with pure water. Let us hold fast the profession of *our* faith without wavering (for he *is* faithful that promisseth;) and let us consider one another to provoke unto love and to good works: not forsaking the assembling of ourselves together, as the manner of some *is*; but exhorting one another: and so much the more as ye see the day approaching. For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. He that despised Moses' law died without mercy under two or three witnesses: of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant wherewith he was sanctified an unholy thing, and hath done despite unto the Spirit of grace? For we know him that hath said, Vengeance *longeth* unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people. *It is* a fearful thing to fall into the hands of the living God. But call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions; partly, whilst ye were made a gazingstock by reproaches and afflictions; and partly, whilst ye became companions of them that were so used. For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in your

selves that ye have in heaven a better and an enduring substance. Cast not away therefore your confidence, which hath great recompence of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall come will come, and will not tarry. Now the just shall live by faith : but if *any man* draw back, my soul shall have no pleasure in him. But we are not of them who draw back unto perdition ; but of them that believe to the saving of the soul.

The Sixth Sunday after Trinity.

1st LESSON FOR MORNING.

Exodus iii.

NOW Moses kept the flock of Jethro his father in law, the priest of Midian : and he led the flock to the backside of the desert, and came to the mountain of God, *even* to Horeb. And the angel of the LORD appeared unto him in a flame of fire out of the midst of a bush : and he looked, and, behold, the bush burned with fire, and the bush *was* not consumed. And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt. And when the LORD saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here *am* I. And he said, Draw not nigh hither : put off thy shoes from off thy feet, for the place whereon thou standest is holy ground. Moreover he said, *am* the God of thy father, the

God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face ; for he was afraid to look upon God.

And the LORD said, I have surely seen the affliction of my people which *are* in Egypt, and have heard their cry by reason of their taskmasters ; for I know their sorrows ; and I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey ; unto the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites. Now therefore, behold, the cry of the children of Israel is come unto me : and I have also seen the oppression wherewith the Egyptians oppress them. Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt.

And Moses said unto God, Who *am* I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt ? And he said, Certainly I will be with thee ; and this *shall be* a token unto thee, that I have sent thee : When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain. And Moses said unto God, Behold, *when* I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you ; and they shall say to me, What *is* his name ? what shall I say unto them ? And God said unto Moses, I AM THAT I AM :

and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you. And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, The LORD God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this *is* my name for ever, and this *is* my memorial unto all generations. Go, and gather the elders of Israel together, and say unto them, The LORD God of your fathers, the God of Abraham, of Isaac, and of Jacob, appeared unto me, saying, I have surely visited you, and *seen* that which is done to you in Egypt: and I have said, I will bring you up out of the affliction of Egypt unto the land of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites, unto a land flowing with milk and honey. And they shall hearken to thy voice: and thou shalt come, thou and the elders of Israel, unto the king of Egypt, and ye shall say unto him, The LORD God of the Hebrews hath met with us: and now let us go, we beseech thee, three days' journey into the wilderness, that we may sacrifice to the LORD our God.

And I am sure that the king of Egypt will not let you go, no, not by a mighty hand. And I will stretch out my hand, and smite Egypt with all my wonders which I will do in the midst thereof: and after that he will let you go. And I will give this people favour in the sight of the Egyptians: and it shall come to pass, that, when ye go, ye shall not go empty:

but every woman shall borrow of her neighbour, and of her that sojourneth in her house, jewels of silver, and jewels of gold, and raiment: and ye shall put *them* upon your sons, and upon your daughters; and ye shall spoil the Egyptians.

2nd LESSON FOR MORNING Acts xvii.

NOW when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where was a synagogue of the Jews: and Paul, as his manner was, went in unto them, and three sabbath days reasoned with them out of the scriptures, opening and alleging, that Christ must needs have suffered, and risen again from the dead; and that this Jesus, whom I preach unto you, is Christ. And some of the believed, and consorted with Paul and Silas; and of the devout Greeks a great multitude, and of the chief women not a few.

But the Jews which believed not, moved with envy, took unto them certain lewd fellows of the baser sort, and gathered a company, and set all the city on an uproar, and assaulted the house of Jason, and sought to bring them out to the people. And when they found them not, they drew Jason and certain brethren unto the rulers of the city, crying, These that have turned the world upside down are come hither also; wherein Jason hath received: and they all do contrary to the decree of Cæsar, saying that there is another king, *one* Jesus. And when they troubled the people and the rulers of the city, when they heard these things. And when

they had taken security of Jason, and of the other, they let them go.

And the brethren immediately sent away Paul and Silas by night unto Berea : who coming thither went into the synagogue of the Jews. These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so. Therefore many of them believed ; also of honourable women which were Greeks, and of men, not a few. But when the Jews of Thessalonica had knowledge that the word of God was preached of Paul at Berea, they came thither also, and stirred up the people. And then immediately the brethren sent away Paul to go as it were to the sea : but Silas and Timotheus abode there still. And they that conducted Paul brought him unto Athens : and receiving a commandment unto Silas and Timotheus for to come to him with all speed, they departed.

Now while Paul waited for them at Athens, his spirit was stirred in him, when he saw the city wholly given to idolatry. Therefore disputed he in the synagogue with the Jews, and with the devout persons, and in the market daily with them that met with him. Then certain philosophers of the Epicureans, and of the Stoicks, encountered him. And some said, What will this babblersay ? other some, He seemeth to be a setter forth of strange gods : because he preached unto them Jesus, and the resurrection. And they took him, and brought him unto Areopa-

gus, saying, May we know what this new doctrine, whereof thou speakest, is ? For thou bringest certain strange things to our ears : we would know therefore what these things mean. (For all the Athenians and strangers which were there spent their time in nothing else, but either to tell, or to hear some new thing.)

Then Paul stood in the midst of Mars' hill, and said, Ye men of Athens, I perceive that in all things ye are too superstitious. For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you. God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands ; neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things ; and hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation ; that they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us : for in him we live, and move, and have our being ; as certain also of your own poets have said, For we are also his offspring. Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device. And the times of this ignorance God winked at ; but

now commandeth all men every where to repent: because he hath appointed a day, in the which he will judge the world in righteousness by *that* man whom he hath ordained; *whereof* he hath given assurance unto all *men*, in that he hath raised him from the dead.

And when they heard of the resurrection of the dead, some mocked: and others said, We will hear thee again of this *matter*. So Paul departed from among them. Howbeit certain men clave unto him, and believed: among the which *was* Dionysius the Areopagite, and a woman named Damaris, and others with them.

1st LESSON FOR EVENING.

Exodus v.

AND afterward Moses and Aaron went in, and told Pharaoh, Thus saith the LORD God of Israel, Let my people go, that they may hold a feast unto me in the wilderness. And Pharaoh said, Who *is* the LORD, that I should obey his voice to let Israel go? I know not the LORD, neither will I let Israel go. And they said, The God of the Hebrews hath met with us: let us go, we pray thee, three days' journey into the desert, and sacrifice unto the LORD our God; lest he fall upon us with pestilence, or with the sword. And the king of Egypt said unto them, Wherefore do ye, Moses and Aaron, let the people from their works? get you unto your burdens. And Pharaoh said, Behold, the people of the land now *are* many, and ye make them rest from their burdens. And Pharaoh commanded the same day the

taskmasters of the people, and their officers, saying, Ye shall no more give the people straw to make brick, as heretofore: let them go and gather straw for themselves. And the tale of the bricks, which they did make heretofore, ye shall lay upon them; ye shall not diminish *ought* thereof: for they *be* idle; therefore they cry saying, Let us go *and* sacrifice to our God. Let there more work be laid upon the men, that they may labour therein, and let them not regard vain words.

And the taskmasters of the people went out, and their officers, and they spake to the people, saying, Thus saith Pharaoh, I will not give you straw. Go ye, get you straw where ye can find it: yet not ought of your work shall be diminished. So the people were scattered abroad throughout all the land of Egypt to gather stubble instead of straw. And the taskmasters hasted *them*, saying, Fulfil your works, *your* daily tasks, as when there was straw. And the officers of the children of Israel, which Pharaoh's taskmasters had set over them, were beaten, *and* demanded, Wherefore have ye not fulfilled your task in making brick both yesterday and to day, as heretofore?

Then the officers of the children of Israel came and cried unto Pharaoh, saying, Wherefore dealest thou thus with thy servants? There is no straw given unto thy servants, and they say to us, Make brick, and, behold, thy servants *are* beaten; but the fault *is* in thine own people. But he said, Ye *are* idle, ye *are* idle: there-

fore ye say, Let us go *and* do sacrifice to the LORD. Go therefore now, *and* work ; for there shall no straw be given you, yet shall ye deliver the tale of bricks. And the officers of the children of Israel did see *that* they *were* in evil *case*, after it was said, Ye shall not minish *ought* from your bricks of your daily task.

And they met Moses and Aaron, who stood in the way, as they came forth from Pharaoh : and they said unto them, The LORD look upon you, and judge ; because ye have made our savour to be abhorred in the eyes of Pharaoh, and in the eyes of his servants, to put a sword in their hand to slay us. And Moses returned unto the LORD, and said, Lord, wherefore hast thou *so* evil entreated this people ? why *is* it *that* thou hast sent me ? For since I came to Pharaoh to speak in thy name, he hath done evil to this people ; neither hast thou delivered thy people at all.

2nd LESSON FOR EVENING.

Hebrews xi.

NOW faith is the substance of things hoped for, the evidence of things not seen. For by it the elders obtained a good report. Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear. By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts : and by it he being dead yet speaketh. By faith Enoch was translated that he should not see death ;

and was not found, because God had translated him : for before his translation he had this testimony, that he pleased God. But without faith *it is* impossible to please *him* : for he that cometh to God must believe that he is, and *that* he is a rewarder of them that diligently seek him. By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house ; by the which he condemned the world, and became heir of the righteousness which is by faith. By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed ; and he went out, not knowing whither he went. By faith he sojourned in the land of promise, as *in* a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise : for he looked for a city which hath foundations, whose builder and maker *is* God. Through faith also Sara herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised. Therefore sprang there even of one, and him as good as dead, *so many* as the stars of the sky in multitude, and as the sand which is by the sea shore innumerable. These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of *them*, and embraced *them*, and confessed that they were strangers and pilgrims on the earth. For they that say such things declare plainly that they seek a

country. And truly, if they had been mindful of that *country* from whence they came out, they might have had opportunity to have returned. But now they desire a better *country*, that is, an heavenly : wherefore God is not ashamed to be called their God : for he hath prepared for them a city. By faith Abraham, when he was tried, offered up Isaac : and he that had received the promises offered up his only begotten *son*, of whom it was said, That in Isaac shall thy seed be called : accounting that God *was* able to raise *him* up, even from the dead ; from whence also he received him in a figure. By faith Isaac blessed Jacob and Esau concerning things to come. By faith Jacob, when he was a dying, blessed both the sons of Joseph ; and worshipped, *leaning* upon the top of his staff. By faith Joseph, when he died, made mention of the departing of the children of Israel ; and gave commandment concerning his bones. By faith Moses, when he was born, was hid three months of his parents, because they saw *he was* a proper child ; and they were not afraid of the king's commandment. By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter ; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season ; esteeming the reproach of Christ greater riches than the treasures in Egypt : for he had respect unto the recompence of the reward. By faith he forsook Egypt, not fearing the wrath of the king : for he endured, as seeing him

who is invisible. Through faith he kept the passover, and the sprinkling of blood, lest he that destroyed the firstborn should touch them. By faith they passed through the Red sea as by dry *land* : which the Egyptians assaying to do were drowned. By faith the walls of Jericho fell down, after they were compassed about seven days. By faith the harlot Rahab perished not with them that believed not, when she had received the spies with peace. And what shall I more say ? for the time would fail me to tell of Gedeon, and of Barak, and of Samson, and of Jephthae ; of David also, and Samuel, and of the prophets : who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens. Women received their dead raised to life again : and others were tortured, not accepting deliverance ; that they might obtain a better resurrection : and others had trial of *cruel* mockings and scourgings, yea, moreover of bonds and imprisonment : they were stoned, they were sawn asunder, were tempted, were slain with the sword : they wandered about in sheepskins and goatskins ; being destitute, afflicted, tormented ; (of whom the world was not worthy : they wandered in deserts, and in mountains, and in dens and caves of the earth. And these all, having obtained a good report through faith, received not

the promise : God having provided some better thing for us, that they without us should not be made perfect.

The Seventh Sunday after Trinity.

1st LESSON FOR MORNING.

Exodus ix.

THEN the LORD said unto Moses. Go in unto Pharaoh, and tell him, Thus saith the LORD God of the Hebrews, Let my people go, that they may serve me. For if thou refuse to let *them* go, and wilt hold them still, behold, the hand of the LORD is upon thy cattle which *is* in the field, upon the horses, upon the asses, upon the camels, upon the oxen, and upon the sheep : *there shall be* a very grievous murrain. And the LORD shall sever between the cattle of Israel and the cattle of Egypt : and there shall nothing die of all *that is* the children's of Israel. And the LORD appointed a set time, saying, To morrow the LORD shall do this thing in the land. And the LORD did that thing on the morrow, and all the cattle of Egypt died : but of the cattle of the children of Israel died not one. And Pharaoh sent, and, behold, there was not one of the cattle of the Israelites dead. And the heart of Pharaoh was hardened, and he did not let the people go. - And the LORD said unto Moses and unto Aaron, Take to you handfuls of ashes of the furnace, and let Moses sprinkle it toward the heaven in the sight of Pharaoh. And it shall become small dust in all the land of Egypt, and shall be a boil breaking forth *with* blains

upon man, and upon beast, throughout all the land of Egypt. And they took ashes of the furnace, and stood before Pharaoh ; and Moses sprinkled it up toward heaven ; and it became a boil breaking forth *with* blains upon man, and upon beast. And the magicians could not stand before Moses because of the boils ; for the boil was upon the magicians, and upon all the Egyptians. And the LORD hardened the heart of Pharaoh, and he hearkened not unto them ; as the LORD had spoken unto Moses.

And the LORD said unto Moses, Rise up early in the morning, and stand before Pharaoh, and say unto him, Thus saith the LORD God of the Hebrews, Let my people go, that they may serve me. For I will at this time send all my plagues upon thine heart, and upon thy servants, and upon thy people ; that thou mayest know that *there is* none like me in all the earth. For now I will stretch out my hand, that I may smite thee and thy people with pestilence ; and thou shalt be cut off from the earth. And in very deed for this *cause* have I raised thee up, for to show *in* thee my power ; and that my name may be declared throughout all the earth. As yet exaltest thou thyself against my people, that thou wilt not let them go ? Behold, to morrow about this time I will cause it to rain a very grievous hail, such as hath not been in Egypt since the foundation thereof even until now. Send therefore now, and gather thy cattle, and all that thou hast in the field ; *for* upon every man and beast

which shall be found in the field, and shall not be brought home, the hail shall come down upon them, and they shall die. He that feared the word of the LORD among the servants of Pharaoh made his servants and his cattle flee into the houses : and he that regarded not the word of the LORD left his servants and his cattle in the field.

And the LORD said unto Moses, Stretch forth thine hand toward heaven, that there may be hail in all the land of Egypt, upon man, and upon beast, and upon every herb of the field, throughout the land of Egypt. And Moses stretched forth his rod toward heaven : and the LORD sent thunder and hail, and the fire ran along upon the ground ; and the LORD rained hail upon the land of Egypt. So there was hail, and fire mingled with the hail, very grievous, such as there was none like it in all the land of Egypt since it became a nation. And the hail smote throughout all the land of Egypt all that *was* in the field, both man and beast ; and the hail smote every herb of the field, and brake every tree of the field. Only in the land of Goshen, where the children of Israel *were*, was there no hail.

And Pharaoh sent, and called for Moses and Aaron, and said unto them, I have sinned this time : the LORD is righteous, and I and my people are wicked. Intreat the LORD (for it is enough) that there be no more mighty thunderings and hail ; and I will let you go, and ye shall stay no longer. And Moses said unto him, As soon as I am gone out of the city, I will spread abroad my hands unto the

LORD ; and the thunder shall cease, neither shall there be any more hail ; that thou mayest know how that the earth is the LORD's. But as for thee and thy servants, I know that ye will not yet fear the LORD God. And the flax and the barley was smitten : for the barley *was* in the ear, and the flax *was* balled. But the wheat and the rie were not smitten : for they were not grown up. And Moses went out of the city from Pharaoh, and spread abroad his hands unto the LORD : and the thunders and hail ceased, and the rain was not poured upon the earth. And when Pharaoh saw that the rain and the hail and the thunders were ceased, he sinned yet more, and hardened his heart, he and his servants. And the heart of Pharaoh was hardened, neither would he let the children of Israel go ; as the LORD had spoken by Moses.

2nd LESSON FOR MORNING.

Acts xx.

AND after the uproar was ceased, Paul called unto him the disciples, and embraced them, and departed for to go into Macedonia. And when he had gone over those parts, and had given them much exhortation, he came into Greece, and there abode three months. And when the Jews laid wait for him, as he was about to sail into Syria, he purposed to return through Macedonia. And there accompanied him into Asia Sosthenes, the ruler of the synagogue of the Thessalonians, Aristarchus and Secundus ; and Gaius of Derbe and Timotheus ; and of Asia Tychicus and Trophimus. These going before tarried for us :

Troas. And we sailed away from Philippi after the days of unleavened bread, and came unto them to Troas in five days; where we abode seven days. And upon the first *day* of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight. And there were many lights in the upper chamber, where they were gathered together. And there sat in a window a certain young man named Eutychus, being fallen into a deep sleep: and as Paul was long preaching, he sunk down with sleep, and fell down from the third loft, and was taken up dead. And Paul went down, and fell on him, and embracing *him* said, Trouble not yourselves; for his life is in him. When he therefore was come up again, and had broken bread, and eaten, and talked a long while, even till break of day, so he departed. And they brought the young man alive, and were not a little comforted.

And we went before to ship, and sailed unto Assos, there intending to take in Paul: for so had he appointed, minding himself to go afoot. And when he met with us at Assos, we took him in, and came to Mitylene. And we sailed thence, and came the next *day* over against Chios; and the next *day* we arrived at Samos, and tarried at Trogyllium; and the next *day* we came to Miletus. For Paul had determined to sail by Ephesus, because he would not spend the time in Asia: for he hasted, if it were possible for him, to be at Jerusalem the day of Pentecost.

And from Miletus he sent to Ephesus, and called the elders of the church. And when they were come to him, he said unto them, Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons, serving the Lord with all humility of mind, and with many tears, and temptations, which befel me by the lying in wait of the Jews: *and* how I kept back nothing that was profitable *unto you*, but have showed you, and have taught you publickly, and from house to house, testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ. And now, behold, I go bound in the Spirit unto Jerusalem, not knowing the things that shall befall me there: save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me. But none of these things move me, neither count I my life dear *unto myself*, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God. And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more. Wherefore I take you to record this day, that *I am* pure from the blood of all *men*. For I have not shunned to declare unto you all the counsel of God.

Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood. For I know this, that after my

departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears. And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified. I have coveted no man's silver, or gold, or apparel. Yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me. I have showed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive.

And when he had thus spoken, he kneeled down, and prayed with them all. And they all wept sore, and fell on Paul's neck, and kissed him, sorrowing most of all for the words which he spake, that they should see his face no more. And they accompanied him unto the ship.

1st LESSON FOR EVENING.

Exodus x.

AND the LORD said unto Moses, Go in unto Pharaoh: for I have hardened his heart, and the heart of his servants, that I might show these my signs before him: and that thou mayest tell in the ears of thy son, and of thy son's son, what things I have wrought in Egypt, and my signs which I

have done among them; that ye may know how that I *am* the LORD. And Moses and Aaron came in unto Pharaoh, and said unto him, Thus saith the LORD God of the Hebrews, How long wilt thou refuse to humble thyself before me? let my people go, that they may serve me. Else, if thou refuse to let my people go, behold, to morrow will I bring the locusts into thy coast: and they shall cover the face of the earth, that one cannot be able to see the earth: and they shall eat the residue of that which is escaped, which remaineth unto you from the hail, and shall eat every tree which groweth for you out of the field: and they shall fill thy houses, and the houses of all thy servants, and the houses of all the Egyptians; which neither thy fathers, nor thy fathers' fathers have seen, since the day that they were upon the earth unto this day. And he turned himself, and went out from Pharaoh. And Pharaoh's servants said unto him, How long shall this man be a snare unto us? let the men go, that they may serve the LORD their God: knowest thou not yet that Egypt is destroyed? And Moses and Aaron were brought again unto Pharaoh: and he said unto them, Go, serve the LORD your God: *but* who *are* they that shall go? And Moses said, We will go with our young and with our old, with our sons and with our daughters, with our flocks, and with our herds will we go; for we *must* hold a feast unto the LORD. And he said unto them, Let the LORD be so with you, as I will let you go, and your little ones: look to it; for evil is before you. Not so: go now

ye *that are men*, and serve the LORD; for that ye did desire. And they were driven out from Pharaoh's presence.

And the LORD said unto Moses, Stretch out thine hand over the land of Egypt for the locusts, that they may come up upon the land of Egypt, and eat every herb of the land, *even* all that the hail hath left. And Moses stretched forth his rod over the land of Egypt, and the LORD brought an east wind upon the land all that day, and all *that* night; *and* when it was morning, the east wind brought the locusts. And the locusts went up over all the land of Egypt, and rested in all the coasts of Egypt: very grievous *were they*; before them there were no such locusts as they, neither after them shall be such. For they covered the face of the whole earth, so that the land was darkened; and they did eat every herb of the land, and all the fruit of the trees which the hail had left: and there remained not any green thing in the trees, or in the herbs of the field, through all the land of Egypt.

Then Pharaoh called for Moses and Aaron in haste; and he said, I have sinned against the LORD your God, and against you. Now therefore forgive, I pray thee, my sin only this once, and intreat the LORD your God, that he may take away from me this death only. And he went out from Pharaoh, and intreated the LORD. And the LORD turned a mighty strong west wind, which took away the locusts, and cast them into the Red sea; there remained not one locust in all the coasts of Egypt. But the LORD hardened Pharaoh's heart, so that

he would not let the children of Israel go.

And the LORD said unto Moses, Stretch out thine hand toward heaven, that there may be darkness over the land of Egypt, even darkness *which* may be felt. And Moses stretched forth his hand toward heaven; and there was a thick darkness in all the land of Egypt three days: they saw not one another, neither rose any from his place for three days: but all the children of Israel had light in their dwellings.

And Pharaoh called unto Moses, and said, Go ye, serve the LORD; only let your flocks and your herds be stayed: let your little ones also go with you. And Moses said, Thou must give us also sacrifices and burnt offerings, that we may sacrifice unto the LORD our God. Our cattle also shall go with us; there shall not an hoof be left behind; for thereof must we take to serve the LORD our God; and we know not with what we must serve the LORD, until we come thither.

But the LORD hardened Pharaoh's heart, and he would not let them go. And Pharaoh said unto him, Get thee from me, take heed to thyself, see my face no more; for in *that* day thou seest my face thou shalt die. And Moses said, Thou hast spoken well, I will see thy face again no more.

2nd LESSON FOR EVENING.

Hebrews xii.

WHEREFORE seeing we also are compassed about with so a great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run

with patience the race that is set before us, looking unto Jesus the author and finisher of *our* faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God. For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds. Ye have not yet resisted unto blood, striving against sin. And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him: for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons. Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live? For they verily for a few days chastened us after their own pleasure; but he for *our* profit, that we might be partakers of his holiness. Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby. Wherefore lift up the hands which hang down, and the feeble knees; and make straight paths for your feet, lest that which is lame

be turned out of the way; but let it rather be healed. Follow peace with all *men*, and holiness, without which no man shall see the Lord: looking diligently lest any man fail of the grace of God: lest any root of bitterness springing up trouble you, and thereby many be defiled; lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright. For ye know how that afterward, when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears. For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest, and the sound of a trumpet, and the voice of words; which voice they that heard intreated that the word should not be spoken to them any more: (for they could not endure that which was commanded, And if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart: and so terrible was the sight, that Moses said, I exceedingly fear and quake:) but ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly, and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than *that of* Abel. See that ye refuse not him that speaketh

eth. For if they escaped not who refused him that spake on earth, much more *shall not* we *escape*, if we turn away from him that *speaketh* from heaven: whose voice then shook the earth: but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven. And this *word*, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain. Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear: for our God is a consuming fire.

The Eighth Sunday after Trinity.

1st LESSON FOR MORNING.

Exodus xiv.

AND the LORD spake unto Moses, saying, Speak unto the children of Israel, that they turn and encamp before Pi-hahiroth, between Migdol and the sea, over against Baal-zephon: before it shall ye encamp by the sea. For Pharaoh will say of the children of Israel, They are entangled in the land, the wilderness hath shut them in. And I will harden Pharaoh's heart, that he shall follow after them; and I will be honoured upon Pharaoh, and upon all his host; that the Egyptians may know that I am the LORD. And they did so.

And it was told the king of Egypt that the people fled: and the heart of Pharaoh and of his servants was turned against the people, and they said, Why

have we done this, that we have let Israel go from serving us? And he made ready his chariot, and took his people with him: and he took six hundred chosen chariots, and all the chariots of Egypt, and captains over every one of them. And the LORD hardened the heart of Pharaoh king of Egypt, and he pursued after the children of Israel: and the children of Israel went out with an high hand. But the Egyptians pursued after them, all the horses and chariots of Pharaoh, and his horsemen, and his army, and overtook them encamping by the sea, beside Pi-hahiroth, before Baal-zephon.

And when Pharaoh drew nigh, the children of Israel lifted up their eyes, and, behold, the Egyptians marched after them; and they were sore afraid: and the children of Israel cried out unto the LORD. And they said unto Moses, Because *there were* no graves in Egypt, hast thou taken us away to die in the wilderness? wherefore hast thou dealt thus with us, to carry us forth out of Egypt? is not this the word that we did tell thee in Egypt, saying, Let us alone, that we may serve the Egyptians? For *it had been* better for us to serve the Egyptians, than that we should die in the wilderness.

And Moses said unto the people, Fear ye not, stand still, and see the salvation of the LORD, which he will show to you to day: for the Egyptians whom ye have seen to day, ye shall see them again no more for ever. The LORD shall fight for you, and ye shall hold your peace.

And the LORD said unto Moses, Wherefore criest thou unto me? speak unto the children of Israel, that they go forward: but lift thou up thy rod, and stretch out thine hand over the sea, and divide it: and the children of Israel shall go on dry ground through the midst of the sea. And I, behold, I will harden the hearts of the Egyptians, and they shall follow them: and I will get me honour upon Pharaoh, and upon all his host, upon his chariots, and upon his horsemen. And the Egyptians shall know that I *am* the LORD, when I have gotten me honour upon Pharaoh, upon his chariots, and upon his horsemen.

And the angel of God, which went before the camp of Israel, removed and went behind them; and the pillar of the cloud went from before their face, and stood behind them: and it came between the camp of the Egyptians and the camp of Israel; and it was a cloud and darkness to them, but it gave light by night to these: so that the one came not near the other all the night. And Moses stretched out his hand over the sea; and the LORD caused the sea to go back by a strong east wind all that night, and made the sea dry land, and the waters were divided. And the children of Israel went into the midst of the sea upon the dry ground: and the waters were a wall unto them on their right hand, and on their left.

And the Egyptians pursued, and went in after them to the midst of the sea, even all Pharaoh's horses, his chariots, and his horsemen. And it came to pass, that in the morning watch

the LORD looked unto the host of the Egyptians through the pillar of fire and of the cloud, and troubled the host of the Egyptians, and took off their chariot wheels, that they drove them heavily: so that the Egyptians said, Let us flee from the face of Israel; for the LORD fighteth for them against the Egyptians.

And the LORD said unto Moses, Stretch out thine hand over the sea, that the waters may come again upon the Egyptians, upon their chariots, and upon their horsemen. And Moses stretched forth his hand over the sea, and the sea returned to his strength when the morning appeared; and the Egyptians fled against it; and the LORD overthrew the Egyptians in the midst of the sea. And the waters returned, and covered the chariots, and the horsemen, and all the host of Pharaoh that came into the sea after them; there remained not so much as one of them. But the children of Israel walked upon dry land in the midst of the sea; and the waters were a wall unto them on their right hand, and on their left. Thus the LORD saved Israel that day out of the hand of the Egyptians; and Israel saw the Egyptians dead upon the sea shore. And Israel saw that great work which the LORD did upon the Egyptians: and the people feared the LORD, and believed their LORD, and his servant Moses.

2nd LESSON FOR MORNING.

Acts xxiv.

AND after five days Ananias the high priest descended with the elders, and with

certain orator *named* Tertullus, who informed the governor against Paul. And when he was called forth, Tertullus began to accuse *him*, saying, Seeing that by thee we enjoy great quietness, and that very worthy deeds are done unto this nation by thy providence, we accept *it* always, and in all places, most noble Felix, with all thankfulness. Notwithstanding, that I be not further tedious unto thee, I pray thee that thou wouldest hear us of thy clemency a few words. For we have found this man a pestilent *fellow*, and a mover of sedition among all the Jews throughout the world, and a ringleader of the sect of the Nazarenes: who also hath gone about to profane the temple: whom we took, and would have judged according to our law. But the chief captain Lysias came *upon us*, and with great violence took *him* away out of our hands, commanding his accusers to come unto thee: by examining of whom thyself mayest take knowledge of all these things, whereof we accuse him. And the Jews also assented, saying that these things were so. Then Paul, after that the governor had beckoned unto him to speak, answered, Forasmuch as I know that thou hast been of many years a judge unto this nation, I do the more cheerfully answer for myself: because that thou mayest understand, that there are yet but twelve days since I went up to Jerusalem for to worship. And they neither found me in the temple disputing with any man, neither raising up the people, neither in the synagogues, nor in the city: nei-

ther can they prove the things whereof they now accuse me. But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets: and have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust. And herein do I exercise myself, to have always a conscience void of offence toward God, and *toward men*. Now after many years I came to bring alms to my nation, and offerings. Whereupon certain Jews from Asia found me purified in the temple, neither with multitude, nor with tumult. Who ought to have been here before thee, and object, if they had ought against me. Or else let these same *here* say, if they have found any evil doing in me, while I stood before the council, except it be for this one voice, that I cried standing among them, Touching the resurrection of the dead I am called in question by you this day. And when Felix heard these things, having more perfect knowledge of *that way*, he deferred them, and said, When Lysias the chief captain shall come down, I will know the uttermost of your matter. And he commanded a centurion to keep Paul, and to let *him* have liberty, and that he should forbid none of his acquaintance to minister or come unto him. And after certain days, when Felix came with his wife Drusilla, which was a Jewess, he sent for Paul, and heard him concerning the faith in Christ. And as he reasoned of righte-

ousness, temperance, and judgment to come, Felix trembled, and answered, Go thy way for this time ; when I have a convenient season, I will call for thee. He hoped also that money should have been given him of Paul, that he might loose him : wherefore he sent for him the oftener, and communed with him. But after two years Porcius Festus came into Felix's room : and Felix, willing to show the Jews a pleasure, left Paul bound.

1st LESSON FOR EVENING.

Exodus xv.

THEN sang Moses and the children of Israel this song unto the LORD, and spake, saying, I will sing unto the LORD, for he hath triumphed gloriously : the horse and his rider hath he thrown into the sea. The LORD *is* my strength and song, and he *is* become my salvation : he *is* my God, and I will prepare him an habitation ; my father's God, and I will exalt him. The LORD *is* a man of war : the LORD *is* his name. Pharaoh's chariots and his host hath he cast into the sea : his chosen captains also are drowned in the Red sea. The depths have covered them : they sank into the bottom as a stone. Thy right hand, O LORD, *is* become glorious in power : thy right hand, O LORD, hath dashed in pieces the enemy. And in the greatness of thine excellency thou hast overthrown them that rose up against thee : thou sentest forth thy wrath, *which* consumed them as stubble. And with the blast of thy nostrils the waters were gathered together, the floods stood upright as an heap, *and* the

depths were congealed in the heart of the sea. The enemy said, I will pursue, I will overtake, I will divide the spoil ; my lust shall be satisfied upon them ; I will draw my sword, my hand shall destroy them. Thou didst blow with thy wind, the sea covered them : they sank as lead in the mighty waters. Who *is* like unto thee, O LORD, among the gods ? who *is* like thee, glorious in holiness, fearful in praises, doing wonders ? Thou stretchedst out thy right hand, the earth swallowed them. Thou in thy mercy hast led forth the people *which* thou hast redeemed : thou hast guided *them* in thy strength unto thy holy habitation. The people shall hear, *and* be afraid : sorrow shall take hold on the inhabitants of Palestina. Then the dukes of Edom shall be amazed ; the mighty men of Moab, trembling shall take hold upon them ; all the inhabitants of Canaan shall melt away. Fear and dread shall fall upon them ; by the greatness of thine arm they shall be *as* still as a stone ; till thy people pass over, O LORD, till the people pass over, *which* thou hast purchased. Thou shalt bring them in, and plant them in the mountain of thine inheritance, *in* the place, O LORD, *which* thou hast made for thee to dwell in, *in* the Sanctuary, O Lord, *which* thy hands have established. The LORD shall reign for ever and ever. For the horse of Pharaoh went in with his chariots and with his horsemen into the sea, and the LORD brought again the waters of the sea upon them ; but the children of Israel went on dry *land* in the midst of the sea.

And Miriam the prophetess, the sister of Aaron, took a timbrel in her hand ; and all the women went out after her with timbrels and with dances. And Miriam answered them, Sing ye to the LORD, for he hath triumphed gloriously ; the horse and his rider hath he thrown into the sea. So Moses brought Israel from the Red sea, and they went out into the wilderness of Shur ; and they went three days in the wilderness, and found no water.

And when they came to Marah, they could not drink of the waters of Marah, for they *were* bitter : therefore the name of it was called Marah. And the people murmured against Moses, saying, What shall we drink ? And he cried unto the LORD ; and the LORD shewed him a tree, *which* when he had cast into the waters, the waters were made sweet : there he made for them a statute and an ordinance, and there he proved them, and said, If thou wilt diligently hearken to the voice of the LORD thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians : for *I am* the LORD that healeth thee.

And they came to Elim, where *were* twelve wells of water, and threescore and ten palm trees : and they encamped there by the waters.

2nd LESSON FOR EVENING,

Hebrews xiii.

LET brotherly love continue. Be not forgetful to entertain strangers : for thereby

some have entertained angels unawares. Remember them that are in bonds, as bound with them ; *and* them which suffer adversity, as being yourselves also in the body. Marriage is honourable in all, and the bed undefiled : but whoremongers and adulterers God will judge. *Let your conversation be without covetousness ; and be content with such things as ye have :* for he hath said, I will never leave thee, nor forsake thee. So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me. Remember them which have the rule over you, who have spoken unto you the word of God : whose faith follow, considering the end of *their* conversation : Jesus Christ the same yesterday, and to day, and for ever. Be not carried about with divers and strange doctrines. For *it is* a good thing that the heart be established with grace ; not with meats, which have not profited them that have been occupied therein. We have an altar, whereof they have no right to eat which serve the tabernacle. For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp. Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate. Let us go forth therefore unto him without the camp, bearing his reproach. For here have we no continuing city, but we seek one to come. By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of *our* lips giving thanks to his

name. But to do good and to communicate forget not : for with such sacrifices God is well pleased. Obey them that have the rule over you, and submit yourselves : for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief : for that is unprofitable for you. Pray for us : for we trust we have a good conscience, in all things willing to live honestly. But I beseech *you* the rather to do this, that I may be restored to you the sooner. Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is wellpleasing in his sight, through Jesus Christ ; to whom *be* glory for ever and ever. Amen. And I beseech you, brethren, suffer the word of exhortation : for I have written a letter unto you in few words. Know ye that *our* brother Timothy is set at liberty ; with whom, if he come shortly, I will see you. Salute all them that have the rule over you, and all the saints. They of Italy salute you. Grace *be* with you all. Amen.

The Ninth Sunday after Trinity.

1st LESSON FOR MORNING.

Numbers xvi.

NOW Korah, the son of Izhar, the son of Kohath, the son of Levi, and Dathan and Abiram, the sons of Eliab, and On, the son of Peleth, sons of Reuben, took *men* : and they rose up before

Moses, with certain of the children of Israel, two hundred and fifty princes of the assembly, famous in the congregation, men of renown : and they gathered themselves together against Moses and against Aaron, and said unto them, *Ye take too much upon you, seeing all the congregation are holy, every one of them, and the LORD is among them : wherefore then lift ye up yourselves above the congregation of the LORD ?* And when Moses heard *it*, he fell upon his face : and he spake unto Korah and unto all his company, saying, *Even to-morrow the LORD will shew who are his, and who is holy ; and will cause him to come near unto him : even him whom he hath chosen will he cause to come near unto him.* This do ; Take you censers, Korah, and all his company ; and put fire therein, and put incense in them before the LORD to-morrow : and it shall be *that* the man whom the LORD doth choose, he *shall be* holy : *ye take too much upon you, ye sons of Levi.* And Moses said unto Korah, Hear, I pray you, ye sons of Levi ; *seemeth it but a small thing unto you, that the God of Israel hath separated you from the congregation of Israel, to bring you near to himself to do the service of the tabernacle of the LORD, and to stand before the congregation to minister unto them ?* And he hath brought thee near *to him*, and all thy brethren the sons of Levi with thee : and seek ye the priesthood also ? For which cause *both* thou and all thy company are gathered together against the LORD : and what *is* Aaron, that ye murmur against him ?

And Moses sent to call Dathan and Abiram, the sons of Eliab : which said, We will not come up : *is it* a small thing that thou hast brought us up out of a land that floweth with milk and honey, to kill us in the wilderness, except thou make thyself altogether a prince over us ? Moreover thou hast not brought us into a land that floweth with milk and honey, or given us inheritance of fields and vineyards : wilt thou put out the eyes of these men ? we will not come up. And Moses was very wroth, and said unto the LORD, Respect not thou their offering : I have not taken one ass from them, neither have I hurt one of them. And Moses said unto Korah, Be thou and all thy company before the LORD, thou, and they, and Aaron, to morrow : and take every man his censer, and put incense in them, and bring ye before the LORD every man his censer, two hundred and fifty censers ; thou also, and Aaron, each of you his censer. And they took every man his censer, and put fire in them, and laid incense thereon, and stood in the door of the tabernacle of the congregation with Moses and Aaron. And Korah gathered all the congregation against them unto the door of the tabernacle of the congregation : and the glory of the LORD appeared unto all the congregation. And the LORD spake unto Moses and unto Aaron, saying, Separate yourselves from among this congregation, that I may consume them in a moment. And they fell upon their faces, and said, O God, the God of the spirits of all flesh,

shall one man sin, and wilt thou be wroth with all the congregation ?

And the LORD spake unto Moses, saying, Speak unto the congregation, saying, Get you up from about the tabernacle of Korah, Dathan, and Abiram. And Moses rose up and went unto Dathan and Abiram ; and the elders of Israel followed him. And he spake unto the congregation, saying, Depart, I pray you, from the tents of these wicked men, and touch nothing of their's, lest ye be consumed in all their sins. So they gat up from the tabernacle of Korah, Dathan, and Abiram, on every side : and Dathan and Abiram came out, and stood in the door of their tents, and their wives, and their sons, and their little children. And Moses said, Hereby ye shall know that the LORD hath sent me to do all these works ; for *I have not done them* of mine own mind. If these men die the common death of all men, or if they be visited after the visitation of all men ; *then* the LORD hath not sent me. But if the LORD make a new thing, and the earth open her mouth, and swallow them up, with all that *appertain* unto them, and they go down quick into the pit ; then ye shall understand that these men have provoked the LORD.

And it came to pass, as he had made an end of speaking all these words, that the ground clave asunder that *was* under them : and the earth opened her mouth, and swallowed them up, and their houses, and all the men that *appertained* unto Korah, and all *their* goods. They, and all that ap-

pertained to them, went down alive into the pit, and the earth closed upon them: and they perished from among the congregation. And all Israel that *were* round about them fled at the cry of them: for they said, Lest the earth swallow us up *also*. And there came out a fire from the LORD, and consumed the two hundred and fifty men that offered incense.

And the LORD spake unto Moses, saying, Speak unto Eleazar the son of Aaron the priest, that he take up the censers out of the burning, and scatter thou the fire yonder; for they are hallowed. The censers of these sinners against their own souls, let them make them broad plates for a covering of the altar: for they offered them before the LORD, therefore they are hallowed: and they shall be a sign unto the children of Israel. And Eleazar the priest took the brasen censers, wherewith they that were burnt had offered; and they were made broad plates for a covering of the altar: to be a memorial unto the children of Israel, that no stranger, which *is* not of the seed of Aaron, come near to offer incense before the LORD; that he be not as Korah, and as his company: as the LORD said to him by the hand of Moses.

But on the morrow all the congregation of the children of Israel murmured against Moses and against Aaron, saying, Ye have killed the people of the LORD. And it came to pass, when the congregation was gathered against Moses and against Aaron, that they looked toward the tabernacle of the congregation: and, behold, the

cloud covered it, and the glory of the LORD appeared. And Moses and Aaron came before the tabernacle of the congregation.

And the LORD spake unto Moses, saying, Get you up from among the congregation, that I may consume them as in a moment. And they fell upon their faces.

And Moses said unto Aaron, Take a censer, and put fire therein from off the altar, and put on incense, and go quickly unto the congregation, and make an atonement for them: for there is wrath gone out from the LORD; the plague is begun. And Aaron took as Moses commanded, and ran into the midst of the congregation; and, behold, the plague was begun among the people: and he put on incense, and made an atonement for the people. And he stood between the dead and the living; and the plague was stayed. Now they that died in the plague were fourteen thousand and seven hundred, besides them that died about the matter of Korah. And Aaron returned unto Moses unto the door of the tabernacle of the congregation: and the plague was stayed.

2nd LESSON FOR MORNING

Acts xxvi.

THEN Agrippa said unto Paul, Thou art permitted to speak for thyself. Then Paul stretched forth the hand, and answered for himself: I think myself happy, king Agrippa, because I shall answer for myself this day before thee touching all the things whereof I am accused of the Jews: especially because I know thee to be a

pert in all customs and questions which are among the Jews: wherefore I beseech thee to hear me patiently. My manner of life from my youth, which was at the first among mine own nation at Jerusalem, know all the Jews; which knew me from the beginning, if they would testify, that after the most straitest sect of our religion I lived a Pharisee. And now I stand and am judged for the hope of the promise made of God unto our fathers: unto which *promise* our twelve tribes, instantly serving God day and night, hope to come. For which hope's sake, king Agrippa, I am accused of the Jews. Why should it be thought a thing incredible with you, that God should raise the dead? I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth. Which thing I also did in Jerusalem: and many of the saints did I shut up in prison, having received authority from the chief priests; and when they were put to death, I gave my voice against *them*. And I punished them oft in every synagogue, and compelled *them* to blaspheme; and being exceedingly mad against them, I persecuted *them* even unto strange cities. Whereupon as I went to Damascus with authority and commission from the chief priests, at midday, O king, I saw in the way a light from heaven, above the brightness of the sun, shining round about me and them which journeyed with me. And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue,

Saul, Saul, why persecutest thou me? *it is hard* for thee to kick against the pricks. And I said, Who art thou, Lord? And he said, I am Jesus whom thou persecutest. But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee; delivering thee from the people, and *from* the Gentiles, unto whom now I send thee, to open their eyes, and to turn *them* from darkness to light, and *from* the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me. Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision: but showed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judæa, and *then* to the Gentiles, that they should repent and turn to God, and do works meet for repentance. For these causes the Jews caught me in the temple, and went about to kill *me*. Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come: that Christ should suffer, and that he should be the first that should rise from the dead, and should shew light unto the people, and to the Gentiles. And as he thus spake for himself, Festus said with a loud voice, Paul, thou art beside thyself; much learning doth make thee mad. But he

said, I am not mad, most noble Festus; but speak forth the words of truth and soberness. For the king knoweth of these things, before whom also I speak freely: for I am persuaded that none of these things are hidden from him; for this thing was not done in a corner. King Agrippa, believest thou the prophets? I know that thou believest. Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian. And Paul said, I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds. And when he had thus spoken, the king rose up, and the governor, and Bernice, and they that sat with them: and when they were gone aside, they talked between themselves, saying, This man doeth nothing worthy of death or of bonds. Then said Agrippa unto Festus, This man might have been set at liberty, if he had not appealed unto Cæsar.

1st LESSON FOR EVENING.

Numbers xxii.

AND the children of Israel set forward, and pitched in the plains of Moab on this side Jordan by Jericho.

And Balak the son of Zippor saw all that Israel had done to the Amorites. And Moab was sore afraid of the people, because they *were* many: and Moab was distressed because of the children of Israel. And Moab said unto the elders of Midian, Now shall this company lick up all *that are* round about us, as the ox licketh up the grass of the field. And Balak the son of Zippor *was* king

of the Moabites at that time. He sent messengers therefore unto Balaam the son of Beor to Pethor, which *is* by the river of the land of the children of his people, to call him, saying, Behold, there is a people come out from Egypt: behold, they cover the face of the earth, and they abide over against me: come now therefore, I pray thee, curse me this people; for they *are* too mighty for me: peradventure I shall prevail *that* we may smite them, and *that* I may drive them out of the land: for I wot that he whom thou blessest *is* blessed, and he whom thou cursest *is* cursed. And the elders of Moab and the elders of Midian departed with the rewards of divination in their hand; and they came unto Balaam, and spake unto him the words of Balak. And he said unto them, Lodge here this night, and I will bring you word again; for the LORD shall speak unto me, and the princes of Moab abode with Balaam. And God came unto Balaam, and said, What men *are* these with thee? And Balaam said unto God, Balak the son of Zippor, king of Moab hath sent unto me, *saying*, Behold, *there is* a people come out of Egypt, which covereth the face of the earth: come now, curse me them; peradventure I shall be able to overcome them, and drive them out. And God said unto Balaam, Thou shalt not go with them; thou shalt not curse this people: for they *are* blessed. And Balaam rose up in the morning, and said unto the princes of Balak, Get you into your land: for the LORD *refuseth* to give me leave to

with you. And the princes of Moab rose up, and they went unto Balak, and said, Balaam refuseth to come with us.

And Balak sent yet again princes, more, and more honourable than they. And they came to Balaam, and said to him, Thus saith Balak the son of Zippor, Let nothing, I pray thee, hinder thee from coming unto me: for I will promote thee unto very great honour, and I will do whatsoever thou sayest unto me: come therefore, I pray thee, curse me this people. And Balaam answered and said unto the servants of Balak, If Balak would give me his house full of silver and gold, I cannot go beyond the word of the LORD my God, to do less or more. Now therefore, I pray you, tarry ye also here this night, that I may know what the LORD will say unto me more. And God came unto Balaam at night, and said unto him, If the men come to call thee, rise up, *and* go with them; but yet the word which I shall say unto thee, that shalt thou do. And Balaam rose up in the morning, and saddled his ass, and went with the princes of Moab.

And God's anger was kindled because he went: and the angel of the LORD stood in the way for an adversary against him. Now he was riding upon his ass, and his two servants *were* with him. And the ass saw the angel of the LORD standing in the way, and his sword drawn in his hand: and the ass turned aside out of the way, and went into the field, and Balaam smote the ass, to turn her into the way. But the angel of the LORD stood in a

path of the vineyards, a wall *being* on this side, and a wall on that side. And when the ass saw the angel of the LORD, she thrust herself unto the wall, and crushed Balaam's foot against the wall: and he smote her again. And the angel of the LORD went further, and stood in a narrow place, where *was* no way to turn either to the right hand or to the left. And when the ass saw the angel of the LORD, she fell down under Balaam: and Balaam's anger was kindled, and he smote the ass with a staff. And the LORD opened the mouth of the ass, and she said unto Balaam, What have I done unto thee, that thou hast smitten me these three times? And Balaam said unto the ass, Because thou hast mocked me: I would there were a sword in mine hand, for now would I kill thee. And the ass said unto Balaam, *Am* not I thine ass, upon which thou hast ridden ever since *I was* thine unto this day? was I ever wont to do so unto thee? And he said, Nay. Then the LORD opened the eyes of Balaam, and he saw the angel of the LORD standing in the way, and his sword drawn in his hand: and he bowed down his head, and fell flat on his face. And the angel of the LORD said unto him, Wherefore hast thou smitten thine ass these three times? behold, I went out to withstand thee, because *thy* way is perverse before me: and the ass saw me, and turned from me these three times: unless she had turned from me, surely now also I had slain thee, and saved her alive. And Balaam said unto the angel of the LORD, I have sinned; for I knew not that thou stoodest in

the way against me : now therefore if it displease thee, I will get me back again. And the angel of the LORD said unto Balaam, Go with the men : but only the word that I shall speak unto thee, that thou shalt speak. So Balaam went with the princes of Balak.

And when Balak heard that Balaam was come, he went out to meet him unto a city of Moab, which *is* in the border of Arnon, which *is* in the utmost coast. And Balak said unto Balaam, Did I not earnestly send unto thee to call thee? wherefore camest thou not unto me? am I not able indeed to promote thee to honour? And Balaam said unto Balak, Lo, I am come unto thee: have I now any power at all to say any thing? the word that God putteth in my mouth, that shall I speak. And Balaam went with Balak, and they came unto Kirjath-huzoth. And Balak offered oxen and sheep, and sent to Balaam, and to the princes that *were* with him. And it came to pass on the morrow, that Balak took Balaam, and brought him up into the high places of Baal, that thence he might see the utmost *part* of the people.

2nd LESSON FOR EVENING.

James i.

JAMES, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting. My brethren, count it all joy when ye fall into divers temptations: knowing *this*, that the trying of your faith worketh patience. But let patience have *her* perfect work, that ye may be perfect and entire, wanting nothing. If any of you lack wisdom, let

him ask of God, that giveth to all *men* liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive any thing of the Lord. A double minded man *is* unstable in all his ways. Let the brother of low degree rejoice in that he is exalted: but the rich, in that he is made low: because as the flower of the grass he shall pass away. For the sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth: so also shall the rich man fade away in his ways. Blessed *is* the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him. Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man: but every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death. Do not err, my beloved brethren. Every good gift and every perfect gift *is* from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning. Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures. Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath: for the wrath of man

worketh not the righteousness of God. Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls. But be ye doers of the word, and not hearers only, deceiving your own selves. For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass : for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth *therein*, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed. If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain. Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.

The Tenth Sunday after Trinity.

1st LESSON FOR MORNING.

Numbers xxiii.

AND Balaam said unto Balak, Build me here seven altars, and prepare me here seven oxen and seven rams. And Balak did as Balaam had spoken ; and Balak and Balaam offered on *every* altar a bullock and a ram. And Balaam said unto Balak, Stand by thy burnt offering, and I will go : peradventure the LORD will come to meet me : and whatsoever he sheweth me I will tell thee. And he went on an high place. And God met

Balaam : and he said unto him, I have prepared seven altars, and I have offered upon *every* altar a bullock and a ram. And the LORD put a word in Balaam's mouth, and said, Return unto Balak, and thus thou shalt speak. And he returned unto him, and, lo, he stood by his burnt sacrifice, he, and all the princes of Moab. And he took up his parable, and said, Balak the king of Moab hath brought me from Aram, out of the mountains of the east, *saying*, Come, curse me Jacob, and come, defy Israel. How shall I curse, whom God hath not cursed ? or how shall I defy, *whom* the LORD hath not defied ? For from the top of the rocks I see him, and from the hills I behold him : lo, the people shall dwell alone, and shall not be reckoned among the nations. Who can count the dust of Jacob, and the number of the fourth *part* of Israel ? Let me die the death of the righteous, and let my last end be like his ! And Balak said unto Balaam, What hast thou done unto me ? I took thee to curse mine enemies, and, behold, thou hast blessed *them* altogether. And he answered and said, Must I not take heed to speak that which the LORD hath put in my mouth ? And Balak said unto him, Come, I pray thee, with me unto another place, from whence thou mayest see them : thou shalt see but the utmost part of them, and shalt not see them all : and curse me them from thence.

And he brought him into the field of Zophim, to the top of Pisgah, and built seven altars, and offered a bullock and a ram on *every* altar. And he said unto

Balak, Stand here by thy burnt offering, while I meet *the LORD* yonder. And the LORD met Balaam, and put a word in his mouth, and said, Go again unto Balak, and say thus. And when he came to him, behold, he stood by his burnt offering, and the princes of Moab with him. And Balak said unto him, What hath the LORD spoken? And he took up his parable, and said, Rise up, Balak, and hear; hearken unto me, thou son of Zippor: God is not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good? Behold, I have received *commandment* to bless: and he hath blessed; and I cannot reverse it. He hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel: the LORD his God is with him, and the shout of a king is among them. God brought them out of Egypt; he hath as it were the strength of an unicorn. Surely *there is* no enchantment against Jacob, neither *is there* any divination against Israel: according to this time it shall be said of Jacob and of Israel, What hath God wrought! Behold, the people shall rise up as a great lion, and lift up himself as a young lion: he shall not lie down until he eat of the prey, and drink the blood of the slain.

And Balak said unto Balaam, Neither curse them at all, nor bless them at all. But Balaam answered and said unto Balak, Told not I thee, saying, All that the LORD speaketh, that I must do?

And Balak said unto Balaam, Come, I pray thee, I will bring

thee unto another place; per-adventure it will please God that thou mayest curse me them from thence. And Balak brought Balaam unto the top of Peor, that looketh toward Jeshimon. And Balaam said unto Balak, Build me here seven altars, and prepare me here seven bullocks and seven rams. And Balak did as Balaam had said, and offered a bullock and a ram on *every* altar.

2nd LESSON FOR MORNING.

Acts xxviii.

AND when they were escaped, then they knew that the island was called Melita. And the barbarous people showed us no little kindness: for they kindled a fire, and received us every one, because of the present rain, and because of the cold. And when Paul had gathered a bundle of sticks, and laid *them* on the fire, there came a viper out of the heat, and fastened on his hand. And when the barbarians saw the *venomous* beast hang on his hand, they said among themselves, No doubt this man is a murderer, whom, though he hath escaped the sea, yet vengeance suffereth not to live. And he shook off the beast into the fire, and felt no harm. Howbeit they looked when he should have swollen, or fallen down dead suddenly: but after they had looked a great while, and saw no harm come to him, they changed their minds, and said that he was a god. In the same quarters were possessions of the chief man of the island, whose name was Publius; who received us, and lodged us three days courteously. And it came to pass, that the father of Publius lay sick of

a fever and of a bloody flux : to whom Paul entered in, and prayed, and laid his hands on him, and healed him. So when this was done, others also, which had diseases in the island, came, and were healed : who also honoured us with many honours ; and when we departed, they laded us with such things as were necessary. And after three months we departed in a ship of Alexandria, which had wintered in the isle, whose sign was Castor and Pollux. And landing at Syracuse, we tarried *there* three days. And from thence we fetched a compass, and came to Rhegium : and after one day the south wind blew, and we came the next day to Puteoli : where we found brethren, and were desired to tarry with them seven days : and so we went toward Rome. And from thence, when the brethren heard of us, they came to meet us as far as Appii forum, and the three taverns : whom when Paul saw, he thanked God, and took courage. And when we came to Rome, the centurion delivered the prisoners to the captain of the guard : but Paul was suffered to dwell by himself with a soldier that kept him. And it came to pass, that after three days Paul called the chief of the Jews together : and when they were come together, he said unto them, Men *and* brethren, though I have committed nothing against the people, or customs of our fathers, yet was I delivered prisoner from Jerusalem into the hands of the Romans. Who, when they had examined me, would have let me go, because there was no cause of death in me. But when the Jews spake against *it*, I was

constrained to appeal unto Cæsar ; not that I had ought to accuse my nation of. For this cause therefore have I called for you, to see *you*, and to speak with *you* : because that for the hope of Israel I am bound with this chain. And they said unto him, We neither received letters out of Judæa concerning thee, neither any of the brethren that came shewed or spake any harm of thee. But we desire to hear of thee what thou thinkest : for as concerning this sect, we know that every where it is spoken against. And when they had appointed him a day, there came many to him into *his* lodging ; to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and *out of* the prophets, from morning till evening. And some believed the things which were spoken, and some believed not. And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the Holy Ghost by Esaias the prophet unto our fathers, saying, Go unto this people, and say, Hearing ye shall hear, and shall not understand ; and seeing ye shall see, and not perceive : for the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed ; lest they should see with *their* eyes, and hear with *their* ears, and understand with *their* heart, and should be converted, and I should heal them. Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and *that* they will hear it. And when he had said these words, the Jews departed,

and had great reasoning among themselves. And Paul dwelt two whole years in his own hired house, and received all that came in unto him, preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him.

1st LESSON FOR EVENING.

Numbers xxiv.

AND when Balaam saw that it pleased the LORD to bless Israel, he went not, as at other times, to seek for enchantments, but he set his face toward the wilderness. And Balaam lifted up his eyes, and he saw Israel abiding in his tents according to their tribes; and the spirit of God came upon him. And he took up his parable, and said, Balaam the son of Beor hath said, and the man whose eyes are open hath said: he hath said, which heard the words of God, which saw the vision of the Almighty, falling into a trance, but having his eyes open: how goodly are thy tents, O Jacob, and thy tabernacles, O Israel! As the valleys are they spread forth, as gardens by the river's side, as the trees of lign aloes which the LORD hath planted, and as cedar trees beside the waters. He shall pour the water out of his buckets, and his seed shall be in many waters, and his king shall be higher than Agag, and his kingdom shall be exalted. God brought him forth out of Egypt; he hath as it were the strength of an unicorn: he shall eat up the nations his enemies, and shall break their bones, and pierce them through with his arrows. He couched, he lay down as a lion, and as a great

lion: who shall stir him up? Blessed is he that blesseth thee, and cursed is he that curseth thee.

And Balak's anger was kindled against Balaam, and he smote his hands together: and Balak said unto Balaam, I called thee to curse mine enemies, and, behold, thou hast altogether blessed them these three times. Therefore now flee thou to thy place: I thought to promote thee unto great honour; but, lo, the LORD hath kept thee back from honour. And Balaam said unto Balak, Spake I not also to thy messengers, which thou sentest unto me, saying, If Balak would give me his house full of silver and gold, I cannot go beyond the commandment of the LORD, to do either good or bad of mine own mind; but what the LORD saith, that will I speak? And now, behold, I go unto my people: come therefore, and I will advertise thee what this people shall do to thy people in the latter days.

And he took up his parable, and said, Balaam the son of Beor hath said, and the man whose eyes are open hath said: he hath said, which heard the words of God, and knew the knowledge of the most High, which saw the vision of the Almighty, falling into a trance, but having his eyes open: I shall see him, but not now: I shall behold him, but not nigh: there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth. And Edom shall be a possession, Seir also shall be a possession for his enemies; and Israel

shall do valiantly. Out of Jacob shall come he that shall have dominion, and shall destroy him that remaineth of the city.

And when he looked on Amalek, he took up his parable, and said, Amalek *was* the first of the nations; but his latter end *shall be* that he perish for ever. And he looked on the Kenites, and took up his parable, and said, Strong is thy dwellingplace, and thou puttest thy nest in a rock. Nevertheless the Kenite shall be wasted, until Asshur shall carry thee away captive. And he took up his parable, and said, Alas, who shall live when God doeth this! And ships *shall come* from the coast of Chittim, and shall afflict Asshur, and shall afflict Eber, and he also shall perish for ever. And Balaam rose up, and went and returned to his place: and Balak also went his way.

2nd LESSON FOR EVENING.

James ii.

MY brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons. For if there come unto your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment; and ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place; and say to the poor, Stand thou there, or sit here under my footstool: are ye not then partial in yourselves, and are become judges of evil thoughts? Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the

kingdom which he hath promised to them that love him? But ye have despised the poor. Do not rich men oppress you, and draw you before the judgment seats? Do not they blaspheme that worthy name by the which ye are called? If ye fulfil the royal law according to the scripture, Thou shalt love thy neighbour as thyself, ye do well: but if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors. For whosoever shall keep the whole law, and yet offend in one *point*, he is guilty of all. For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law. So speak ye, and so do, as they that shall be judged by the law of liberty. For he shall have judgment without mercy, that hath showed no mercy; and mercy rejoiceth against judgment. What *doth it* profit, my brethren, though a man say he hath faith, and have not works? can faith save him? If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what *doth it* profit? Even so faith, if it hath not works, is dead, being alone. Yea, a man may say, Thou hast faith, and I have works: show me thy faith without thy works, and I will show thee my faith by my works. Thou believest that there is one God; thou doest well: the devils also believe, and tremble. But wilt thou know, O vain man, that faith without works is

dead? Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect? And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God. Ye see then how that by works a man is justified, and not by faith only. Likewise also was not Rahab the harlot justified by works, when she had received the messengers, and had sent *them* out another way? For as the body without the spirit is dead, so faith without works is dead also.

The Eleventh Sunday after Trinity.

1st LESSON FOR MORNING.

Deuteronomy iv. to v. 41.

NOW therefore hearken, O Israel, unto the statutes and unto the judgments, which I teach you, for to do *them*, that ye may live, and go in and possess the land which the LORD God of your fathers giveth you. Ye shall not add unto the word which I command you, neither shall ye diminish *ought* from it, that ye may keep the commandments of the LORD your God which I command you. Your eyes have seen what the LORD did because of Baal-peor: for all the men that followed Baal-peor, the LORD thy God hath destroyed them from among you. But ye that did cleave unto the LORD your God *are* alive every one of you this day. Behold, I have taught you statutes and judgments, even as

the LORD my God commanded me, that ye should do so in the land whither ye go to possess it. Keep therefore and do *them*, for this *is* your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is wise and understanding people. For what nation *is there* so great, who *hath* God so nigh unto them, as the LORD our God *is* in all things that we call upon him *for*? And what nation *is there* so great, that hath statutes and judgments so righteous as all this law, which I set before you this day? Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life: but teach *them* thy sons, and thy sons' sons *specially* the day that thou stoodest before the LORD thy God in Horeb, when the LORD said unto me, Gather me together people together, and I will make them hear my words, that they may learn to fear me all the days that they shall live upon the earth, and *that* they may teach their children. And I came near and stood under the mountain; and the mountain burned with fire unto the midst of heaven, with darkness, clouds, and thick darkness. And the LORD spake unto you out of the midst of the fire: ye heard *the* voice of the words, but saw *no* similitude; only *ye heard* the voice. And he declared unto you his covenant, which he commanded you to perform *even* ten commandments; and he wrote them upon two tables of stone.

And the LORD commanded me at that time to teach you statutes and judgments, that ye might do them in the land whither ye go over to possess it. Take ye therefore good heed unto yourselves; for ye saw no manner of similitude on the day that the LORD spake unto you in Horeb out of the midst of the fire: lest ye corrupt *yourselves*, and make you a graven image, the similitude of any figure, the likeness of male or female, the likeness of any beast that is on the earth, the likeness of any winged fowl that flieth in the air, the likeness of any thing that creepeth on the ground, the likeness of any fish that is in the waters beneath the earth: and lest thou lift up thine eyes unto heaven, and when thou seest the sun, and the moon, and the stars, *even* all the host of heaven, shouldest be driven to worship them, and serve them, which the LORD thy God hath divided unto all nations under the whole heaven. But the LORD hath taken you, and brought you forth out of the iron furnace, *even* out of Egypt, to be unto him a people of inheritance, as *ye are* this day. Furthermore the LORD was angry with me for your sakes, and sware that I should not go over Jordan, and that I should not go in unto that good land, which the LORD thy God giveth thee for an inheritance: but I must die in this land. I must not go over Jordan: but ye shall go over, and possess that good land. Take heed unto yourselves, lest ye forget the covenant of the LORD your God, which he made with you, and make you a graven image, or the likeness of any thing, which

the LORD thy God hath forbidden thee. For the LORD thy God is a consuming fire, *even* a jealous God.

When thou shalt beget children, and children's children, and ye shall have remained long in the land, and shall corrupt *yourselves*, and make a graven image, or the likeness of any thing, and shall do evil in the sight of the LORD thy God, to provoke him to anger: I call heaven and earth to witness against you this day, that ye shall soon utterly perish from off the land whereunto ye go over Jordan to possess it; ye shall not prolong *your* days upon it, but shall utterly be destroyed. And the LORD shall scatter you among the nations, and ye shall be left few in number among the heathen, whither the LORD shall lead you. And there ye shall serve gods, the work of men's hands, wood and stone, which neither see, nor hear, nor eat, nor smell. But if from thence thou shalt seek the LORD thy God, thou shalt find *him*, if thou seek him with all thy heart and with all thy soul. When thou art in tribulation, and all these things are come upon thee, *even* in the latter days, if thou turn to the LORD thy God, and shalt be obedient unto his voice; (for the LORD thy God is a merciful God;) he will not forsake thee, neither destroy thee, nor forget the covenant of thy fathers which he sware unto them. For ask now of the days that are past, which were before thee, since the day that God created man upon the earth, and ask from the one side of heaven unto the other, whether there hath been

any such thing as this great thing is, or hath been heard like it? Did ever people hear the voice of God speaking out of the midst of the fire, as thou hast heard, and live? Or hath God assayed to go and take him a nation from the midst of another nation, by temptations, by signs, and by wonders, and by war, and by a mighty hand, and by a stretched out arm, and by great terrors, according to all that the LORD your God did for you in Egypt before your eyes? Unto thee it was shewed, that thou mightest know that the LORD he is God; there is none else beside him. Out of heaven he made thee to hear his voice, that he might instruct thee: and upon earth he shewed thee his great fire; and thou heardest his words out of the midst of the fire. And because he loved thy fathers, therefore he chose their seed after them, and brought thee out in his sight with his mighty power out of Egypt; to drive out nations from before thee greater and mightier than thou art, to bring thee in, to give thee their land for an inheritance, as it is this day. Know therefore this day, and consider it in thine heart, that the LORD he is God in heaven above, and upon the earth beneath: there is none else. Thou shalt keep therefore his statutes, and his commandments, which I command thee this day, that it may go well with thee, and with thy children after thee, and that thou mayest prolong thy days upon the earth, which the LORD thy God giveth thee, for ever.

2nd LESSON FOR MORNING.

Matthew xviii.

AT the same time came these disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven? And Jesus called a little child unto him, and set him in the midst of them, and said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. And whoso shall receive one such little child in my name receiveth me. But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea.

Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh! Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire. And if thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire. Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven. For the Son of man

is come to save that which was lost. How think ye? if a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray? And if so be that he find it, verily I say unto you, he rejoiceth more of that *sheep*, than of the ninety and nine which went not astray. Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.

Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican. Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven. Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them.

Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith unto him, I say not unto thee, Until seven

times: but, Until seventy times seven.

Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants. And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents. But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made. The servant therefore fell down, and worshipped him, saying, Lord, have patience with me, and I will pay thee all. Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt. But the same servant went out, and found one of his fellow-servants, which owed him an hundred pence: and he laid hands on him, and took him by the throat, saying, Pay me that thou owest. And his fellow-servant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all. And he would not: but went and cast him into prison, till he should pay the debt. So when his fellow-servants saw what was done, they were very sorry, and came and told unto their lord all that was done. Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me: shouldest not thou also have had compassion on thy fellow-servant, even as I had pity on thee? And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him. So

likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

1st LESSON FOR EVENING.

Deuteronomy v.

AND Moses called all Israel, and said unto them, Hear, O Israel, the statutes and judgments which I speak in your ears this day, that ye may learn them, and keep, and do them. The LORD our God made a covenant with us in Horeb. The LORD made not this covenant with our fathers, but with us, *even us*, who *are* all of us here alive this day. The LORD talked with you face to face in the mount out of the midst of the fire, (I stood between the LORD and you at that time, to shew you the word of the LORD: for ye were afraid by reason of the fire, and went not up into the mount;) saying,

I am the LORD thy God, which brought thee out of the land of Egypt, from the house of bondage. Thou shalt have none other gods before me. Thou shalt not make thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the waters beneath the earth: thou shalt not bow down thyself unto them, nor serve them: for I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me, and showing mercy unto thousands of them that love me and keep my commandments. Thou shalt not take the name of the LORD thy God

in vain: for the LORD will not hold *him* guiltless that taketh his name in vain. Keep the sabbath day to sanctify it, as the LORD thy God hath commanded thee. Six days thou shalt labour, and do all thy work: but the seventh day is the sabbath of the LORD thy God: *in it* thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy manservant, nor thy maidservant, nor thine ox, nor thine ass, nor any of thy cattle, nor thy stranger that is within thy gates; that thy manservant and thy maidservant may rest as well as thou. And remember that thou wast a servant in the land of Egypt, and that the LORD thy God brought thee out thence through a mighty hand and by a stretched out arm: therefore the LORD thy God commanded thee to keep the sabbath day.

Honour thy father and thy mother, as the LORD thy God hath commanded thee; that thy days may be prolonged, and that it may go well with thee, in the land which the LORD thy God giveth thee. Thou shalt not kill. Neither shalt thou commit adultery. Neither shalt thou steal. Neither shalt thou bear false witness against thy neighbour. Neither shalt thou desire thy neighbour's wife, neither shalt thou covet thy neighbour's house, his field, or his manservant, or his maidservant, his ox, or his ass, or any thing that is thy neighbour's.

These words the LORD spake unto all your assembly in the mount out of the midst of the fire, of the cloud, and of the thick darkness, with a great

voice : and he added no more. And he wrote them in two tables of stone, and delivered them unto me. And it came to pass, when ye heard the voice out of the midst of the darkness, (for the mountain did burn with fire,) that ye came near unto me, *even* all the heads of your tribes, and your elders ; and ye said, Behold, the LORD our God hath showed us his glory and his greatness, and we have heard his voice out of the midst of the fire : we have seen this day that God doth talk with man, and he liveth. Now therefore why should we die ? for this great fire will consume us : if we hear the voice of the LORD our God any more, then we shall die. For who *is there* of all flesh, that hath heard the voice of the living God speaking out of the midst of the fire, as we *have*, and lived ? Go thou near, and hear all that the LORD our God shall say : and speak thou unto us all that the LORD our God shall speak unto thee ; and we will hear *it*, and do *it*. And the LORD heard the voice of your words, when ye spake unto me ; and the LORD said unto me, I have heard the voice of the words of this people, which they have spoken unto thee : they have well said all that they have spoken. O that there were such an heart in them, that they would fear me, and keep all my commandments always, that it might be well with them, and with their children for ever ! Go say to them, Get you into your tents again. But as for thee, stand thou here by me, and I will speak unto thee all the command-

ments, and the statutes, and the judgments, which thou shalt teach them, that they may do *them* in the land which I give them to possess it. Ye shall observe to do therefore as the LORD your God hath commanded you : ye shall not turn aside to the right hand or to the left. Ye shall walk in all the ways which the LORD your God hath commanded you, that ye may live, and *that it may be well with you*, and *that ye may prolong your days* in the land which ye shall possess.

2nd LESSON FOR EVENING.

James iii.

MY brethren, be not many masters, knowing that we shall receive the greater condemnation. For in many things we offend all. If any man offend not in word, the same *is* a perfect man, *and* able also to bridle the whole body. Behold, we put bits in the horses' mouths, that they may obey us ; and we turn about their whole body. Behold also the ships, which though *they be* so great, and *are* driven of fierce winds, yet are they turned about with a very small helm, whithersoever the governor listeth. Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth ! And the tongue *is* a fire, a world of iniquity : so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature ; and it is set on fire of hell. For every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of

mankind: but the tongue can no man tame; *it is* an unruly evil, full of deadly poison. Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God. Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be. Doth a fountain send forth at the same place sweet *water* and bitter? Can the fig tree, my brethren, bear olive berries? either a vine, figs? so *can* no fountain both yield salt water and fresh. Who *is* a wise man and endued with knowledge among you? let him show out of a good conversation his works with meekness of wisdom. But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth. This wisdom descendeth not from above, but *is* earthly, sensual, devilish. For where envying and strife *is*, there *is* confusion and every evil work. But the wisdom that is from above is first pure, then peaceable, gentle, *and* easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace.

The Twelfth Sunday after Trinity.

1st LESSON FOR MORNING.

Deuteronomy vi.

NOW *these are* the commandments, the statutes, and the judgments, which the LORD your God commanded to teach you, that ye might do *them* in the land whither ye

go to possess it: that thou mightest fear the LORD thy God, to keep all his statutes and his commandments, which I command thee, thou, and thy son, and thy son's son, all the days of thy life; and that thy days may be prolonged.

Hear therefore, O Israel, and observe to do *it*; that it may be well with thee, and that ye may increase mightily, as the LORD God of thy fathers hath promised thee, in the land that floweth with milk and honey. Hear, O Israel: The LORD our God *is* one LORD: and thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and thou shalt have them for frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates. And it shall be, when the LORD thy God shall have brought thee into the land which he swore unto thy fathers, to Abraham, to Isaac, and to Jacob, to give thee great and goodly cities which thou buildedst not, and houses full of all good *things* which thou filledst not, and wells digged, which thou diggedst not, vineyards and olive trees, which thou plantedst not, when thou shalt have eaten and be full; *then* beware lest thou forget the LORD, which brought thee forth out of t

land of Egypt, from the house of bondage. Thou shalt fear the LORD thy God, and serve him, and shalt swear by his name. Ye shall not go after other gods, of the gods of the people which *are* round about you; (for the LORD thy God is a jealous God among you) lest the anger of the LORD thy God be kindled against thee, and destroy thee from off the face of the earth.

Ye shall not tempt the LORD your God, as ye tempted *him* in Massah. Ye shall diligently keep the commandments of the LORD your God, and his testimonies, and his statutes, which he hath commanded thee. And thou shalt do *that which is* right and good in the sight of the LORD: that it may be well with thee, and that thou mayest go in and possess the good land which the LORD swore unto thy fathers, to cast out all thine enemies from before thee, as the LORD hath spoken. *And* when thy son asketh thee in time to come, saying, What *mean* the testimonies, and the statutes, and the judgments, which the LORD our God hath commanded you? Then thou shalt say unto thy son, We were Pharaoh's bondmen in Egypt: and the LORD brought us out of Egypt with a mighty hand: and he LORD shewed signs and wonders, great and sore, upon Egypt, upon Pharaoh, and upon all his household, before our eyes: and he brought us out from thence, that he might bring us in, to give us the land which he swore unto our fathers. And the LORD commanded us to do all these statutes, to fear the LORD our God, for our good always, that he might preserve

us alive, as *it is* at this day. And it shall be our righteousness, if we observe to do all these commandments before the LORD our God, as he hath commanded us.

2nd LESSON FOR MORNING.

Matthew xx.

FOR the kingdom of heaven is like unto a man *that is* an housholder, which went out early in the morning to hire labourers into his vineyard. And when he had agreed with the labourers for a penny a day, he sent them into his vineyard. And he went out about the third hour, and saw others standing idle in the marketplace, and said unto them; Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way. Again he went out about the sixth and ninth hour, and did likewise. And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle? They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard; and whatsoever is right, *that* shall ye receive. So when even was come, the lord of the vineyard saith unto his steward, Call the labourers, and give them *their* hire, beginning from the last unto the first. And when they came that *were hired* about the eleventh hour, they received every man a penny. But when the first came, they supposed that they should have received more; and they likewise received every man a penny. And when they had received *it*, they murmured against the good man of the house, saying, These last have

wrought *but* one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day. But he answered one of them, and said, Friend, I do thee no wrong: didst not thou agree with me for a penny? Take *that* thine *is*, and go thy way: I will give unto this last, even as unto thee. Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good? So the last shall be first, and the first last: for many be called, but few chosen.

And Jesus going up to Jerusalem took the twelve disciples apart in the way, and said unto them, Behold, we go up to Jerusalem: and the Son of man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn him to death, and shall deliver him to the Gentiles to mock, and to scourge, and to crucify *him*: and the third day he shall rise again.

Then came to him the mother of Zebedee's children with her sons, worshipping *him*, and desiring a certain thing of him. And he said unto her, What wilt thou? She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom. But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, We are able. And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit

on my right hand, and on my left, is not mine to give, but it *shall be given to them* for whom it is prepared of my Father. And when the ten heard *it*, they were moved with indignation against the two brethren. But Jesus called them *unto him*, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you: but whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant: even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many. And as they departed from Jericho, a great multitude followed him.

And, behold, two blind men sitting by the way side, when they heard that Jesus passed by, cried out, saying, Have mercy on us, O Lord, *thou* son of David. And the multitude rebuked them, because they should hold their peace: but they cried the more, saying, Have mercy on us, O Lord, *thou* son of David. And Jesus stood still, and called them, and said, What will ye that I shall do unto you? They say unto him, Lord, that our eyes may be opened. Jesus had compassion on *them*, and touched their eyes: and immediately their eyes received sight, and they followed him.

1st LESSON FOR EVENING

Deuteronomy vii.

WHEN the LORD thy God shall bring thee into a land whither thou goest to possess it, and hath cast out man

nations before thee, the Hittites, and the Gergashites, and the Amorites, and the Canaanites, and the Perizzites, and the Hivites, and the Jebusites, seven nations greater and mightier than thou; and when the LORD thy God shall deliver them before thee; thou shalt smite them, *and* utterly destroy them; thou shalt make no covenant with them, nor show mercy unto them: neither shalt thou make marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son. For they will turn away thy son from following me, that they may serve other gods: so will the anger of the LORD be kindled against you, and destroy thee suddenly. But thus shall ye deal with them; ye shall destroy their altars, and break down their images, and cut down their groves, and burn their graven images with fire. For thou *art* an holy people unto the LORD thy God: the LORD thy God hath chosen thee to be a special people unto himself, above all people that *are* upon the face of the earth. The LORD did not set his love upon you, nor choose you, because ye were more in number than any people; for ye *were* the fewest of all people: but because the LORD loved you, and because he would keep the oath which he had sworn unto your fathers, hath the LORD brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh king of Egypt. Know therefore that the LORD thy God, he *is* God, the faithful God, which keepeth covenant and mercy with them that love

him and keep his commandments to a thousand generations; and repayeth them that hate him to their face, to destroy them: he will not be slack to him that hateth him, he will repay him to his face. Thou shalt therefore keep the commandments and the statutes, and the judgments, which I command thee this day, to do them.

Wherefore it shall come to pass, if ye hearken to these judgments, and keep, and do them, that the LORD thy God shall keep unto thee the covenant and the mercy which he swore unto thy fathers: and he will love thee, and bless thee, and multiply thee: he will also bless the fruit of thy womb, and the fruit of thy land, thy corn, and thy wine, and thine oil, the increase of thy kine, and the flocks of thy sheep, in the land which he swore unto thy fathers to give thee. Thou shalt be blessed above all people: there shall not be male or female barren among you, or among your cattle. And the LORD will take away from thee all sickness, and will put none of the evil diseases of Egypt, which thou knowest, upon thee; but will lay them upon all *them* that hate thee. And thou shalt consume all the people which the LORD thy God shall deliver thee; thine eye shall have no pity upon them: neither shalt thou serve their gods; for that *will be* a snare unto thee. If thou shalt say in thine heart, These nations *are* more than I: how can I dispossess them? Thou shalt not be afraid of them: *but* shalt well remember what the LORD thy God did unto Pharaoh, and unto all

Egypt; the great temptations which thine eyes saw, and the signs, and the wonders, and the mighty hand, and the stretched out arm, whereby the LORD thy God brought thee out: so shall the LORD thy God do unto all the people of whom thou art afraid. Moreover the LORD thy God will send the hornet among them, until they that are left, and hide themselves from thee, be destroyed. Thou shalt not be affrighted at them: for the LORD thy God is among you, a mighty God and terrible. And the LORD thy God will put out those nations before thee by little and little: thou mayest not consume them at once, lest the beast of the field increase upon thee. But the LORD thy God shall deliver them unto thee, and shall destroy them with a mighty destruction, until they be destroyed. And he shall deliver their kings into thine hand, and thou shalt destroy their name from under heaven: there shall no man be able to stand before thee, until thou have destroyed them. The graven images of their gods shall ye burn with fire: thou shalt not desire the silver or gold *that is* on them, nor take *it* unto thee, lest thou be snared therein: for it is an abomination to the LORD thy God. Neither shalt thou bring an abomination into thine house, lest thou be a cursed thing like it: *but* thou shalt utterly detest it, and thou shalt utterly abhor it; for it is a cursed thing.

2nd LESSON FOR EVENING.

James iv.

FROM whence come wars and fightings among you?

come they not hence, *even* of your lusts that war in your members? Ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not. Ye ask, and receive not, because ye ask amiss, that ye may consume *it* upon your lusts. Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God. Do ye think that the scripture saith in vain, The spirit that dwelleth in us lusteth to envy? but he giveth more grace. Wherefore he saith, God resisteth the proud, but giveth grace unto the humble. Submit yourselves therefore to God. Resist the devil, and he will flee from you. Draw nigh to God, and he will draw nigh to you. Cleanse *your* hands, ye sinners; and purify *your* hearts, ye double minded. Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and *your* joy to heaviness. Humble yourselves in the sight of the Lord, and he shall lift you up. Speak not evil one of another, brethren. He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law: but thou judge the law, thou art not a doer of the law, but a judge. There is one lawgiver who is able to save and to destroy: who art thou that judgest another? Go to now, I that say, To day or to morrow we will go into such a city, and continue there a year, and buy and sell, and get gain: where ye know not what shall be

the morrow. For what *is* your life? It is even a vapour, that appeareth for a little time, and then vanisheth away. For that ye *ought* to say, If the Lord will, we shall live, and do this, or that. But now ye rejoice in your boastings: all such rejoicing is evil. Therefore to him that knoweth to do good, and doeth *it* not, to him it is sin.

The Thirteenth Sunday after Trinity.

1st LESSON FOR MORNING.

Deuteronomy viii.

ALL the commandments which I command thee this day shall ye observe to do, that ye may live, and multiply, and go in and possess the land which the LORD sware unto your fathers. And thou shalt remember all the way which the LORD thy God led thee these forty years in the wilderness, to humble thee, *and* to prove thee, to know what *was* in thine heart, whether thou wouldest keep his commandments, or no. And he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that he might make thee know that man doth not live by bread only, but by every *word* that proceedeth out of the mouth of the LORD doth man live. Thy raiment waxed not old upon thee, neither did thy foot swell, these forty years. Thou shalt also consider in thine heart, that, as a man chasteneth his son, so the LORD thy God chasteneth thee. Therefore thou shalt keep the commandments of the LORD thy God, to walk in his

ways, and to fear him. For the LORD thy God bringeth thee into a good land, a land of brooks of waters, of fountains and depths that spring out of valleys and hills; a land of wheat, and barley, and vines, and fig trees, and pomegranates; a land of oil olive, and honey; a land wherein thou shalt eat bread without scarceness, thou shalt not lack any *thing* in it: a land whose stones *are* iron, and out of whose hills thou mayest dig brass. When thou hast eaten and art full, then thou shalt bless the LORD thy God for the good land which he hath given thee. Beware that thou forget not the LORD thy God, in not keeping his commandments, and his judgments, and his statutes, which I command thee this day: lest *when* thou hast eaten and art full, and hast built goodly houses, and dwelt *therein*; and *when* thy herds and thy flocks multiply, and thy silver and thy gold is multiplied, and all that thou hast is multiplied; then thine heart be lifted up, and thou forget the LORD thy God, which brought thee forth out of the land of Egypt, from the house of bondage; who led thee through that great and terrible wilderness, *wherein were* fiery serpents, and scorpions, and drought, where *there was* no water; who brought thee forth water out of the rock of flint; who fed thee in the wilderness with manna, which thy fathers knew not, that he might humble thee, and that he might prove thee, to do thee good at thy latter end; and thou say in thine heart, My power and the might of *mine* hand hath

gotten me this wealth. But thou shalt remember the LORD thy God: for *it is* he that giveth thee power to get wealth, that he may establish his covenant which he sware unto thy fathers, as *it is* this day. And it shall be, if thou do at all forget the LORD thy God, and walk after other gods, and serve them, and worship them, I testify against you this day that ye shall surely perish. As the nations which the LORD destroyeth before your face, so shall ye perish; because ye would not be obedient unto the voice of the LORD your God.

2nd LESSON FOR MORNING.

Matthew xxi.

THEN spake Jesus to the multitude, and to his disciples, saying, The scribes and the Pharisees sit in Moses' seat: all therefore whatsoever they bid you observe, *that* observe and do; but do not ye after their works: for they say, and do not. For they bind heavy burdens and grievous to be borne, and lay *them* on men's shoulders; but they *themselves* will not move them with one of their fingers. But all their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments, and love the uppermost rooms at feasts, and the chief seats in the synagogues, and greetings in the markets, and to be called of men, Rabbi, Rabbi. But be not ye called Rabbi: for one is your Master, *even* Christ; and all ye are brethren. And call no *man* your father upon the earth: for one is your Father, which is in heaven. Neither be ye called masters: for one is

your Master, *even* Christ. But he that is greatest among you shall be your servant. And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted.

But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in *yourselves*, neither suffer ye them that are entering to go in. Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayers: therefore ye shall receive the greater damnation. Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more than a child of hell than yourselves. Woe unto you, *ye* blind guides which say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor! *Ye* fools and blind: for whether is greater, the gold, or the temple that sanctifieth the gold? And, Whosoever shall swear by the altar, it is nothing; but whosoever sweareth by the gift that is upon it, he is guilty. *Ye* fools and blind: for whether is greater, the gift, or the altar that sanctifieth the gift? Whoso therefore shall swear by the altar, sweareth by it, and by all things thereon. And whoso shall swear by the temple, sweareth by it, and by him that dwelleth therein. And he that shall swear by heaven sweareth by the throne of God, and by him that sitteth thereon. Woe unto you, scribes and Pharisees, hypocrites! for ye pay

tithe of mint and anise and cummin, and have omitted the weightier *matters* of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone. *Ye* blind guides, which strain at a gnat, and swallow a camel. Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess. *Thou* blind Pharisee, cleanse first that *which* is within the cup and platter, that the outside of them may be clean also. Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead *men's* bones, and of all uncleanness. Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity. Woe unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous, and say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets. Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets. Fill ye up then the measure of your fathers. *Ye* serpents, *ye* generation of vipers, how can ye escape the damnation of hell?

Wherefore, behold, I send unto you prophets, and wise men, and scribes: and *some* of them ye shall kill and crucify; and *some* of them shall ye

scourge in your synagogues, and persecute *them* from city to city: that upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar. Verily I say unto you, All these things shall come upon this generation. O Jerusalem, Jerusalem, *thou* that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under *her* wings, and ye would not! Behold, your house is left unto you desolate. For I say unto you, ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.

1st LESSON FOR EVENING.

Deuteronomy ix.

HEAR, O Israel: Thou *art* to pass over Jordan this day, to go in to possess nations greater and mightier than thyself, cities great and fenced up to heaven, A people great and tall, the children of the Anakims, whom thou knowest, and of whom thou hast heard *say*, Who can stand before the children of Anak! Understand therefore this day, that the LORD thy God is he which goeth over before thee; as a consuming fire he shall destroy them, and he shall bring them down before thy face: so shalt thou drive them out, and destroy them quickly, as the LORD hath said unto thee. Speak not thou in thine heart, after that the LORD thy God hath

cast them out from before thee, saying, For my righteousness the LORD hath brought me in to possess this land : but for the wickedness of these nations the LORD doth drive them out from before thee. Not for thy righteousness, or for the uprightness of thine heart, dost thou go to possess their land : but for the wickedness of these nations the LORD thy God doth drive them out from before thee, and that he may perform the word which the LORD sware unto thy fathers, Abraham, Isaac, and Jacob. Understand therefore, that the LORD thy God giveth thee not this good land to possess it for thy righteousness ; for thou *art* a stiff-necked people.

Remember, *and* forget not, how thou provokedst the LORD thy God to wrath in the wilderness : from the day that thou didst depart out of the land of Egypt, until ye came unto this place, ye have been rebellious against the LORD. Also in Horeb ye provoked the LORD to wrath, so that the LORD was angry with you to have destroyed you. When I was gone up into the mount to receive the tables of stone, *even* the tables of the covenant which the LORD made with you, then I abode in the mount forty days and forty nights, I neither did eat bread nor drink water : and the LORD delivered unto me two tables of stone written with the finger of God ; and on them *was written* according to all the words, which the LORD spake with you in the mount out of the midst of the fire in the day of the assembly. And it came to pass at the end of forty days and forty nights,

that the LORD gave me the two tables of stone, *even* the tables of the covenant. And the LORD said unto me, Arise, get thee down quickly from hence ; for thy people which thou hast brought forth out of Egypt have corrupted *themselves* ; they are quickly turned aside out of the way which I commanded them ; they have made them a molten image. Furthermore the LORD spake unto me, saying, I have seen this people, and, behold, it is a stiff-necked people : let me alone, that I may destroy them, and blot out their name from under heaven : and I will make of thee a nation mightier and greater than they. So I turned and came down from the mount, and the mount burned with fire : and the two tables of the covenant *were* in my two hands. And I looked, and, behold, ye had sinned against the LORD your God, *and* had made you a molten calf : ye had turned aside quickly out of the way which the LORD had commanded you. And I took the two tables, and cast them out of my two hands, and brake them before your eyes. And I fell down before the LORD, as at the first, forty days and forty nights : I did neither eat bread, nor drink water, because of all your sins which ye sinned, in doing wickedly in the sight of the LORD, to provoke him to anger. For I was afraid of the anger and hot displeasure, wherewith the LORD was wroth against you to destroy you. But the LORD hearkened unto me at that time also. And the LORD was very angry with Aaron to have destroyed him : and I prayed for Aaron also

the same time. And I took your sin, the calf which ye had made, and burnt it with fire, and stamped it, *and ground it very small, even until it was as small as dust*: and I cast the dust thereof into the brook that descended out of the mount. And at Taberah, and at Massah, and at Kibroth-hattaavah, ye provoked the LORD to wrath. Likewise when the LORD sent you from Kadesh-barnea, saying, Go up and possess the land which I have given you; then ye rebelled against the commandment of the LORD your God, and ye believed him not, nor hearkened to his voice. Ye have been rebellious against the LORD from the day that I knew you. Thus I fell down before the LORD forty days and forty nights, as I fell down *at the first*: because the LORD had said he would destroy you. I prayed therefore unto the LORD, and said, O Lord GOD, destroy not thy people and thine inheritance, which thou hast redeemed through thy greatness, which thou hast brought forth out of Egypt with a mighty hand. Remember thy servants, Abraham, Isaac, and Jacob; look not unto the stubbornness of this people, nor to their wickedness, nor to their sin: lest the land whence thou broughtest us out say, Because the LORD was not able to bring them into the land which he promised them, and because he hated them, he hath brought them out to lay them in the wilderness. Yet they *are* thy people and thine inheritance, which thou broughtest out by thy mighty power and by thy stretched out arm.

2nd LESSON FOR EVENING.

James v.

GO to now, *ye rich men*, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days. Behold, the hire of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of sabaoth. Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter. Ye have condemned *and killed the just*; and he doth not resist you. Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh. Grudge not one against another, brethren, lest ye be condemned: behold, the judge standeth before the door. Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience. Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy.

But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath : but let your yea be yea ; and *your* nay, nay ; lest ye fall into condemnation. Is any among you afflicted ? let him pray. Is any merry ? let him sing psalms. Is any sick among you ? let him call for the elders of the church ; and let them pray over him, anointing him with oil in the name of the Lord : and the prayer of faith shall save the sick, and the Lord shall raise him up ; and if he have committed sins, they shall be forgiven him. Confess *your* faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much. Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain : and it rained not on the earth by the space of three years and six months. And he prayed again, and the heaven gave rain, and the earth brought forth her fruit. Brethren, if any of you do err from the truth, and one convert him ; let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins.

The Fourteenth Sunday after Trinity.

1st LESSON FOR MORNING.

Deuteronomy xxxiii.

AND this is the blessing, wherewith Moses the man of God blessed the children of Israel before his death. And he said, The LORD came from Si-

nai, and rose up from Seir unto them ; he shined forth from mount Paran, and he came with ten thousands of saints : from his right hand *went* a fiery law for them. Yea, he loved the people ; all his saints are in thy hand : and they sat down at thy feet ; *every one* shall receive of thy words. Moses commanded us a law, *even* the inheritance of the congregation of Jacob. And he was king in Jeshurun, when the heads of the people and the tribes of Israel were gathered together.

Let Reuben live, and not die ; and let *not* his men be few.

And this is the blessing of Judah : and he said, Hear, LORD, the voice of Judah, and bring him unto his people : let his hands be sufficient for him, and be thou an help to him from his enemies.

And of Levi he said, Let thy Thummim and thy Urim be with thy holy one, whom thou didst prove at Massah, and with whom thou didst strive at the waters of Meribah ; who said unto his father and to his mother, I have not seen him, neither did he acknowledge his brethren, nor knew his own children : for they have observed thy word, and kept thy covenant. They shall teach thy judgments, and Israel thy law : they shall put incense before thee, and whole burnt sacrifice upon thine altar. Bless, LORD, his substance, and accept the work of his hands : smite through the loins of them that rise against him, and of them that hate him, that they not again.

And of Benjamin he said

The beloved of the LORD shall dwell in safety by him; *and the Lord shall cover him all the day long, and he shall dwell between his shoulders.*

And of Joseph he said, Blessed of the LORD *be* his land, for the precious things of heaven, for the dew, and for the deep that coucheth beneath, and for the precious fruits brought forth by the sun, and for the precious things put forth by the moon, and for the chief things of the ancient mountains, and for the precious things of the lasting hills, and for the precious things of the earth and fulness thereof, and for the good will of him that dwelt in the bush: let the blessing come upon the head of Joseph, and upon the top of the head of him that was separated from his brethren. His glory is like the firstling of his bullock, and his horns are like the horns of unicorns: with them he shall push the people together to the ends of the earth: and they are the ten thousands of Ephraim, and they are the thousands of Manasseh.

And of Zebulun he said, Rejoice, Zebulun, in thy going out; and, Issachar, in thy tents. They shall call the people unto the mountain; there they shall offer sacrifices of righteousness: for they shall suck of the abundance of the seas, and of treasures hid in the sand.

And of Gad he said, Blessed be he that enlargeth Gad: he dwelleth as a lion, and teareth the arm with the crown of the head. And he provided the first part for himself, because here, in a portion of the law-giver, was he seated; and he came with the heads of the

people, he executed the justice of the LORD, and his judgments with Israel.

And of Dan he said, Dan is a lion's whelp: he shall leap from Bashan.

And of Naphtali he said, O Naphtali, satisfied with favour, and full with the blessing of the LORD: possess thou the west and the south.

And of Asher he said, Let Asher be blessed with children; let him be acceptable to his brethren, and let him dip his foot in oil. Thy shoes shall be iron and brass; and as thy days, so shall thy strength be.

There is none like unto the God of Jeshurun, who rideth upon the heaven in thy help, and in his excellency on the sky. The eternal God is thy refuge, and underneath are the everlasting arms: and he shall thrust out the enemy from before thee; and shall say, Destroy them. Israel then shall dwell in safety alone: the fountain of Jacob shall be upon a land of corn and wine; also his heavens shall drop down dew. Happy art thou, O Israel: who is like unto thee, O people saved by the LORD, the shield of thy help, and who is the sword of thy excellency! and thine enemies shall be found liars unto thee; and thou shalt tread upon their high places.

2nd LESSON FOR MORNING.

Matthew xxv.

THEN shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five were foolish. They that were foolish took their lamps, and took no

oil with them: but the wise took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil; for our lamps are gone out. But the wise answered, saying, *Not so*; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves. And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut. Afterward came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not. Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.

For the kingdom of heaven is as a man travelling into a far country, who called his own servants, and delivered unto them his goods. And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey. Then he that had received the five talents went and traded with the same, and made *them* other five talents. And likewise he that *had received* two, he also gained other two. But he that had received one went and digged in the earth, and hid his lord's money. After a long time the lord of those servants cometh, and reckoneth with them. And so he that had received five ta-

lents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold, I have gained beside them five talents more. His lord said unto him, Well done, *thou* good and faithful servant: *thou* hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. He also that had received two talents came and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents beside them. His lord said unto him, Well done, good and faithful servant: *thou* hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. Then he which had received the one talent came and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed: and I was afraid, and went and hid thy talent in the earth: lo, *there* thou hast *that is* thine. His lord answered and said unto him, *Thou* wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed: thou oughtest therefore to have put my money to the exchangers, and *then* at my coming I should have received mine own with usury. Take therefore the talent from him, and give *it* unto him which hath ten talents. For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath. And cast the unprofitable servant into outer darkness: there shall

be weeping and gnashing of teeth.

When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: and he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done *it* unto one of the least of these my brethren, ye have done *it* unto me. Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: for I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in

prison, and ye visited me not. Then shall they also answer him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did *it* not to one of the least of these, ye did *it* not to me. And these shall go away into everlasting punishment: but the righteous into life eternal.

1st LESSON FOR EVENING.

Deuteronomy xxxiv.

AND Moses went up from the plains of Moab unto the mountain of Nebo, to the top of Pisgah, that *is* over against Jericho. And the LORD showed him all the land of Gilead, unto Dan, and all Naphtali, and the land of Ephraim, and Manasseh, and all the land of Judah, unto the utmost sea, and the south, and the plain of the valley of Jericho, the city of palm trees, unto Zoar. And the LORD said unto him, This *is* the land which I swore unto Abraham, unto Isaac, and unto Jacob, saying, I will give it unto thy seed: I have caused thee to see *it* with thine eyes, but thou shalt not go over thither.

So Moses the servant of the LORD died there in the land of Moab, according to the word of the LORD. And he buried him in a valley in the land of Moab, over against Beth-peor: but no man knoweth of his sepulchre unto this day.

And Moses *was* an hundred and twenty years old when he died: his eye was not dim, nor his natural force abated.

And the children of Israel

wept for Moses in the plains of Moab thirty days : so the days of weeping *and* mourning for Moses were ended.

And Joshua the son of Nun was full of the spirit of wisdom ; for Moses had laid his hands upon him : and the children of Israel hearkened unto him, and did as the LORD commanded Moses.

And there arose not a prophet since in Israel like unto Moses, whom the LORD knew face to face, in all the signs and the wonders, which the LORD sent him to do in the land of Egypt to Pharaoh, and to all his servants, and to all his land, and in all that mighty hand, and in all the great terror which Moses showed in the sight of all Israel.

2nd LESSON FOR EVENING.

I. Peter i.

P**PETER**, an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ : Grace unto you, and peace, be multiplied. Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time. Wherein ye greatly rejoice, though

now for a season, if need be, ye are in heaviness through manifold temptations : that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ : whom having not seen, ye love ; in whom, though now ye see *him* not, yet believing, ye rejoice with joy unspeakable and full of glory : receiving the end of your faith, *even* the salvation of *your* souls. Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace *that should come* unto you : searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven ; which things the angels desire to look into. Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ ; as obedient children, not fashioning yourselves according to the former lusts in your ignorance : but as he which hath called you is holy, so be ye holy in all manner of conversation ; because it is written, Be ye holy ; for I am holy. And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time on

your sojourning *here* in fear : forasmuch as ye know that ye were not redeemed with corruptible things, *as* silver and gold, from your vain conversation *received* by tradition from your fathers ; but with the precious blood of Christ, as of a lamb without blemish and without spot : who verily was foreordained before the foundation of the world, but was manifest in these last times for you, who by him do believe in God, that raised him up from the dead, and gave him glory ; that your faith and hope might be in God. Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, *see that ye* love one another with a pure heart fervently : being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever. For all flesh *is* as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away : but the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you.

The Fifteenth Sunday after Trinity.

1st LESSON FOR MORNING.

Joshua xxiii.

AND it came to pass a long time after that the LORD had given rest unto Israel from all their enemies round about, that Joshua waxed old and stricken in age. And Joshua called for all Israel, *and* for their

heads, and for their judges, and for their officers, and said unto them, I am old *and* stricken in age : and ye have seen all that the LORD your God hath done unto all these nations because of you ; for the LORD your God *is* he that hath fought for you. Behold, I have divided unto you by lot these nations that remain, to be an inheritance for your tribes, from Jordan, with all the nations that I have cut off, even unto the great sea westward. And the LORD your God, he shall expel them from before you, and drive them from out of your sight ; and ye shall possess their land, as the LORD your God hath promised unto you. Be ye therefore very courageous to keep and to do all that is written in the book of the law of Moses, that ye turn not aside therefrom *to* the right hand or *to* the left ; that ye come not among these nations, these that remain among you ; neither make mention of the name of their gods, nor cause to swear *by them*, neither serve them, nor bow yourselves unto them : but cleave unto the LORD your God, as ye have done unto this day. For the LORD hath driven out from before you great nations and strong : but *as for* you, no man hath been able to stand before you unto this day. One man of you shall chase a thousand : for the LORD your God, *he it is* that fighteth for you, as he hath promised you. Take good heed therefore unto yourselves, that ye love the LORD your God. Else if ye do in any wise go back, and cleave unto the remnant of these nations, *even* these that remain among you, and shall make marriages with

them, and go in unto them, and they to you: know for a certainty that the LORD your God will no more drive out *any* of these nations from before you; but they shall be snares and traps unto you, and scourges in your sides, and thorns in your eyes, until ye perish from off this good land which the LORD your God hath given you. And, behold, this day I *am* going the way of all the earth: and ye know in all your hearts and in all your souls, that not one thing hath failed of all the good things which the LORD your God spake concerning you; all are come to pass unto you, *and* not one thing hath failed thereof. Therefore it shall come to pass, *that* as all good things are come upon you, which the LORD your God promised you; so shall the LORD bring upon you all evil things, until he have destroyed you from off this good land which the LORD your God hath given you. When ye have transgressed the covenant of the LORD your God, which he commanded you, and have gone and served other gods, and bowed yourselves to them; then shall the anger of the LORD be kindled against you, and ye shall perish quickly from off the good land which he hath given unto you.

2nd LESSON FOR MORNING.

Mark iv.

AND he began again to teach by the sea side: and there was gathered unto him a great multitude, so that he entered into a ship, and sat in the sea; and the whole multitude was by the sea on the land. And he taught them many things by parables, and said unto

them in his doctrine, Hearken; Behold, there went out a sower to sow: and it came to pass, as he sowed, some fell by the way side, and the fowls of the air came and devoured it up. And some fell on stony ground, where it had not much earth; and immediately it sprang up, because it had no depth of earth: but when the sun was up, it was scorched; and because it had no root, it withered away. And some fell among thorns, and the thorns grew up, and choked it, and it yielded no fruit. And other fell on good ground, and did yield fruit that sprang up and increased; and brought forth, some thirty, and some sixty, and some an hundred. And he said unto them, He that hath ears to hear, let him hear. And when he was alone, they that were about him with the twelve asked of him the parable. And he said unto them, Unto you it is given to know the mystery of the kingdom of God: but unto them that are without, all *these* things are done in parables: that seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and *their* sins should be forgiven them. And he said unto them, Know ye not this parable? and how then will ye know all parables?

The sower soweth the word. And these are they by the way side, where the word is sown; but when they have heard, Satan cometh immediately, and taketh away the word that was sown in their hearts. And these are they likewise which are sown on stony ground; who, when they have heard the

word, immediately receive it with gladness; and have no root in themselves, and so endure but for a time: afterward, when affliction or persecution ariseth for the word's sake, immediately they are offended. And these are they which are sown among thorns; such as hear the word, and the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful. And these are they which are sown on good ground; such as hear the word, and receive it, and bring forth fruit, some thirtyfold, some sixty, and some an hundred.

And he said unto them, Is a candle brought to be put under a bushel, or under a bed? and not to be set on a candlestick? For there is nothing hid, which shall not be manifested; neither was any thing kept secret, but that it should come abroad. If any man have ears to hear, let him hear. And he said unto them, Take heed what ye hear: with what measure ye mete, it shall be measured to you: and unto you that hear shall more be given. For he that hath, to him shall be given: and he that hath not, from him shall be taken even that which he hath.

And he said, So is the kingdom of God, as if a man should cast seed into the ground; and should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how. For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear. But when the fruit is brought

forth, immediately he putteth in the sickle, because the harvest is come.

And he said, Whereunto shall we liken the kingdom of God? or with what comparison shall we compare it? *It is like a grain of mustard seed, which, when it is sown in the earth, is less than all the seeds that be in the earth: but when it is sown, it groweth up, and becometh greater than all herbs, and shooteth out great branches; so that the fowls of the air may lodge under the shadow of it.* And with many such parables spake he the word unto them, as they were able to hear it. But without a parable spake he not unto them: and when they were alone, he expounded all things to his disciples. And the same day, when the even was come, he saith unto them, Let us pass over unto the other side. And when they had sent away the multitude, they took him even as he was in the ship. And there were also with him other little ships. And there arose a great storm of wind, and the waves beat into the ship, so that it was now full. And he was in the hinder part of the ship, asleep on a pillow: and they awake him, and say unto him, Master, carest thou not that we perish? And he arose, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm. And he said unto them, Why are ye so fearful? how is it that ye have no faith? And they feared exceedingly, and said one to another, What manner of man is this, that even the wind and the sea obey him?

1st LESSON FOR EVENING.

Joshua xxiv.

AND Joshua gathered all the tribes of Israel to Shechem, and called for the elders of Israel, and for their heads, and for their judges, and for their officers; and they presented themselves before God. And Joshua said unto all the people, Thus saith the LORD God of Israel, Your fathers dwelt on the other side of the flood in old time, *even* Terah, the father of Abraham, and the father of Nachor: and they served other gods. And I took your father Abraham from the other side of the flood, and led him throughout all the land of Canaan, and multiplied his seed, and gave him Isaac. And I gave unto Isaac Jacob and Esau: and I gave unto Esau mount Seir, to possess it; but Jacob and his children went down into Egypt. I sent Moses also and Aaron, and I plagued Egypt, according to that which I did among them: and afterward I brought you out. And I brought your fathers out of Egypt: and ye came unto the sea; and the Egyptians pursued after your fathers with chariots and horsemen unto the Red sea. And when they cried unto the LORD, he put darkness between you and the Egyptians, and brought the sea upon them, and covered them; and your eyes have seen what I have done in Egypt: and ye dwelt in the wilderness a long season. And I brought you into the land of the Amorites, which dwelt on the other side Jordan; and they fought with you: and I gave them into your hand, that ye might possess their land; and I destroyed

them from before you. Then Balak the son of Zippor, king of Moab, arose and warred against Israel, and sent and called Balaam the son of Beor to curse you: but I would not hearken unto Balaam; therefore he blessed you still: so I delivered you out of his hand. And ye went over Jordan, and came unto Jericho: and the men of Jericho fought against you, the Amorites, and the Perizzites, and the Canaanites, and the Hittites, and the Girgashites, the Hivites, and the Jebusites; and I delivered them into your hand. And I sent the hornet before you, which drave them out from before you, *even* the two kings of the Amorites; *but* not with thy sword, nor with thy bow. And I have given you a land for which ye did not labour, and cities which ye built not, and ye dwell in them; of the vineyards and oliveyards which ye planted not do ye eat.

Now therefore fear the LORD, and serve him in sincerity and in truth: and put away the gods which your fathers served on the other side of the flood, and in Egypt: and serve ye the LORD. And if it seem evil unto you to serve the LORD, choose you this day whom ye will serve; whether the gods which your fathers served that *were* on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the LORD. And the people answered and said, God forbid that we should forsake the LORD, to serve other gods; for the LORD our God, he *it is* that brought us up and our fathers

out of the land of Egypt, from the house of bondage, and which did those great signs in our sight, and preserved us in all the way wherein we went, and among all the people through whom we passed : and the LORD drave out from before us all the people, even the Amorites which dwelt in the land : *therefore* will we also serve the LORD ; for he *is* our God. And Joshua said unto the people, Ye cannot serve the LORD : for he *is* an holy God ; he *is* a jealous God ; he will not forgive your transgressions nor your sins. If ye forsake the LORD, and serve strange gods, then he will turn and do you hurt, and consume you, after that he hath done you good. And the people said unto Joshua, Nay ; but we will serve the LORD. And Joshua said unto the people, Ye *are* witnesses against yourselves that ye have chosen you the LORD, to serve him. And they said, *We are* witnesses. Now therefore put away, *said he*, the strange gods which *are* among you, and incline your heart unto the LORD God of Israel. And the people said unto Joshua, The LORD our God will we serve, and his voice will we obey. So Joshua made a covenant with the people that day, and set them a statute and an ordinance in Shechem.

And Joshua wrote these words in the book of the law of God, and took a great stone, and set it up there under an oak, that *was* by the sanctuary of the LORD. And Joshua said unto all the people, Behold, this stone shall be a witness unto us ; for it hath heard all the words of the LORD which he spake unto

us : it shall be therefore a witness unto you, lest ye deny your God. So Joshua let the people depart, every man unto his inheritance.

And it came to pass after these things, that Joshua the son of Nun, the servant of the LORD, died, *being* an hundred and ten years old. And they buried him in the border of his inheritance in Timnath-serah, which *is* in mount Ephraim, on the north side of the hill of Gaash. And Israel served the LORD all the days of Joshua, and all the days of the elders that overlived Joshua, and which had known all the works of the LORD, that he had done for Israel.

And the bones of Joseph, which the children of Israel brought up out of Egypt, buried they in Shechem, in a parcel of ground which Jacob bought of the sons of Hamor the father of Shechem for an hundred pieces of silver : and it became the inheritance of the children of Joseph. And Eleazar the son of Aaron died ; and they buried him in a hill that *pertained* to Phinehas his son, which was given him in mount Ephraim.

2nd LESSON FOR EVENING.

I. Peter ii.

WHEREFORE laying aside all malice, and all guile, and all hypocrisies, and envies, and all evil speakings, as newborn babes, desire the sincere milk of the word, that ye may grow thereby : if so be ye have tasted that the Lord *is* gracious. To whom coming, *as unto* a living stone, disallowed indeed of men, but chosen of God, *and* precious, ye also, as lively stones, are

built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious : and he that believeth on him shall not be confounded. Unto you therefore which believe *he is* precious : but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, and a stone of stumbling, and a rock of offence, *even to them* which stumble at the word, being disobedient : whereunto also they were appointed. But ye *are* a chosen generation, a royal priesthood, an holy nation, a peculiar people ; that ye should show forth the praises of him who hath called you out of darkness into his marvellous light : which in time past *were* not a people, but *are* now the people of God : which had not obtained mercy, but now have obtained mercy. Dearly beloved, I beseech *you* as strangers and pilgrims, abstain from fleshly lusts, which war against the soul ; having your conversation honest among the Gentiles : that, whereas they speak against you as evildoers, they may by *your* good works, which they shall behold, glorify God in the day of visitation. Submit yourselves to every ordinance of man for the Lord's sake : whether it be to the king, as supreme ; or unto governors, as unto them that are sent by him for the punishment of evil doers, and for the praise of them that do well. For so is the will of God, that with well doing ye may put to silence the

ignorance of foolish men : as free, and not using *your* liberty for a cloke of maliciousness, but as the servants of God. Honour all *men*. Love the brotherhood. Fear God. Honour the king. Servants, *be* subject to *your* masters with all fear ; not only to the good and gentle, but also to the froward. For this *is* thankworthy, if a man for conscience toward God endure grief, suffering wrongfully. For what glory *is it*, if, when ye be buffeted for your faults, ye shall take it patiently ? but if, when ye do well, and suffer *for it*, ye take it patiently, this *is* acceptable with God. For even hereunto were ye called : because Christ also suffered for us, leaving us an example, that ye should follow his steps : who did no sin, neither was guile found in his mouth : who, when he was reviled, reviled not again ; when he suffered, he threatened not ; but committed *himself* to him that judgeth righteously : who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness : by whose stripes ye were healed. For ye were as sheep going astray ; but are now returned unto the Shepherd and Bishop of your souls.

The Sixteenth Sunday after Trinity.

1st LESSON FOR MORNING.

Judges iv.

AND the children of Israel again did evil in the sight of the LORD, when Ehud was dead. And the LORD sold them into the hand of Jabin king of Canaan, that reigned in Hazor ; the captain of whose host *was*

Sisera, which dwelt in Harosheth of the Gentiles. And the children of Israel cried unto the LORD : for he had nine hundred chariots of iron ; and twenty years he mightily oppressed the children of Israel.

And Deborah, a prophetess, the wife of Lapidoth, she judged Israel at that time. And she dwelt under the palm tree of Deborah between Ramah and Beth-el in mount Ephraim : and the children of Israel came up to her for judgment. And she sent and called Barak the son of Abinoam out of Kedesh-naphtali, and said unto him, Hath not the LORD God of Israel commanded, *saying*, Go and draw toward mount Tabor, and take with thee ten thousand men of the children of Naphtali and of the children of Zebulun ? And I will draw unto thee to the river Kishon Sisera, the captain of Jabin's army, with his chariots and his multitude ; and I will deliver him into thine hand. And Barak said unto her, If thou wilt go with me, then I will go : but if thou wilt not go with me, *then* I will not go. And she said, I will surely go with thee : notwithstanding the journey that thou takest shall not be for thine honour ; for the LORD shall sell Sisera into the hand of a woman. And Deborah arose, and went with Barak to Kedesh.

And Barak called Zebulun and Naphtali to Kedesh ; and he went up with ten thousand men at his feet : and Deborah went up with him. Now Heber the Kenite, *which was* of the children of Hobab the father in law of Moses, had severed himself from the Kenites, and

pitched his tent unto the plain of Zaanaim, which *is* by Kedesh. And they showed Sisera that Barak the son of Abinoam was gone up to mount Tabor. And Sisera gathered together all his chariots, *even* nine hundred chariots of iron, and all the people that *were* with him, from Harosheth of the Gentiles unto the river of Kishon. And Deborah said unto Barak, Up ; for this *is* the day in which the LORD hath delivered Sisera into thine hand : is not the LORD gone out before thee ? So Barak went down from mount Tabor, and ten thousand men after him. And the LORD discomfited Sisera, and all *his* chariots, and all *his* host, with the edge of the sword before Barak ; so that Sisera lighted down off *his* chariot, and fled away on his feet. But Barak pursued after the chariots, and after the host, unto Harosheth of the Gentiles : and all the host of Sisera fell upon the edge of the sword ; and there was not a man left. Howbeit Sisera fled away on his feet to the tent of Jael the wife of Heber the Kenite : for *there was* peace between Jabin the king of Hazor and the house of Heber the Kenite.

And Jael went out to meet Sisera, and said unto him, Turn in, my lord, turn in to me ; fear not. And when he had turned in unto her into the tent, she covered him with a mantle. And he said unto her, Give me, I pray thee, a little water to drink ; for I am thirsty. And she opened a bottle of milk, and gave him drink, and covered him. Again he said unto her, Stand in the door of the tent, and it shall be, when any man doth come and enquire of

thee, and say, Is there any man here? that thou shalt say, No. Then Jael Heber's wife took a nail of the tent, and took an hammer in her hand, and went softly unto him, and smote the nail into his temples, and fastened it into the ground: for he was fast asleep and weary. So he died. And, behold, as Barak pursued Sisera, Jael came out to meet him, and said unto him, Come, and I will show thee the man whom thou seekest. And when he came into her tent, behold, Sisera lay dead, and the nail *was* in his temples. So God subdued on that day Jabin the king of Canaan before the children of Israel. And the hand of the children of Israel prospered, and prevailed against Jabin the king of Canaan, until they had destroyed Jabin king of Canaan.

2nd LESSON FOR MORNING.

Mark xlii.

AND as he went out of the temple, one of his disciples saith unto him, Master, see what manner of stones and what buildings *are here!* And Jesus answering said unto him, Seest thou these great buildings? there shall not be left one stone upon another, that shall not be thrown down. And as he sat upon the mount of Olives over against the temple, Peter and James and John and Andrew asked him privately, Tell us, when shall these things be? and what *shall be* the sign when all these things shall be fulfilled? And Jesus answering them began to say, Take heed lest any man deceive you: for many shall come in my name, saying, I am Christ; and

shall deceive many. And when ye shall hear of wars and rumours of wars, be ye not troubled: for *such things* must needs be; but the end *shall not be yet*. For nation shall rise against nation, and kingdom against kingdom: and there shall be earthquakes in divers places, and there shall be famines and troubles: these *are* the beginnings of sorrows.

But take heed to yourselves: for they shall deliver you up to councils; and in the synagogues ye shall be beaten: and ye shall be brought before rulers and kings for my sake, for a testimony against them. And the gospel must first be published among all nations. But when they shall lead *you*, and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate: but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Ghost. Now the brother shall betray the brother to death, and the father the son; and children shall rise up against *their* parents, and shall cause them to be put to death. And ye shall be hated of all *men* for my name's sake: but he that shall endure unto the end, the same shall be saved.

But when ye shall see the abomination of desolation, spoken of by Daniel the prophet, standing where it ought not, (let him that readeth understand,) then let them that be in Judaea flee to the mountains: and let him that is on the housetop not go down into the house, neither enter *therein* to take any thing out of his

house: and let him that is in the field not turn back again for to take up his garment. But woe to them that are with child, and to them that give suck in those days! And pray ye that your flight be not in the winter. For *in* those days shall be affliction, such as was not from the beginning of the creation which God created unto this time, neither shall be. And except that the Lord had shortened those days, no flesh should be saved: but for the elect's sake, whom he hath chosen, he hath shortened the days. And then if any man shall say to you, Lo, here *is* Christ; or, lo, *he is* there; believe *him* not: for false Christs and false prophets shall rise, and shall show signs and wonders, to seduce, if *it were* possible, even the elect. But take ye heed: behold, I have foretold you all things.

But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light, and the stars of heaven shall fall, and the powers that are in heaven shall be shaken. And then shall they see the Son of man coming in the clouds with great power and glory. And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven. Now learn a parable of the fig tree; When her branch is yet tender, and putteth forth leaves, ye know that summer is near: so ye in like manner, when ye shall see these things come to pass, know that it is nigh, *even* at the doors. Verily I say unto you, that this generation shall not pass, till all these things be

done. Heaven and earth shall pass away: but my words shall not pass away.

But of that day and *that* hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father. Take ye heed, watch and pray: for ye know not when the time is. *For the Son of man is* as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch. Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrow, or in the morning: lest coming suddenly he find you sleeping. And what I say unto you I say unto all, Watch.

1st LESSON FOR EVENING.

Judges v.

THEN sang Deborah and Barak the son of Abinoam on that day, saying, Praise ye the LORD for the avenging of Israel, when the people willingly offered themselves. Hear, O ye kings; give ear, O ye princes; I, *even* I, will sing unto the LORD; I will sing praise to the LORD God of Israel. LORD, when thou wentest out of Seir, when thou marchedst out of the field of Edom, the earth trembled, and the heavens dropped, the clouds also dropped water. The mountains melted from before the LORD, *even* that Sinai from before the LORD God of Israel. In the days of Shamgar the son of Anath, in the days of Jael, the highways were unoccupied, and the travellers walked through byways. *The inha-*

bitants of the villages ceased, they ceased in Israel, until that I Deborah arose, that I arose a mother in Israel. They chose new gods; then *was* war in the gates: was there a shield or spear seen among forty thousand in Israel? My heart *is* toward the governors of Israel, that offered themselves willingly among the people. Bless ye the LORD. Speak, ye that ride on white asses, ye that sit in judgment, and walk by the way. *They that are delivered* from the noise of archers in the places of drawing water, there shall they rehearse the righteous acts of the LORD, *even* the righteous acts *toward the inhabitants* of his villages in Israel: then shall the people of the LORD go down to the gates. Awake, awake, Deborah: awake, awake, utter a song: arise, Barak, and lead thy captivity captive, thou son of Abinoam. Then he made him that remaineth have dominion over the nobles among the people: the LORD made me have dominion over the mighty. Out of Ephraim *was there* a root of them against Amalek; after thee, Benjamin, among thy people; out of Machir came down governors, and out of Zebulun they that handle the pen of the writer. And the princes of Issachar *were* with Deborah; even Issachar, and also Barak: he was sent on foot into the valley. For the divisions of Reuben *there were* great thoughts of heart. Why abodest thou among the sheepfolds, to hear the bleatings of the flocks? For the divisions of Reuben *there were* great searchings of heart. Gilead abode beyond Jordan: and why

did Dan remain in ships? Asher continued on the sea shore, and abode in his breaches. Zebulun and Naphtali *were* a people *that* jeoparded their lives unto the death in the high places of the field. The kings came *and* fought, then fought the kings of Canaan in Taanach by the waters of Megiddo; they took no gain of money. They fought from heaven; the stars in their courses fought against Sisera. The river of Kishon swept them away, that ancient river, the river Kishon. O my soul, thou hast trodden down strength. Then were the horse-hoofs broken by the means of the pransings, the pransings of their mighty ones. Curse ye Meroz, said the angel of the LORD, curse ye bitterly the inhabitants thereof; because they came not to the help of the LORD, to the help of the LORD against the mighty. Blessed above women shall Jael the wife of Heber the Kenite be, blessed shall she be above women in the tent. He asked water, *and* she gave *him* milk; she brought forth butter in a lordly dish. She put her hand to the nail, and her right hand to the workmen's hammer; and with the hammer she smote Sisera, she smote off his head, when she had pierced and stricken through his temples. At her feet he bowed, he fell, he lay down: at her feet he bowed, he fell: where he bowed, there he fell down dead. The mother of Sisera looked out at a window, and cried through the lattice, Why is his chariot *so* long in coming? why tarry the wheels of his chariots? Her wise ladies answered her, yea, she returned answer to

herself. Have they not sped ? have they *not* divided the prey ; to every man a damsel *or* two ; to Sisera a prey of divers colours, a prey of divers colours of needlework, of divers colours of needlework on both sides, *meet* for the necks of *them* that *take* the spoil ? So let all thine enemies perish, O LORD : but *let* them that love him *be* as the sun when he goeth forth in his might. And the land had rest forty years.

2nd LESSON FOR EVENING.

I. Peter iii.

LIKEWISE, ye wives, *be* in subjection to your own husbands ; that, if any obey not the word, they also may without the word be won by the conversation of the wives ; while they behold your chaste conversation *coupled* with fear. Whose adorning let it not be that outward *adorning* of plaiting the hair, and of wearing of gold, or of putting on of apparel ; but *let it be* the hidden man of the heart, in that which is not corruptible, *even the ornament* of a meek and quiet spirit, which is in the sight of God of great price. For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands : even as Sara obeyed Abraham, calling him lord : whose daughters ye are, as long as ye do well, and are not afraid with any amazement. Likewise, ye husbands, dwell with *them* according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life ; that your prayers be not hindered.

Finally, *be ye* all of one mind, having compassion one of another, love as brethren, *be* pitiful, *be* courteous : not rendering evil for evil, or railing for railing : but contrariwise blessing ; knowing that ye are thereunto called, that ye should inherit a blessing. For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile : let him eschew evil, and do good ; let him seek peace, and ensue it. For the eyes of the Lord *are* over the righteous, and his ears *are* open unto their prayers : but the face of the Lord *is* against them that do evil. And who *is* he that will harm you, if ye be followers of that which is good ? But and if ye suffer for righteousness' sake, happy *are ye* : and be not afraid of their terror, neither be troubled ; but sanctify the Lord God in your hearts : and *be* ready always to *give* an answer to every man that asketh you a reason of the hope that is in you with meekness and fear : having a good conscience ; that, whereas they speak evil of you, as of evil-doers, they may be ashamed that falsely accuse your good conversation in Christ. For *it is* better, if the will of God be so, that ye suffer for well doing, than for evil doing. For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit : by which also he went and preached unto the spirits in prison ; which sometime were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark

was a preparing, wherein few, that is, eight souls were saved by water. The like figure whereunto *even* baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God, (by the resurrection of Jesus Christ: who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him.

The Seventeenth Sunday after Trinity.

1st LESSON FOR MORNING.

I. Samuel xii.

AND Samuel said unto all Israel, Behold, I have hearkened unto your voice in all that ye said unto me, and have made a king over you. And now, behold, the king walketh before you: and I am old and gray-headed; and, behold, my sons *are* with you: and I have walked before you from my childhood unto this day. Behold, here I *am*: witness against me before the LORD, and before his anointed: whose ox have I taken? or whose ass have I taken? or whom have I defrauded? whom have I oppressed? or of whose hand have I received *any* bribe to blind mine eyes therewith? and I will restore it you. And they said, Thou hast not defrauded us, nor oppressed us, neither hast thou taken ought of any man's hand. And he said unto them, The LORD *is* witness against you, and his anointed *is* witness this day, that ye have not found ought in my hand. And they answered, *He is* witness.

And Samuel said unto the

people. *It is* the LORD that advanced Moses and Aaron, and that brought your fathers up out of the land of Egypt. Now therefore stand still, that I may reason with you before the LORD of all the righteous acts of the LORD, which he did to you and to your fathers. When Jacob was come into Egypt, and your fathers cried unto the LORD, then the LORD sent Moses and Aaron, which brought forth your fathers out of Egypt, and made them dwell in this place. And when they forgot the LORD their God, he sold them into the hand of Sisera, captain of the host of Habor, and into the hand of the Philistines, and into the hand of the king of Moab, and they fought against them. And they cried unto the LORD, and said, We have sinned, because we have forsaken the LORD, and have served Baalim and Ashtaroth: but now deliver us out of the hands of our enemies, and we will serve thee. And the LORD sent Jerubbaal, and Bedan, and Jephthah, and Samuel, and delivered you out of the hand of your enemies on every side, and ye dwelled safe. And when ye saw that Nahash the king of the children of Ammon came against you, ye said unto me, Nay; but a king shall reign over us: when the LORD your God *was* your king. Now therefore behold the king whom ye have chosen, *and* whom ye have desired: and, behold, the LORD hath set a king over you. If ye will fear the LORD, and serve him, and obey his voice, and not rebel against the commandment of the LORD, then shall both ye and also the king

that reigneth over you continue following the LORD your God : but if ye will not obey the voice of the LORD, but rebel against the commandment of the LORD, then shall the hand of the LORD be against you, as *it was* against your fathers.

Now therefore stand and see this great thing, which the LORD will do before your eyes. *Is it* not wheat harvest to day ? I will call unto the LORD, and he shall send thunder and rain ; that ye may perceive and see that your wickedness *is* great, which ye have done in the sight of the LORD, in asking you a king. So Samuel called unto the LORD ; and the LORD sent thunder and rain that day : and all the people greatly feared the LORD and Samuel. And all the people said unto Samuel, Pray for thy servants unto the LORD thy God, that we die not : for we have added unto all our sins *this* evil, to ask us a king.

And Samuel said unto the people, Fear not : ye have done all this wickedness : yet turn not aside from following the LORD, but serve the LORD with all your heart ; and turn ye not aside : for *then should ye go* after vain *things*, which cannot profit nor deliver ; for they *are* vain. For the LORD will not forsake his people for his great name's sake : because it hath pleased the LORD to make you his people. Moreover as for me, God forbid that I should sin against the LORD in ceasing to pray for you : but I will teach you the good and the right way : only fear the LORD, and serve him in truth with all your heart : for consider how great *things* he hath done for you. But if ye shall still do

wickedly, ye shall be consumed, both ye and your king.

2nd LESSON FOR MORNING.

Luke xiii.

THERE were present at that season some that told him of the Galilæans, whose blood Pilate had mingled with their sacrifices. And Jesus answering said unto them, Suppose ye that these Galilæans were sinners above all the Galilæans, because they suffered such things ? I tell you, Nay : but, except ye repent, ye shall all likewise perish. Or those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem ? I tell you, Nay : but, except ye repent, ye shall all likewise perish.

He spake also this parable : A certain *man* had a fig tree planted in his vineyard ; and he came and sought fruit thereon, and found none. Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig tree, and find none : cut it down ; why cumbereth it the ground ? And he answering said unto him, Lord, let it alone this year also, till I shall dig about it, and dung it : and if it bear fruit, *well* : and if not, *then* after that thou shalt cut it down. And he was teaching in one of the synagogues on the sabbath.

And, behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up *herself*. And when Jesus saw her, he called *her* to *him*, and said unto her, Woman, thou art loosed from thine

infirmity. And he laid *his* hands on her : and immediately she was made straight, and glorified God. And the ruler of the synagogue answered with indignation, because that Jesus had healed on the sabbath day, and said unto the people, There are six days in which men ought to work : in them therefore come and be healed, and not on the sabbath day. The Lord then answered him, and said, *Thou* hypocrite, doth not each one of you on the sabbath loose his ox or *his* ass from the stall, and lead *him* away to watering ? and ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath day ? And when he had said these things, all his adversaries were ashamed : and all the people rejoiced for all the glorious things that were done by him.

Then said he, Unto what is the kingdom of God like ? and whereunto shall I resemble it ? It is like a grain of mustard seed, which a man took, and cast into his garden ; and it grew, and waxed a great tree ; and the fowls of the air lodged in the branches of it. And again he said, Whereunto shall I liken the kingdom of God ? It is like leaven, which a woman took and hid in three measures of meal, till the whole was leavened. And he went through the cities and villages, teaching, and journeying toward Jerusalem. Then said one unto him, Lord, are there few that be saved ? And he said unto them,

Strive to enter in at the strait gate : for many, I say unto you,

will seek to enter in, and shall not be able. When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us ; and he shall answer and say unto you, I know you not whence ye are : then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets. But he shall say, I tell you, I know you not whence ye are ; depart from me, all *ye* workers of iniquity. There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you *yourselves* thrust out. And they shall come from the east, and *from* the west, and from the north, and *from* the south, and shall sit down in the kingdom of God. And, behold, there are last which shall be first, and there are first which shall be last.

The same day there came certain of the Pharisees, saying unto him, Get thee out, and depart hence : for Herod will kill thee. And he said unto them, Go ye, and tell that fox, Behold, I cast out devils, and I do cures to day and to morrow, and the third *day* I shall be perfected. Nevertheless I must walk to day, and to morrow, and the *day* following : for it cannot be that a prophet perish out of Jerusalem. O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee ; how often would I have gathered thy children together, as a hen *doth gather* her brood under *her* wings, and ye would not !

Behold, your house is left unto you desolate : and verily I say unto you, Ye shall not see me, until *the time* come when ye shall say, Blessed *is* he that cometh in the name of the Lord.

1st LESSON FOR EVENING.

I. Samuel xvii.

NOW the Philistines gathered together their armies to battle, and were gathered together at Shochoh, which *belongeth* to Judah, and pitched between Shochoh and Azekah, in Ephes-dammim. And Saul and the men of Israel were gathered together, and pitched by the valley of Elah, and set the battle in array against the Philistines. And the Philistines stood on a mountain on the one side, and Israel stood on a mountain on the other side : and *there was* a valley between them.

And there went out a champion out of the camp of the Philistines, named Goliath, of Gath, whose height *was* six cubits and a span. And *he had* an helmet of brass upon his head, and he *was* armed with a coat of mail ; and the weight of the coat *was* five thousand shekels of brass. And *he had* greaves of brass upon his legs, and a target of brass between his shoulders. And the staff of his spear *was* like a weaver's beam ; and his spear's head *weighed* six hundred shekels of iron : and one bearing a shield went before him. And he stood and cried unto the armies of Israel, and said unto them, Why are ye come out to set *your* battle in array ? *am* not I a Philistine, and ye servants to Saul ? choose you a man for you, and let him come

down to me. If he be able to fight with me, and to kill me, then will we be your servants : but if I prevail against him, and kill him, then shall ye be our servants, and serve us. And the Philistine said, I defy the armies of Israel this day ; give me a man, that we may fight together. When Saul and all Israel heard those words of the Philistine, they were dismayed, and greatly afraid.

Now David *was* the son of that Ephrathite of Beth-lehem-judah, whose name *was* Jesse ; and he had eight sons : and the man went among men *for* an old man in the days of Saul. And the three eldest sons of Jesse went *and* followed Saul to the battle : and the names of his three sons that went to the battle *were* Eliab the first-born, and next unto him Abinadab, and the third Shammah. And David *was* the youngest : and the three eldest followed Saul. But David went and returned from Saul to feed his father's sheep at Beth-lehem. And the Philistine drew near morning and evening, and presented himself forty days. And Jesse said unto David his son, Take now for thy brethren an ephah of this parched *corn*, and these ten loaves, and run to the camp to thy brethren ; and carry these ten cheeses unto the captain of *their* thousand, and look how thy brethren fare, and take their pledge. Now Saul, and they, and all the men of Israel, *were* in the valley of Elah, fighting with the Philistines.

And David rose up early in the morning, and left the sheep with a keeper, and took, and went, as Jesse had commanded

him; and he came to the trench, as the host was going forth to the fight, and shouted for the battle. For Israel and the Philistines had put the battle in array, army against army. And David left his carriage in the hand of the keeper of the carriage, and ran into the army, and came and saluted his brethren. And as he talked with them, behold, there came up the champion, the Philistine of Gath, Goliath by name, out of the armies of the Philistines, and spake according to the same words: and David heard *them*. And all the men of Israel, when they saw the man, fled from him, and were sore afraid. And the men of Israel said, Have ye seen this man that is come up? surely to defy Israel is he come up: and it shall be, *that* the man who killeth him, the king will enrich him with great riches, and will give him his daughter, and make his father's house free in Israel. And David spake to the men that stood by him, saying, What shall be done to the man that killeth this Philistine, and taketh away the reproach from Israel? for who is this uncircumcised Philistine, that he should defy the armies of the living God? And the people answered him after this manner, saying, So shall it be done to the man that killeth him.

And Eliab his eldest brother heard when he spake unto the men; and Eliab's anger was kindled against David, and he said, Why comest thou down hither? and with whom hast thou left those few sheep in the wilderness? I know thy pride, and the naughtiness of thine

heart; for thou art come down that thou mightest see the battle. And David said, What have I now done? *Is there* not a cause?

And he turned from him toward another, and spake after the same manner: and the people answered him again after the former manner. And when the words were heard which David spake, they rehearsed *them* before Saul: and he sent for him.

And David said to Saul, Let no man's heart fail because of him; thy servant will go and fight with this Philistine. And Saul said to David, Thou art not able to go against this Philistine to fight with him: for thou art *but* a youth, and he a man of war from his youth. And David said unto Saul, Thy servant kept his father's sheep, and there came a lion, and a bear, and took a lamb out of the flock: and I went out after him, and smote him, and delivered *it* out of his mouth: and when he arose against me, I caught *him* by his beard, and smote him, and slew him. Thy servant slew both the lion and the bear: and this uncircumcised Philistine shall be as one of them, seeing he hath defied the armies of the living God. David said moreover, The LORD that delivered me out of the paw of the lion, and out of the paw of the bear, he will deliver me out of the hand of this Philistine. And Saul said unto David, Go, and the LORD be with thee.

And Saul armed David with his armour, and he put a helmet of brass upon his head; also he armed him with a coat of mail. And David girded his sword upon his armour, and he

assayed to go ; for he had not proved *it*. And David said unto Saul, I cannot go with these ; for I have not proved *them*. And David put them off him. And he took his staff in his hand, and chose him five smooth stones out of the brook, and put them in a shepherd's bag which he had, even in a scrip ; and his sling *was* in his hand : and he drew near to the Philistine. And the Philistine came on and drew near unto David ; and the man that bare the shield *went* before him. And when the Philistine looked about, and saw David, he disdained him : for he was *but* a youth, and ruddy, and of a fair countenance. And the Philistine said unto David, *Am* I a dog, that thou comest to me with staves ? And the Philistine cursed David by his gods. And the Philistine said to David, Come to me, and I will give thy flesh unto the fowls of the air, and to the beasts of the field. Then said David to the Philistine, Thou comest to me with a sword, and with a spear, and with a shield : but I come to thee in the name of the LORD of hosts, the God of the armies of Israel, whom thou hast defied. This day will the LORD deliver thee into mine hand ; and I will smite thee, and take thine head from thee ; and I will give the carcases of the host of the Philistines this day unto the fowls of the air, and to the wild beasts of the earth ; that all the earth may know that there is a God in Israel. And all this assembly shall know that the LORD saveth not with sword and spear : for the battle *is* the LORD's, and he will give you into our

hands. And it came to pass, when the Philistine arose, and came and drew nigh to meet David, that David hasted, and ran toward the army to meet the Philistine. And David put his hand in his bag, and took thence a stone, and slang *it*, and smote the Philistine in his forehead, that the stone sunk into his forehead ; and he fell upon his face to the earth. So David prevailed over the Philistine with a sling and with a stone, and smote the Philistine, and slew him ; but *there was* no sword in the hand of David. Therefore David ran, and stood upon the Philistine, and took his sword, and drew it out of the sheath thereof, and slew him, and cut off his head therewith. And when the Philistines saw their champion was dead, they fled. And the men of Israel and of Judah arose, and shouted, and pursued the Philistines, until thou come to the valley, and to the gates of Ekron. And the wounded of the Philistines fell down by the way to Shaaraim, even unto Gath, and unto Ekron. And the children of Israel returned from chasing after the Philistines, and they spoiled their tents. And David took the head of the Philistine, and brought it to Jerusalem ; but he put his armour in his tent.

And when Saul saw David go forth against the Philistine, he said unto Abner, the captain of the host, Abner, whose son *is* this youth ? And Abner said, *As* thy soul liveth, O king, I cannot tell. And the king said, Enquire thou whose son the stripling *is*. And as David returned from the slaughter of the Philistine, Abner took him,

and brought him before Saul with the head of the Philistine in his hand. And Saul said to him, Whose son *art* thou, *thou* young man? And David answered, *I am* the son of thy servant Jesse the Beth-lehemite.

2nd LESSON FOR EVENING.

I. Peter iv.

FORASMUCH then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin: that he no longer should live the rest of *his* time in the flesh to the lusts of men, but to the will of God. For the time past of *our* life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries: wherein they think it strange that ye run not with *them* to the same excess of riot, speaking evil of *you*: who shall give account to him that is ready to judge the quick and the dead. For for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit. But the end of all things is at hand: be ye therefore sober, and watch unto prayer. And above all things have fervent charity among yourselves: for charity shall cover the multitude of sins. Use hospitality one to another without grudging. As every man hath received the gift, *even so* minister the same one to another, as good stewards of the manifold grace of God. If any man speak,

let him speak as the oracles of God; if any man minister, *let him do it* as of the ability which God giveth: that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen. Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy. If ye be reproached for the name of Christ, happy *are ye*; for the spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified. But let none of you suffer as a murderer, or as a thief, or as an evildoer, or as a busybody in other men's matters. Yet if *any man suffer* as a Christian, let him not be ashamed; but let him glorify God on this behalf. For the time *is come* that judgment must begin at the house of God: and if *it first begin* at us, what shall the end *be* of them that obey not the gospel of God? And if the righteous scarcely be saved, where shall the ungodly and the sinner appear? Wherefore let them that suffer according to the will of God commit the keeping of their souls *unto him* in well doing, as unto a faithful Creator.

The Eighteenth Sunday after Trinity.

1st LESSON FOR MORNING.

II. Samuel xii.

AND the LORD sent Nathan unto David. And he came

unto him, and said unto him, There were two men in one city; the one rich, and the other poor. The rich *man* had exceeding many flocks and herds: but the poor *man* had nothing, save one little ewe lamb, which he had bought and nourished up: and it grew up together with him, and with his children; it did eat of his own meat, and drank of his own cup, and lay in his bosom, and was unto him as a daughter. And there came a traveller unto the rich man, and he spared to take of his own flock and of his own herd, to dress for the wayfaring man that was come unto him; but took the poor man's lamb, and dressed it for the man that was come to him. And David's anger was greatly kindled against the man; and he said to Nathan, *As the LORD liveth, the man that hath done this thing shall surely die: and he shall restore the lamb fourfold, because he did this thing, and because he had no pity.*

And Nathan said to David, *Thou art the man.* Thus saith the LORD God of Israel, I anointed thee king over Israel, and I delivered thee out of the hand of Saul; and I gave thee thy master's house, and thy master's wives into thy bosom, and gave thee the house of Israel and of Judah; and if *that had been too little, I would moreover have given unto thee such and such things.* Wherefore hast thou despised the commandment of the LORD, to do evil in his sight? thou hast killed Uriah the Hittite with the sword, and hast taken his wife to be thy wife, and hast slain him with the sword of the

children of Ammon. Now therefore the sword shall never depart from thine house; because thou hast despised me, and hast taken the wife of Uriah the Hittite to be thy wife. Thus saith the LORD, Behold, I will raise up evil against thee out of thine own house, and I will take thy wives before thine eyes, and give *them* unto thy neighbour, and he shall lie with thy wives in the sight of this sun. For thou didst *it* secretly: but I will do this thing before all Israel, and before the sun. And David said unto Nathan, I have sinned against the LORD. And Nathan said unto David, The LORD also hath put away thy sin; thou shalt not die. Howbeit, because by this deed thou hast given great occasion to the enemies of the LORD to blaspheme, the child also *that is* born unto thee shall surely die.

And Nathan departed unto his house. And the LORD struck the child that Uriah's wife bare unto David, and it was very sick. David therefore besought God for the child; and David fasted, and went in, and lay all night upon the earth. And the elders of his house arose, and *went* to him, to raise him up from the earth: but he would not, neither did he eat bread with them. And it came to pass on the seventh day, that the child died. And the servants of David feared to tell him that the child was dead: for they said, Behold, while the child was yet alive, we spake unto him, and he would not hearken unto our voice: how will he then vex himself, if we tell him that the child is dead? But when David saw that his servants whisper-

ed, David perceived that the child was dead : therefore David said unto his servants, Is the child dead ? And they said, He is dead. Then David arose from the earth, and washed, and anointed *himself*, and changed his apparel, and came into the house of the LORD, and worshipped : then he came to his own house ; and when he required, they set bread before him, and he did eat. Then said his servants unto him, What thing *is* this that thou hast done ? thou didst fast and weep for the child, *while it was* alive ; but when the child was dead, thou didst rise and eat bread. And he said, While the child was yet alive, I fasted and wept : for I said, Who can tell *whether* GOD will be gracious to me, that the child may live ? But now he is dead, wherefore should I fast ? can I bring him back again ? I shall go to him, but he shall not return to me.

And David comforted Bathsheba his wife, and went in unto her, and lay with her : and she bare a son, and he called his name Solomon : and the LORD loved him. And he sent by the hand of Nathan the prophet ; and he called his name Jediah, because of the LORD.

And Joab fought against Rabbah of the children of Ammon, and took the royal city. And Joab sent messengers to David, and said, I have fought against Rabbah, and have taken the city of waters. Now therefore gather the rest of the people together, and encamp against the city, and take it : lest I take the city, and it be called after my name. And David gathered all the people together, and went to Rabbah, and fought

against it, and took it. And he took their king's crown from off his head, the weight whereof *was* a talent of gold with the precious stones : and it was set on David's head. And he brought forth the spoil of the city in great abundance. And he brought forth the people that *were* therein, and put *them* under saws, and under harrows of iron, and under axes of iron, and made them pass through the brickkiln : and thus did he unto all the cities of the children of Ammon. So David and all the people returned unto Jerusalem.

2nd LESSON FOR MORNING.

Luke xv.

THEN drew near unto him all the publicans and sinners for to hear him. And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them.

And he spake this parable unto them, saying, What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it ? And when he hath found it, he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together his friends and neighbours, saying unto them, Rejoice with me ; for I have found my sheep which was lost. I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance.

Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle

dle, and sweep the house, and seek diligently till she find it? And when she hath found it, she calleth *her* friends and *her* neighbours together, saying, Rejoice with me; for I have found the piece which I had lost. Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.

And he said, A certain man had two sons: and the younger of them said to *his* father, Father, give me the portion of goods that falleth to me. And he divided unto them *his* living. And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living. And when he had spent all, there arose a mighty famine in that land; and he began to be in want. And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine. And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him. And when he came to himself, he said, How many red servants of my father's have bread enough and to spare, and I perish with hunger! I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son: make me as one of thy red servants. And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him. And the son said unto him,

Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son. But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on *his* feet: and bring hither the fatted calf, and kill it; and let us eat, and be merry: for this my son was dead, and is alive again; he was lost, and is found. And they began to be merry. Now his elder son was in the field: and as he came and drew nigh to the house, he heard musick and dancing. And he called one of the servants, and asked what these things meant. And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound. And he was angry, and would not go in: therefore came his father out, and intreated him. And he answering said to *his* father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment: and yet thou never gavest me a kid, that I might make merry with my friends: but as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf. And he said unto him, Son, thou art ever with me, and all that I have is thine. It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found.

1st LESSON FOR EVENING.

II. Samuel xix.

AND it was told Joab, Behold, the king weepeth and

mourneth for Absalom. And the victory that day was *turned* into mourning unto all the people: for the people heard say that day how the king was grieved for his son. And the people gat them by stealth that day into the city, as people being ashamed steal away when they flee in battle. But the king covered his face, and the king cried with a loud voice, O my son Absalom, O Absalom, my son, my son! And Joab came into the house to the king, and said, Thou hast shamed this day the faces of all thy servants, which this day have saved thy life, and the lives of thy sons and of thy daughters, and the lives of thy wives, and the lives of thy concubines; in that thou lovest thine enemies, and hatest thy friends. For thou hast declared this day, that thou regardest neither princes nor servants: for this day I perceive, that if Absalom had lived, and all we had died this day, then it had pleased thee well. Now therefore arise, go forth, and speak comfortably unto thy servants: for I swear by the LORD, if thou go not forth, there will not tarry one with thee this night: and that will be worse unto thee than all the evil that befel thee from thy youth until now. Then the king arose, and sat in the gate. And they told unto all the people, saying, Behold, the king doth sit in the gate. And all the people came before the king: for Israel had fled every man to his tent.

And all the people were at strife throughout all the tribes of Israel, saying, The king saved us out of the hand of our enemies, and he delivered us out

of the hand of the Philistines; and now he is fled out of the land for Absalom. And Absalom, whom we anointed over us, is dead in battle. Now therefore why speak ye not a word of bringing the king back?

And king David sent to Zadok and to Abiathar the priests, saying, Speak unto the elders of Judah, saying, Why are ye the last to bring the king back to his house? seeing the speech of all Israel is come to the king, *even* to his house. Ye *are* my brethren, ye *are* my bones and my flesh: wherefore then are ye the last to bring back the king? And say ye to Amasa, *Art* thou not of my bone, and of my flesh? God do so to me, and more also, if thou be not captain of the hosts before me continually in the room of Joab. And he bowed the heart of all the men of Judah, even as *the heart of one* man; so that they sent *this word* unto the king, Return thou, and all thy servants. So the king returned, and came to Jordan. And Judah came to Gilgal, to go to meet the king, to conduct the king over Jordan.

And Shimei the son of Gera a Benjamite, which *was* of Ba-hurim, hasted and came down with the men of Judah to meet king David. And *there were* a thousand men of Benjamin with him, and Ziba the servant of the house of Saul, and his fifteen sons and his twenty servants with him; and they were over Jordan before the king. And there went over a ferry boat to carry over the king's household, and to do what he thought good. And Shimei the son of Gera fell down before the king, as he was come over

Jordan; and said unto the king, Let not my lord impute iniquity unto me, neither do thou remember that which thy servant did perversely the day that my lord the king went out of Jerusalem, that the king should take it to his heart. For thy servant doth know that I have sinned: therefore, behold, I am come the first this day of all the house of Joseph to go down to meet my lord the king. But Abishai the son of Zeruiah answered and said, Shall not Shimei be put to death for this, because he cursed the LORD's anointed? And David said, What have I to do with you, ye sons of Zeruiah, that ye should this day be adversaries unto me? shall there any man be put to death this day in Israel? or do not I know that I *am* this day king over Israel? Therefore the king said unto Shimei, Thou shalt not die. And the king sware unto him. And Mephibosheth the son of Saul came down to meet the king, and had neither dressed his feet, nor trimmed his beard, nor washed his clothes, from the day the king departed until the day he came *again* in peace. And it came to pass, when he was come to Jerusalem to meet the king, that the king said unto him, Wherefore wentest not thou with me, Mephibosheth? And he answered, My lord, O king, my servant deceived me: for thy servant said, I will saddle me on an ass, that I may ride thereon, and go to the king; because my servant *is* lame. And he hath slandered thy servant unto my lord the king; but my lord the king *is* as an angel of God: therefore *what is* good in

thine eyes. For all of my father's house were but dead men before my lord the king: yet didst thou set thy servant among them that did eat at thine own table. What right therefore have I yet to cry any more unto the king? And the king said unto him, Why speakest thou any more of thy matters? I have said, Thou and Ziba divide the land. And Mephibosheth said unto the king, Yea, let him take all, forasmuch as my lord the king is come again in peace unto his own house.

And Barzillai the Gileadite came down from Rogelim, and went over Jordan with the king, to conduct him over Jordan. Now Barzillai was a very aged man, *even* fourscore years old: and he had provided the king of sustenance while he lay at Mahanaim; for he *was* a very great man. And the king said unto Barzillai, Come thou over with me, and I will feed thee with me in Jerusalem. And Barzillai said unto the king, How long have I to live, that I should go up with the king unto Jerusalem? I *am* this day fourscore years old: *and* can I discern between good and evil? can thy servant taste what I eat or what I drink? can I hear any more the voice of singing men and singing women? wherefore then should thy servant be yet a burden unto my lord the king? Thy servant will go a little way over Jordan with the king: and why should the king recompense it me with such a reward? Let thy servant, I pray thee, turn back again, that I may die in mine own city, *and be buried* by the grave of my father and of my mother. But behold thy

servant Chimham; let him go over with my lord the king; and do to him what shall seem good unto thee. And the king answered, Chimham shall go over with me, and I will do to him that which shall seem good unto thee: and whatsoever thou shalt require of me, *that* will I do for thee. And all the people went over Jordan. And when the king was come over, the king kissed Barzillai, and blessed him; and he returned unto his own place. Then the king went on to Gilgal, and Chimham went on with him: and all the people of Judah conducted the king, and also half the people of Israel.

And, behold, all the men of Israel came to the king, and said unto the king, Why have our brethren the men of Judah stolen thee away, and have brought the king, and his household, and all David's men with him, over Jordan? And all the men of Judah answered the men of Israel, Because the king *is* near of kin to us: wherefore then be ye angry for this matter? have we eaten at all of the king's *cost*? or hath he given us any gift? And the men of Israel answered the men of Judah, and said, We have ten parts in the king, and we have also more *right* in David than ye: why then did ye despise us, that our advice should not be first had in bringing back our king? And the words of the men of Judah were fiercer than the words of the men of Israel.

2nd LESSON FOR EVENING.

I. Peter v.

THE elders which are among you I exhort, who am also an elder, and a witness of the

sufferings of Christ, and also a partaker of the glory that shall be revealed: feed the flock of God which is among you, taking the oversight *thereof*, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over *God's* heritage, but being ensamples to the flock. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away. Likewise, ye younger, submit yourselves unto the elder. Ye *all of you* be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time: casting all your care upon him; for he careth for you. Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: whom resist stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world. But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle *you*. To him be glory and dominion for ever and ever. Amen. By Silvanus, faithful brother unto you, as I suppose, I have written briefly exhorting, and testifying that this is the true grace of God wherein ye stand. The church that is at Babylon, elected together with *you*, saluteth you, and so doth Marcus my son. Greet ye one another with a kiss of charity. Peace be with

you all that are in Christ Jesus.
Amen.

The Nineteenth Sunday after Trinity.

1st LESSON FOR MORNING.

I. Kings viii. to v. 22.

THEN Solomon assembled the elders of Israel, and all the heads of the tribes, the chief of the fathers of the children of Israel, unto king Solomon in Jerusalem, that they might bring up the ark of the covenant of the LORD out of the city of David, which is Zion. And all the men of Israel assembled themselves unto king Solomon at the feast in the month Ethanim, which is the seventh month. And all the elders of Israel came, and the priests took up the ark, and they brought up the ark of the LORD, and the tabernacle of the congregation, and all the holy vessels that were in the tabernacle, even those which the priests and the Levites were bearing up. And king Solomon, and all the congregation of Israel, that were assembled unto him, were with him before the ark, sacrificing sheep and oxen, that could not be reckoned nor numbered for multitude. And the priests brought up the ark of the covenant of the LORD unto his place, into the oracle of the house, to the most holy place, even under the wings of the cherubims. And the cherubims spread forth their two wings over the place of the ark, and the cherubims covered the ark and the staves of the roof above. And they drew the staves, that the ends of the staves were seen out in the place before the oracle,

and they were not seen without: and there they are unto this day. *There was nothing in the ark save the two tables of stone, which Moses put there at Horeb, when the LORD made a covenant with the children of Israel, when they came out of the land of Egypt.* And it came to pass, when the priests were come out of the holy place, that the cloud filled the house of the LORD, so that the priests could not stand to minister because of the cloud: for the glory of the LORD had filled the house of the LORD.

Then spake Solomon, The LORD said that he would dwell in the thick darkness. I have surely built thee an house to dwell in, a settled place for thee to abide in for ever. And the king turned his face about, and blessed all the congregation of Israel: (and all the congregation of Israel stood;) and he said, Blessed be the LORD God of Israel, which spake with his mouth unto David my father, and bath with his hand fulfilled it, saying, Since the day that I brought forth my people Israel out of Egypt, I chose no city out of all the tribes of Israel to build an house, that my name might be therein; but I chose David to be over my people Israel. And it was in the heart of David my father to build an house for the name of the LORD God of Israel. And the LORD said unto David my father, Whereas it was in thine heart to build an house unto my name, thou didst well that it was in thine heart. Nevertheless thou shalt not build the house; but thy son that shall come forth out

of thy loins, he shall build the house unto my name. And the LORD hath performed his word that he spake, and I am risen up in the room of David my father, and sit on the throne of Israel, as the LORD promised, and have built an house for the name of the LORD God of Israel. And I have set there a place for the ark, wherein is the covenant of the LORD, which he made with our fathers, when he brought them out of the land of Egypt.

2nd LESSON FOR MORNING.

Luke xx.

AND it came to pass, *that* on one of those days, as he taught the people in the temple, and preached the gospel, the chief priests and the scribes came upon *him* with the elders, and spake unto him, saying, Tell us, by what authority doest thou these things? or who is he that gave thee this authority? And he answered and said unto them, I will also ask you one thing; and answer me: The baptism of John, was it from heaven, or of men? And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then believed ye him not? But and if we say, Of men; all the people will stone us: for they be persuaded that John was a prophet. And they answered, that they could not tell whence *it* was. And Jesus said unto them, Neither tell I you by what authority I do these things. Then began he to speak to the people this parable; A certain man planted a vineyard, and let it forth to husbandmen, and went into a far country for a long time.

And at the season he sent a servant to the husbandmen, that they should give him of the fruit of the vineyard: but the husbandmen beat him, and sent *him* away empty. And again he sent another servant: and they beat him also, and entreated *him* shamefully, and sent *him* away empty. And again he sent a third, and they wounded him also, and cast *him* out. Then said the lord of the vineyard, What shall I do? I will send my beloved son: it may be they will reverence *him* when they see him. But when the husbandmen saw him, they reasoned among themselves, saying, This is the heir: come, let us kill him, that the inheritance may be our's. So they cast him out of the vineyard, and killed *him*. What then shall the lord of the vineyard do unto them? He shall come and destroy these husbandmen, and shall give the vineyard to others. And when they heard *it*, they said, God forbid. And he beheld them, and said, What is this that is written, The stone which the builders rejected, the same is become the head of the corner? Whosoever shall fall upon that stone shall be broken; but on whomsoever it shall fall, it will grind him to powder.

And the chief priests and scribes the same hour sought to lay hands on him; and they feared the people: for they perceived that he had spoken this parable against them. And they watched *him*, and sent forth spies, which should feign themselves just men, that they might take hold of

words, that so they might deliver him unto the power and authority of the governor. And they asked him, saying, Master, we know that thou sayest and teachest rightly, neither acceptest thou the person of any, but teachest the way of God truly: is it lawful for us to give tribute unto Cæsar, or no? But he perceived their craftiness, and said unto them, Why tempt ye me? Show me a penny. Whose image and superscription hath it? They answered and said, Cæsar's. And he said unto them, Render therefore unto Cæsar the things which be Cæsar's, and unto God the things which be God's. And they could not take hold of his words before the people: and they marvelled at his answer, and held their peace. Then came to him certain of the Sadducees, which deny that there is any resurrection; and they asked him, saying, Master, Moses wrote unto us, If any man's brother die, having a wife, and he die without children, that his brother should take his wife, and raise up seed unto his brother. There were therefore seven brethren: and the first took a wife, and died without children. And the second took her to wife, and he died childless. And the third took her; and in like manner the seven also: and they left no children, and died. Last of all the woman also. Therefore in the resurrection whose wife of them is she? for seven had her to wife. And Jesus answering said unto them, The children of this world marry, and are given in marriage: but they which shall be counted worthy to obtain that

world, and the resurrection from the dead, neither marry, nor are given in marriage: neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection. Now that the dead are raised, even Moses showed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. For he is not a God of the dead, but of the living: for all live unto him.

Then certain of the scribes answering said, Master, thou hast well said. And after that they durst not ask him any question at all. And he said unto them, How say they that Christ is David's son? And David himself saith in the book of Psalms, The LORD said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool. David therefore calleth him Lord, how is he then his son?

Then in the audience of all the people he said unto his disciples, Beware of the scribes, which desire to walk in long robes, and love greetings in the markets, and the highest seats in the synagogues, and the chief rooms at feasts; which devour widows' houses, and for a show make long prayers: the same shall receive greater damnation.

1st LESSON FOR EVENING.

I. Kings viii. v. 22 to v. 62.

AND Solomon stood before the altar of the LORD in the presence of all the congregation of Israel, and spread forth his hands toward heaven: and he said, LORD God of Israel, *there is no God like*

thee, in heaven above, or on earth beneath, who keepest covenant and mercy with thy servants that walk before thee with all their heart: who hast kept with thy servant David my father that thou promisedst him: thou spakest also with thy mouth, and hast fulfilled *it* with thine hand, as *it is* this day. Therefore now, LORD God of Israel, keep with thy servant David my father that thou promisedst him, saying. There shall not fail thee a man in my sight to sit on the throne of Israel: so that thy children take heed to their way, that they walk before me as thou hast walked before me. And now, O God of Israel, let thy word, I pray thee, be verified, which thou spakest unto thy servant David my father. But will God indeed dwell on the earth? behold, the heaven and heaven of heavens cannot contain thee; how much less this house that I have builded? Yet have thou respect unto the prayer of thy servant, and to his supplication, O LORD my God, to hearken unto the cry and to the prayer, which thy servant prayeth before thee to day: that thine eyes may be open toward this house night and day, *even* toward the place of which thou hast said, My name shall be there: that thou mayest hearken unto the prayer which thy servant shall make toward this place. And hearken thou to the supplication of thy servant, and of thy people Israel, when they shall pray toward this place: and hear thou in heaven thy dwelling place: and when thou hearest, forgive.

If any man trespass against

his neighbour, and an oath be laid upon him to cause him to swear, and the oath come before thine altar in this house: then hear thou in heaven, and do, and judge thy servants, condemning the wicked, to bring his way upon his head; and justifying the righteous, to give him according to his righteousness.

When thy people Israel be smitten down before the enemy, because they have sinned against thee, and shall turn again to thee, and confess thy name, and pray, and make supplication unto thee in this house: then hear thou in heaven, and forgive the sin of thy people Israel, and bring them again unto the land which thou gavest unto their fathers.

When heaven is shut up, and there is no rain, because they have sinned against thee; if they pray toward this place, and confess thy name, and turn from their sin, when thou afflictest them: then hear thou in heaven, and forgive the sin of thy servants, and of thy people Israel, that thou teach them the good way wherein they should walk, and give rain upon thy land, which thou hast given to thy people for an inheritance.

If there be in the land famine, if there be pestilence, blasting, mildew, locust, *or* if there be caterpillar; if their enemy besiege them in the land of their cities; whatsoever plague, whatsoever sickness *there be*; what prayer and supplication soever be made by any man, *or* by all thy people Israel, which shall know every man the plague of his own heart, and spread forth

his hands toward this house : then hear thou in heaven thy dwelling place, and forgive, and so, and give to every man according to his ways, whose heart thou knowest ; (for thou, *o* Lord, thou only, knowest the hearts of all the children of men ;) that they may fear thee all the days that they live in the land which thou gavest unto our fathers. Moreover concerning a stranger, that *is* not of thy people Israel, but cometh out of a far country for thy name's sake ; (for they shall fear of thy great name, and of thy strong hand, and of thy stretched out arm ;) when he shall come and pray toward his house ; hear thou in heaven thy dwelling place, and do according to all that the stranger calleth to thee for : that all people of the earth may know thy name, to fear thee, as *do* thy people Israel ; and that they may know that this house, which I have builded, is called by thy name.

If thy people go out to battle against their enemy, whither ever thou shalt send them, I shall pray unto the LORD toward the city which thou hast chosen, and toward the house that I have built for thy name : then hear thou in heaven their prayer and their supplication, and maintain their cause. If they sin against thee, *there is* no man that sinneth not,) and thou be angry with them, and deliver them to their enemy, so that they carry them away captives unto the end of the enemy, far or near ; if they shall bethink themselves in the land whither they are carried captives, and return, and make supplication un-

to thee in the land of them that carried them captives, saying, We have sinned, and have done perversely, we have committed wickedness ; and *so* return unto thee with all their heart, and with all their soul, in the land of their enemies, which led them away captive, and pray unto thee toward their land, which thou gavest unto their fathers, the city which thou hast chosen, and the house which I have built for thy name : then hear thou their prayer and their supplication in heaven thy dwelling place, and maintain their cause, and forgive thy people that have sinned against thee, and all their transgressions wherein they have transgressed against thee, and give them compassion before them who carried them captive, that they may have compassion on them : for they *be* thy people, and thine inheritance, which thou broughtest forth out of Egypt, from the midst of the furnace of iron : that thine eyes may be open unto the supplication of thy servant, and unto the supplication of thy people Israel, to hearken unto them in all that they call for unto thee. For thou didst separate them from among all the people of the earth, *to be* thine inheritance, as thou spakest by the hand of Moses thy servant, when thou broughtest our fathers out of Egypt, O Lord GOD. And it was *so*, that when Solomon had made an end of praying all this prayer and supplication unto the LORD, he arose from before the altar of the LORD, from kneeling on his knees with his hands spread up to heaven. And he stood, and blessed all the congregation of Israel with

a loud voice, saying, Blessed be the LORD, that hath given rest unto his people Israel, according to all that he promised: there hath not failed one word of all his good promise, which he promised by the hand of Moses his servant. The LORD our God be with us, as he was with our fathers: let him not leave us, nor forsake us: that he may incline our hearts unto him, to walk in all his ways, and to keep his commandments, and his statutes, and his judgments, which he commanded our fathers. And let these my words, wherewith I have made supplication before the LORD, be nigh unto the LORD our God day and night, that he maintain the cause of his servant, and the cause of his people Israel at all times, as the matter shall require: that all the people of the earth may know that the LORD is God, and that there is none else. Let your heart therefore be perfect with the LORD our God, to walk in his statutes, and to keep his commandments, as at this day.

2nd LESSON FOR EVENING.

II. Peter i.

SIMON Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ: grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord. According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: whereby are

given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust. And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ. Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth. Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance; knowing that shortly I must put off this tabernacle, even as our Lord Jesus Christ hath showed me. Moreover I will endeavour that ye may be able after my decease to have these things always in remembrance. For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, I

were eyewitnesses of his majesty. For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with him in the holy mount. We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto light that shineth in a dark place, until the day dawn, and the day star arise in your hearts: knowing this first, that no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy host.

The Twentieth Sunday after Trinity.

1st LESSON FOR MORNING.

I. Kings xvii.

AND Elijah the Tishbite, who was of the inhabitants of Gilead, said unto Ahab, As the LORD God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word. And the word of the LORD came unto him, saying, Stand thee hence, and turn thee toward, and hide thyself by the brook Cherith, that is before Jordan. And it shall be, that thou shalt drink of the brook; and I have commanded the ravens to feed thee there. And he went and did according to the word of the LORD: he went and dwelt by the brook Cherith, that is before Jordan. And the ravens brought

him bread and flesh in the morning, and bread and flesh in the evening; and he drank of the brook. And it came to pass after a while, that the brook dried up, because there had been no rain in the land.

And the word of the LORD came unto him, saying, Arise, get thee to Zarephath, which belongeth to Zidon, and dwell there: behold, I have commanded a widow woman there to sustain thee. So he arose and went to Zarephath. And when he came to the gate of the city, behold, the widow woman was there gathering of sticks: and he called to her, and said, Fetch me, I pray thee, a little water in a vessel, that I may drink. And as she was going to fetch it, he called to her, and said, Bring me, I pray thee, a morsel of bread in thine hand. And she said, As the LORD thy God liveth, I have not a cake, but an handful of meal in a barrel, and a little oil in a cruse: and, behold, I am gathering two sticks, that I may go in and dress it for me and my son, that we may eat it, and die. And Elijah said unto her, Fear not; go and do as thou hast said: but make me thereof a little cake first, and bring it unto me, and after make for thee and for thy son. For thus saith the LORD God of Israel, The barrel of meal shall not waste, neither shall the cruse of oil fail, until the day that the LORD sendeth rain upon the earth. And she went and did according to the saying of Elijah: and she, and he, and her house, did eat many days. And the barrel of meal wasted not, neither did the cruse of oil fail, according to the word

of the LORD, which he spake by Elijah.

And it came to pass after these things, *that* the son of the woman, the mistress of the house, fell sick; and his sickness was so sore, that there was no breath left in him. And she said unto Elijah, What have I to do with thee, O thou man of God? art thou come unto me to call my sin to remembrance, and to slay my son? And he said unto her, Give me thy son. And he took him out of her bosom, and carried him up into a loft, where he abode, and laid him upon his own bed. And he cried unto the LORD, and said, O LORD my God, hast thou also brought evil upon the widow with whom I sojourn, by slaying her son? And he stretched himself upon the child three times, and cried unto the LORD, and said, O LORD my God, I pray thee, let this child's soul come into him again. And the LORD heard the voice of Elijah; and the soul of the child came into him again, and he revived. And Elijah took the child, and brought him down out of the chamber into the house, and delivered him unto his mother: and Elijah said, See, thy son liveth.

And the woman said to Elijah, Now by this I know that thou *art* a man of God, and that the word of the LORD in thy mouth *is* truth.

2nd LESSON FOR MORNING.

John iii.

THERE was a man of the Pharisees, named Nicodemus, a ruler of the Jews: the same came to Jesus by night, and said unto him, Rabbi, we

know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him. Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born? Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit. Nicodemus answered and said unto him, How can these things be? Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things? Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness. I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things? And no man hath ascended up to heaven, but he that came down from heaven, *even* the Son of man, which is in heaven.

And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life.

For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved.

He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.

After these things came Jesus and his disciples into the land of Judæa; and there he tarried with them, and baptized.

And John also was baptizing in Ænon near to Salim, because there was much water there: and they came, and were baptized. For John was not yet cast into prison.

Then there arose a question between some of John's disciples and the Jews about purifying. And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizeth, and all men come to him. John answered and said, man can receive nothing, except it be given him from heaven. Ye yourselves bear me witness, that I said, I am not

the Christ, but that I am sent before him. He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled. He must increase, but I must decrease. He that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all. And what he hath seen and heard, that he testifieth; and no man receiveth his testimony. He that hath received his testimony hath set to his seal that God is true. For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him. The Father loveth the Son, and hath given all things into his hand. He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.

1st LESSON FOR EVENING.

I. Kings xviii.

AND it came to pass after many days, that the word of the LORD came to Elijah in the third year, saying, Go, show thyself unto Ahab; and I will send rain upon the earth. And Elijah went to show himself unto Ahab. And there was a sore famine in Samaria. And Ahab called Obadiah, which was the governor of his house. (Now Obadiah feared the LORD greatly: for it was so, when Jezebel cut off the prophets of the LORD, that Obadiah took an hundred prophets, and hid them by fifty in a cave, and fed

them with bread and water.) And Ahab said unto Obadiah, Go into the land, unto all fountains of water, and unto all brooks: peradventure we may find grass to save the horses and mules alive, that we lose not all the beasts. So they divided the land between them to pass throughout it: Ahab went one way by himself, and Obadiah went another way by himself.

And as Obadiah was in the way, behold, Elijah met him: and he knew him, and fell on his face, and said, *Art thou that my lord Elijah?* And he answered him, *I am: go, tell thy lord, Behold, Elijah is here.* And he said, What have I sinned, that thou wouldest deliver thy servant into the hand of Ahab, to slay me? *As the LORD thy God liveth, there is no nation or kingdom, whither my lord hath not sent to seek thee: and when they said, He is not there; he took an oath of the kingdom and nation, that they found thee not.* And now thou sayest, Go, tell thy lord, Behold, Elijah is here. And it shall come to pass, *as soon as I am gone from thee, that the Spirit of the LORD shall carry thee whither I know not; and so when I come and tell Ahab, and he cannot find thee, he shall slay me: but I thy servant fear the LORD from my youth.* Was it not told my lord what I did when Jezebel slew the prophets of the LORD, how I hid an hundred men of the LORD's prophets by fifty in a cave, and fed them with bread and water? And now thou sayest, Go, tell thy lord, Behold, Elijah is here: and he shall slay me. And Elijah said, *As the LORD*

of hosts liveth, before whom I stand, I will surely show myself unto him to day. So Obadiah went to meet Ahab, and told him: and Ahab went to meet Elijah.

And it came to pass, when Ahab saw Elijah, that Ahab said unto him, *Art thou he that troubleth Israel?* And he answered, I have not troubled Israel; but thou, and thy father's house, in that ye have forsaken the commandments of the LORD, and thou hast followed Baalim. Now therefore send, and gather to me all Israel unto mount Carmel, and the prophets of Baal four hundred and fifty, and the prophets of the groves four hundred, which eat at Jezebel's table. So Ahab sent unto all the children of Israel, and gathered the prophets together unto mount Carmel. And Elijah came unto all the people, and said, How long halt ye between two opinions? if the LORD be God, follow him: but if Baal, then follow him. And the people answered him not a word. Then said Elijah unto the people, I, even I only, remain a prophet of the LORD: but Baal's prophets are four hundred and fifty men. Let them therefore give us two bullocks; and let them choose one bullock for themselves, and cut it in pieces, and lay it on wood, and put no fire under: and I will dress the other bullock, and lay it on wood, and put no fire under: and call ye on the name of your gods, and I will call on the name of the LORD: and the God that answereth by fire, let him be God. And all the people answered and said, It is

well spoken. And Elijah said unto the prophets of Baal, Choose you one bullock for yourselves, and dress *it* first; for ye *are* many; and call on the name of your gods, but put no fire *under*. And they took the bullock which was given them, and they dressed *it*, and called on the name of Baal from morning even until noon, saying, O Baal, hear us. But *there was* no voice, nor any that answered. And they leaped upon the altar which was made. And it came to pass at noon, that Elijah mocked them, and said, Cry aloud: for he *is* a god; either he is talking, or he is pursuing, or he is in a journey, or peradventure he sleepeth, and must be awaked. And they cried aloud, and cut themselves after their manner with knives and lancets, till the blood gushed out upon them. And it came to pass, when midday was past, and they prophesied until the *time* of the offering of the *evening* sacrifice, that *there was* neither voice, nor any to answer, nor any that regarded. And Elijah said unto all the people, Come near unto me. And all the people came near unto him. And he repaired the altar of the LORD *that was* broken down. And Elijah took twelve stones, according to the number of the tribes of the sons of Jacob, unto whom the word of the LORD came, saying, Israel shall be thy name: and with the stones he built an altar in the name of the LORD: and he made a trench about the altar, as great as would contain two measures of seed. And he put the wood in order, and cut the bullock in pieces, and laid *him*

on the wood, and said, Fill four barrels with water, and pour *it* on the burnt sacrifice, and on the wood. And he said, Do *it* the second time. And they did *it* the second time. And he said, Do *it* the third time. And they did *it* the third time. And the water ran round about the altar; and he filled the trench also with water. And it came to pass at the *time* of the offering of the *evening* sacrifice, that Elijah the prophet came near, and said, LORD God of Abraham, Isaac, and of Israel, let it be known this day that thou *art* God in Israel, and that I *am* thy servant, and that I have done all these things at thy word. Hear me, O LORD, hear me, that this people may know that thou *art* the LORD God, and that thou hast turned their heart back again. Then the fire of the LORD fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that *was* in the trench. And when all the people saw *it*, they fell on their faces: and they said, The LORD, he *is* the God; the LORD, he *is* the God. And Elijah said unto them, Take the prophets of Baal; let not one of them escape. And they took them: and Elijah brought them down to the brook Kishon, and slew them there.

And Elijah said unto Ahab, Get thee up, eat and drink; for *there is* a sound of abundance of rain. So Ahab went up to eat and to drink. And Elijah went up to the top of Carmel; and he cast himself down upon the earth, and put his face between his knees, and said to his servant, Go up now, look to-

ward the sea. And he went up, and looked, and said, *There is nothing.* And he said, Go again seven times. And it came to pass at the seventh time, that he said, Behold there ariseth a little cloud out of the sea, like a man's hand. And he said, Go up, say unto Ahab, Prepare *thy chariot*, and get thee down, that the rain stop thee not. And it came to pass in the mean while, that the heaven was black with clouds and wind, and there was a great rain. And Ahab rode, and went to Jezreel. And the hand of the LORD was on Elijah; and he girded up his loins, and ran before Ahab to the entrance of Jezreel.

2nd LESSON FOR EVENING.

II. Peter ii.

BUT there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of. And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not. For if God spared not the angels that sinned, but cast *them* down to hell, and delivered *them* into chains of darkness, to be reserved unto judgment; and spared not the old world, but saved Noah the eighth person, a preacher of righteousness, bringing in the flood upon the

world of the ungodly; and turning the cities of Sodom and Gomorrah into ashes condemned *them* with an overthrow, making *them* an ensample unto those that after should live ungodly; and delivered just Lot, vexed with the filthy conversation of the wicked: (for that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with *their* unlawful deeds; the Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished: but chiefly *them* that walk after the flesh in the lust of uncleanness, and despise government. Presumptuous *are they*, selfwilled, they are not afraid to speak evil of dignities. Whereas angels, which are greater in power and might, bring not railing accusation against them before the Lord. But these, as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not; and shall utterly perish in their own corruption; and shall receive the reward of unrighteousness, *as they* that count it pleasure to riot in the day time. Spots *they are* and blemishes, sporting themselves with their own deceivings while they feast with you; having eyes full of adultery, and that cannot cease from sin; beguiling unstable souls: an heap they have exercised with covetous practices; cursed children which have forsaken the right way, and are gone astray, following the way of Balaam the son of Bosor, who loved the wages of unrighteousness; but

was rebuked for his iniquity : the dumb ass speaking with man's voice forbad the madness of the prophet. These are wells without water, clouds that are carried with a tempest ; to whom the mist of darkness is reserved for ever. For when they speak great swelling words of vanity, they allure through the lusts of the flesh, *through much* wantonness, those that were clean escaped from them who live in error. While they promise them liberty, they themselves are the servants of corruption : for of whom a man is overcome, of the same is he brought in bondage. For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them. But it is happened unto them according to the true proverb, The dog is turned to his own vomit again ; and the sow that was washed to her wallowing in the mire.

The Twenty-first Sunday after Trinity.

1st LESSON FOR MORNING.

II. Kings v.

NOW Naaman, captain of the host of the king of Syria, was a great man with his master, and honourable, because by him the LORD had given deliverance unto Syria : he was also a mighty man in

valour, *but he was* a leper. And the Syrians had gone out by companies, and had brought away captive out of the land of Israel a little maid ; and she waited on Naaman's wife. And she said unto her mistress, Would God my lord were with the prophet that *is* in Samaria ! for he would recover him of his leprosy. And *one* went in, and told his lord, saying, Thus and thus said the maid that *is* of the land of Israel. And the king of Syria said, Go to, go, and I will send a letter unto the king of Israel. And he departed, and took with him ten talents of silver, and six thousand *pieces* of gold, and ten changes of raiment. And he brought the letter to the king of Israel, saying, Now when this letter is come unto thee, behold, I have *therewith* sent Naaman my servant to thee, that thou mayest recover him of his leprosy. And it came to pass, when the king of Israel had read the letter, that he rent his clothes, and said, Am I God, to kill and to make alive, that this man doth send unto me to recover a man of his leprosy ? wherefore consider, I pray you, and see how he seeketh a quarrel against me.

And it was so, when Elisha the man of God had heard that the king of Israel had rent his clothes, that he sent to the king, saying, Wherefore hast thou rent thy clothes ? let him come now to me, and he shall know that there is a prophet in Israel. So Naaman came with his horses and with his chariot, and stood at the door of the house of Elisha. And Elisha sent a messenger unto him, saying, Go and wash in

Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean. But Naaman was wroth, and went away, and said, Behold, I thought, He will surely come out to me, and stand, and call on the name of the LORD his God, and strike his hand over the place, and recover the leper. *Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? may I not wash in them, and be clean?* So he turned and went away in a rage. And his servants came near, and spake unto him, and said, My father, *if the prophet had bid thee do some great thing, wouldest thou not have done it?* how much rather then, when he saith to thee, Wash, and be clean? Then went he down, and dipped himself seven times in Jordan, according to the saying of the man of God: and his flesh came again like unto the flesh of a little child, and he was clean.

And he returned to the man of God, he and all his company, and came, and stood before him: and he said, Behold, now I know that *there is* no God in all the earth, but in Israel: now therefore, I pray thee, take a blessing of thy servant. But he said, *As the LORD liveth, before whom I stand, I will receive none.* And he urged him to take *it*; but he refused. And Naaman said, Shall there not then, I pray thee, be given to thy servant two mules' burden of earth? for thy servant will henceforth offer neither burnt offering nor sacrifice unto other gods, but unto the LORD. In this thing the LORD pardon thy servant, *that* when my master goeth into the house of Rim-

mon to worship there, and he leaneth on my hand, and I bow myself in the house of Rimmon, when I bow down myself in the house of Rimmon, the LORD pardon thy servant in this thing. And he said unto him, Go in peace. So he departed from him a little way.

But Gehazi, the servant of Elisha the man of God, said, Behold, my master hath spared Naaman this Syrian, in not receiving at his hands that which he brought: but, *as the LORD liveth, I will run after him, and take somewhat of him.* So Gehazi followed after Naaman. And when Naaman saw him running after him, he lighted down from the chariot to meet him, and said, *Is all well?* And he said, All is well. My master hath sent me, saying, Behold, even now there be come to me from mount Ephraim two young men of the sons of the prophets: give them, I pray thee, a talent of silver, and two changes of garments. And Naaman said, Be content, take two talents. And he urged him, and bound two talents of silver in two bags, with two changes of garments, and laid them upon two of his servants, and they bare them before him. And when he came to the tower, he took them from their hand, and bestowed them in the house: and he let the men go, and they departed. But he went in, and stood before his master. And Elisha said unto him, Whence comest thou, Gehazi? And he said, Thy servant went no whither. And he said unto him, Went not mine heart with thee, when the man turned again from his chariot to meet thee? *Is it*

time to receive money, and to receive garments, and olive-yards, and vineyards, and sheep, and oxen, and menservants, and maidservants? the leprosy therefore of Naaman shall cleave unto thee, and unto thy seed for ever. And he went out from his presence a leper *as white as snow*.

2nd LESSON FOR MORNING.

John vii.

AFTER these things Jesus walked in Galilee: for he would not walk in Jewry, because the Jews sought to kill him. Now the Jews' feast of tabernacles was at hand. His brethren therefore said unto him, Depart hence, and go into Judæa, that thy disciples also may see the works that thou doest. For *there is no man that doeth any thing in secret, and he himself seeketh to be known openly*. If thou do these things, show thyself to the world. For neither did his brethren believe in him. Then Jesus said unto them, My time is not yet come: but your time is always ready. The world cannot hate you; but me it hateth, because I testify of it, that the works thereof are evil. Go ye up unto this feast: I go not up yet unto this feast; for my time is not yet full come. When he had said these words unto them, he abode *still* in Galilee. But when his brethren were come up, then went he also up unto the feast, not openly, but as it were in secret. Then the Jews sought him at the feast, and said, Where is he? And there was much murmuring among the people concerning him: for some said, He is a good man: others said, Nay;

but he deceiveth the people. Howbeit no man spake openly of him for fear of the Jews.

Now about the midst of the feast Jesus went up into the temple, and taught. And the Jews marvelled, saying, How knoweth this man letters, having never learned? Jesus answered them, and said, My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or *whether* I speak of myself. He that speaketh of himself seeketh his own glory: but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him. Did not Moses give you the law, and yet none of you keepeth the law? Why go ye about to kill me? The people answered and said, Thou hast a devil: who goeth about to kill thee? Jesus answered and said unto them, I have done one work, and ye all marvel. Moses therefore gave unto you circumcision; (not because it is of Moses, but of the fathers;) and ye on the sabbath day circumcise a man. If a man on the sabbath day receive circumcision, that the law of Moses should not be broken; are ye angry at me, because I have made a man every whit whole on the sabbath day? Judge not according to the appearance, but judge righteous judgment. Then said some of them of Jerusalem, Is not this he, whom they seek to kill? But, lo, he speaketh boldly, and they say nothing unto him. Do the rulers know indeed that this is the very Christ? Howbeit we know this man whence he is: but when Christ cometh,

no man knoweth whence he is. Then cried Jesus in the temple as he taught, saying, Ye both know me, and ye know whence I am: and I am not come of myself, but he that sent me is true, whom ye know not. But I know him: for I am from him, and he hath sent me. Then they sought to take him: but no man laid hands on him, because his hour was not yet come. And many of the people believed on him, and said, When Christ cometh, will he do more miracles than these which this man hath done?

The Pharisees heard that the people murmured such things concerning him; and the Pharisees and the chief priests sent officers to take him. Then said Jesus unto them, Yet a little while am I with you, and then I go unto him that sent me. Ye shall seek me, and shall not find me: and where I am, thither ye cannot come. Then said the Jews among themselves, Whither will he go, that we shall not find him? will he go unto the dispersed among the Gentiles, and teach the Gentiles? What manner of saying is this that he said, Ye shall seek me, and shall not find me: and where I am, thither ye cannot come? In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.)

Many of the people therefore, when they heard this saying, said, Of a truth this is the Prophet. Others said, This is the Christ. But some said, Shall Christ come out of Galilee? hath not the scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem, where David was? So there was a division among the people because of him. And some of them would have taken him; but no man laid hands on him.

Then came the officers to the chief priests and Pharisees; and they said unto them, Why have ye not brought him? The officers answered, Never man spake like this man. Then answered them the Pharisees, Are ye also deceived? have any of the rulers or of the Pharisees believed on him? but this people who knoweth not the law are cursed. Nicodemus saith unto them, (he that came to Jesus by night, being one of them,) Doth our law judge any man, before it hear him, and know what he doeth? They answered and said unto him, Art thou also of Galilee? Search, and look: for out of Galilee ariseth no prophet. And every man went unto his own house.

1st LESSON FOR EVENING.

II. Kings xix.

AND it came to pass, when king Hezekiah heard it, that he rent his clothes, and covered himself with sackcloth, and went into the house of the LORD. And he sent Eliakim, which was over the household, and Shebna the scribe, and the elders of the priests, covered with sackcloth, to Isaiah the

prophet the son of Amoz. And they said unto him, Thus saith Hezekiah, This day is a day of trouble, and of rebuke, and blasphemy: for the children are come to the birth, and *there is not strength to bring forth.* It may be the LORD thy God will hear all the words of Rab-shakeh, whom the king of Assyria his master hath sent to reproach the living God; and will reprove the words which the LORD thy God hath heard: wherefore lift up *thy* prayer for the remnant that are left. So the servants of king Hezekiah came to Isaiah.

And Isaiah said unto them, Thus shall ye say to your master, Thus saith the LORD, Be not afraid of the words which thou hast heard, with which the servants of the king of Assyria have blasphemed me. Behold, I will send a blast upon him, and he shall hear a rumour, and shall return to his own land: and I will cause him to fall by the sword in his own land.

So Rab-shakeh returned, and found the king of Assyria warring against Libnah: for he had heard that he was departed from Lachish. And when he heard say of Tirhakah king of Ethiopia, Behold, he is come out to fight against thee: he sent messengers again unto Hezekiah, saying, Thus shall ye speak to Hezekiah king of Judah, saying, Let not thy God in whom thou trustest deceive thee, saying, Jerusalem shall not be delivered into the hand of the king of Assyria. Behold, thou hast heard what the kings of Assyria have done to all lands, by destroying them utterly: and shalt thou be

delivered? have the gods of the nations delivered them which my fathers have destroyed; as Gozan, and Haran, and Rezeph, and the children of Eden which *were* in Thelasar? where *is* the king of Hamath, and the king of Arpad, and the king of the city of Sepharvaim, of Hena, and Ivah?

And Hezekiah received the letter of the hand of the messengers, and read it: and Hezekiah went up into the house of the LORD, and spread it before the LORD. And Hezekiah prayed before the LORD, and said, O LORD God of Israel, which dwellest *between* the cherubims, thou art the God, *even* thou alone, of all the kingdoms of the earth; thou hast made heaven and earth. LORD, bow down thine ear, and hear: open, LORD, thine eyes, and see: and hear the words of Sennacherib, which hath sent him to reproach the living God. Of a truth, LORD, the kings of Assyria have destroyed the nations and their lands, and have cast their gods into the fire: for they *were* no gods, but the work of men's hands, wood and stone: therefore they have destroyed them. Now therefore, O LORD our God, I beseech thee, save thou us out of his hand, that all the kingdoms of the earth may know that thou *art* the LORD God, *even* thou only.

Then Isaiah the son of Amoz sent to Hezekiah, saying, Thus saith the LORD God of Israel, *That* which thou hast prayed to me against Sennacherib king of Assyria I have heard. This *is* the word that the LORD hath spoken concerning him; The virgin the daughter of Zion hath

despised thee, *and* laughed thee to scorn; the daughter of Jerusalem hath shaken her head at thee. Whom hast thou reproached and blasphemed? and against whom hast thou exalted *thy* voice, and lifted up thine eyes on high? *even* against the Holy *One* of Israel. By thy messengers thou hast reproached the Lord, and hast said, With the multitude of my chariots I am come up to the height of the mountains, to the sides of Lebanon, and will cut down the tall cedar trees thereof, *and* the choice fir trees thereof: and I will enter into the lodgings of his borders, *and into* the forest of his Carmel. I have digged and drunk strange waters, and with the sole of my feet have I dried up all the rivers of besieged places. Hast thou not heard long ago *how* I have done it, *and* of ancient times that I have formed it? now have I brought it to pass, that thou shouldest be to lay waste fenced cities *into* ruinous heaps. Therefore their inhabitants were of small power, they were dismayed and confounded; they were *as* the grass of the field, and *as* the green herb, *as* the grass on the house tops, and *as* corn blasted before it be grown up. But I know thy abode, and thy going out, and thy coming in, and thy rage against me. Because thy rage against me and thy tumult is come up into mine ears, therefore I will put my hook in thy nose, and my bridle in thy lips, and I will turn thee back by the way by which thou camest. And this *shall* be a sign unto thee, Ye shall eat this year such things as grow of themselves, and in the

second year that which springeth of the same; and in the third year sow ye, and reap, and plant vineyards, and eat the fruits thereof. And the remnant that is escaped of the house of Judah shall yet again take root downward, and bear fruit upward. For out of Jerusalem shall go forth a remnant, and they that escape out of mount Zion: the zeal of the LORD of hosts shall do this. Therefore thus saith the LORD concerning the king of Assyria, He shall not come into this city, nor shoot an arrow there, nor come before it with shield, nor cast a bank against it. By the way that he came, by the same shall he return, and shall not come into this city, saith the LORD. For I will defend this city, to save it, for mine own sake, and for my servant David's sake.

And it came to pass that night, that the angel of the LORD went out, and smote in the camp of the Assyrians an hundred fourscore and five thousand: and when they arose early in the morning, behold, they were all dead corpses. So Sennacherib king of Assyria departed, and went and returned, and dwelt at Nineveh. And it came to pass, as he was worshipping in the house of Nisroch his god, that Adrammelech and Sharezer his sons smote him with the sword: and they escaped into the land of Armenia. And Esarhaddon his son reigned in his stead.

2nd LESSON FOR EVENING.

II. Peter iii.

THIS second epistle, beloved, I now write unto you; in both which I stir up your pure

minds by way of remembrance : that ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour : knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming ? for since the fathers fell asleep, all things continue as *they were* from the beginning of the creation. For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water : whereby the world that then was, being overflowed with water, perished : but the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. But, beloved, be not ignorant of this one thing, that one day *is* with the Lord as a thousand years, and a thousand years as one day. The Lord is not slack concerning his promise, as some men count slackness ; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance. But the day of the Lord will come as a thief in the night ; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. *Seeing then that* all these things shall be dissolved, what manner of *persons* ought ye to be in *all* holy conversation and godliness, looking for and hastening unto the coming of the day

of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat ? Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness. Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless. And account *that* the longsuffering of our Lord *is* salvation ; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you ; as also in all *his* epistles, speaking in them of these things ; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as *they do* also the other scriptures, unto their own destruction. Ye therefore, beloved, seeing ye know *these things* before, beware lest ye also, being led away with the error of the wicked, fall from your own stedfastness. But grow in grace, and *in* the knowledge of our Lord and Saviour Jesus Christ. To him *be* glory both now and for ever. Amen.

The Twenty-second Sunday after Trinity.

1st LESSON FOR MORNING.

Daniel vi.

IT pleased Darius to set over the kingdom an hundred and twenty princes, which should be over the whole kingdom ; and over these three presidents ; of whom Daniel *was* first : that the princes might give accounts unto them, and the king should have no damage. Then this Daniel was

preferred above the presidents and princes, because an excellent spirit *was* in him; and the king thought to set him over the whole realm.

Then the presidents and princes sought to find occasion against Daniel concerning the kingdom; but they could find none occasion nor fault; forasmuch as he *was* faithful, neither was there any error or fault found in him. Then said these men, We shall not find any occasion against this Daniel, except we find *it* against him concerning the law of his God. Then these presidents and princes assembled together to the king, and said thus unto him, King Darius, live forever. All the presidents of the kingdom, the governors, and the princes, the counsellors, and the captains, have consulted together to establish a royal statute, and to make a firm decree, that whosoever shall ask a petition of any God or man for thirty days, save of thee, O king, he shall be cast into the den of lions. Now, O king, establish the decree, and sign the writing, that it be not changed, according to the law of the Medes and Persians, which altereth not. Wherefore king Darius signed the writing and the decree.

Now when Daniel knew that the writing was signed, he went into his house; and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime. Then these men assembled, and found Daniel praying and making supplication before his God. Then they

came near, and spake before the king concerning the king's decree; Hast thou not signed a decree, that every man that shall ask a *petition* of any God or man within thirty days, save of thee, O king, shall be cast into the den of lions? The king answered and said, The thing *is* true, according to the law of the Medes and Persians, which altereth not. Then answered they and said before the king, That Daniel, which *is* of the children of the captivity of Judah, regardeth not thee, O king, nor the decree that thou hast signed, but maketh his petition three times a day. Then the king when he heard *these* words, was sore displeased with himself, and set *his* heart on Daniel to deliver him: and he laboured till the going down of the sun to deliver him. Then these men assembled unto the king, and said unto the king, Know, O king, that the law of the Medes and Persians *is*, That no decree nor statute which the king establisheth may be changed. Then the king commanded, and they brought Daniel, and cast *him* into the den of lions. *Now* the king spake and said unto Daniel, Thy God whom thou servest continually, he will deliver thee. And a stone was brought, and laid upon the mouth of the den; and the king sealed it with his own signet, and with the signet of his lords; that the purpose might not be changed concerning Daniel.

Then the king went to his palace, and passed the night fasting: neither were instruments of musick brought before him: and his sleep went from him. Then the king arose very

early in the morning, and went in haste unto the den of lions. And when he came to the den, he cried with a lamentable voice unto Daniel: *and the king spake and said to Daniel, O Daniel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions?* Then said Daniel unto the king, O king, live for ever. My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me: forasmuch as before him innocency was found in me; and also before thee, O king, have I done no hurt. Then was the king exceeding glad for him, and commanded that they should take Daniel up out of the den. So Daniel was taken up out of the den, and no manner of hurt was found upon him, because he believed in his God.

And the king commanded, and they brought those men which had accused Daniel, and they cast *them* into the den of lions, them, their children, and their wives; and the lions had the mastery of them, and brake all their bones in pieces or ever they came at the bottom of the den.

Then king Darius wrote unto all people, nations, and languages, that dwell in all the earth; Peace be multiplied unto you. I make a decree. That in every dominion of my kingdom men tremble and fear before the God of Daniel: for he *is* the living God, and stedfast for ever, and his kingdom *that* which shall not be destroyed, and his dominion *shall be even* unto the end. He delivereth and rescueth, and he worketh signs and wonders

in heaven and in earth, who hath delivered Daniel from the power of the lions. So this Daniel prospered in the reign of Darius, and in the reign of Cyrus the Persian.

2nd LESSON FOR MORNING.

John viii.

JESUS went unto the mount of Olives. And early in the morning he came again into the temple, and all the people came unto him; and he sat down, and taught them. And the scribes and Pharisees brought unto him a woman taken in adultery; and when they had set her in the midst, they say unto him, Master, this woman was taken in adultery, in the very act. Now Moses in the law commanded us, that such should be stoned: but what sayest thou? This they said, tempting him, that they might have to accuse him. But Jesus stooped down, and with *his* finger wrote on the ground, *as though he heard them not.* So when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her. And again he stooped down, and wrote on the ground. And they which heard *it*, being convicted by *their own* conscience, went out one by one, beginning at the eldest, *even* unto the last: and Jesus was left alone, and the woman standing in the midst. When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? hath no man condemned thee? She said, No man, Lord. And Jesus said unto her, Neither do I con-

denn thee : go, and sin no more.

Then spake Jesus again unto them, saying, I am the light of the world : he that followeth me shall not walk in darkness, but shall have the light of life. The Pharisees therefore said unto him, Thou bearest record of thyself ; thy record is not true. Jesus answered and said unto them, Though I bear record of myself, *yet* my record is true : for I know whence I came, and whither I go ; but ye cannot tell whence I come, and whither I go. Ye judge after the flesh ; I judge no man. And yet if I judge, my judgment is true : for I am not alone, but I and the Father that sent me. It is also written in your law, that the testimony of two men is true. I am one that bear witness of myself, and the Father that sent me beareth witness of me. Then said they unto him, Where is thy father ? Jesus answered, Ye neither know me, nor my Father : if ye had known me, ye should have known my Father also. These words spake Jesus in the treasury, as he taught in the temple : and no man laid hands on him ; for his hour was not yet come. Then said Jesus again unto them, I go my way, and ye shall seek me, and shall die in your sins : whither I go, ye cannot come. Then said the Jews, Will he kill himself ? because he saith, Whither I go, ye cannot come. And he said unto them, Ye are from beneath ; I am from above : ye are of this world ; I am not of this world. I said therefore unto you, that ye shall die in your sins : for if ye believe not that I am *he*, ye shall die in your

sins. Then said they unto him, Who art thou ? And Jesus saith unto them, Even *the same* that I said unto you from the beginning. I have many things to say and to judge of you : but he that sent me is true ; and I speak to the world those things which I have heard of him. They understood not that he spake to them of the Father. Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am *he*, and *that* I do nothing of myself ; but as my Father hath taught me. I speak these things. And he that sent me is with me : the Father hath not left me alone ; for I do always those things that please him. As he spake these words, many believed on him. Then said Jesus to those Jews which believed on him, If ye continue in my word, *then* are ye my disciples indeed ; and ye shall know the truth, and the truth shall make you free.

They answered him, We be Abraham's seed, and were never in bondage to any man : how sayest thou, Ye shall be made free ? Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin. And the servant abideth not in the house for ever : *but* the Son abideth ever. If the Son therefore shall make you free, ye shall be free indeed. I know that ye are Abraham's seed ; but ye seek to kill me, because my word hath no place in you. I speak that which I have seen with my Father : and ye do that which ye have seen with your father. They answered and said unto him, Abraham is our father. Jesus saith unto them,

If ye were Abraham's children, ye would do the works of Abraham. But now ye seek to kill me, a man that hath told you the truth, which I have heard of God : this did not Abraham. Ye do the deeds of your father. Then said they to him, We be not born of fornication ; we have one Father, *even* God. Jesus said unto them, If God were your Father, ye would love me : for I proceeded forth and came from God ; neither came I of myself, but he sent me. Why do ye not understand my speech ? *even* because ye cannot hear my word. Ye are of *your* father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own : for he is a liar, and the father of it. And because I tell *you* the truth, ye believe me not. Which of you convinceth me of sin ? And if I say the truth, why do ye not believe me ? He that is of God heareth God's words : ye therefore hear *them* not, because ye are not of God. Then answered the Jews, and said unto him, Say we not well that thou art a Samaritan, and hast a devil ? Jesus answered, I have not a devil ; but I honour my Father, and ye do dishonour me. And I seek not mine own glory : there is one that seeketh and judgeth. Verily, verily, I say unto you, If a man keep my saying, he shall never see death. Then said the Jews unto him, Now we know that thou hast a devil. Abraham is dead, and the prophets ; and thou sayest, If a man keep my saying, he shall never taste of death.

Art thou greater than our father Abraham, which is dead ? and the prophets are dead : whom makest thou thyself ? Jesus answered, If I honour myself, my honour is nothing : it is my Father that honoureth me ; of whom ye say, that he is your God : yet ye have not known him ; but I know him : and if I should say, I know him not, I shall be a liar like unto you : but I know him, and keep his saying. Your father Abraham rejoiced to see my day : and he saw *it*, and was glad. Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham ? Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am. Then took they up stones to cast at him : but Jesus hid himself, and went out of the temple, going through the midst of them, and so passed by.

1st LESSON FOR EVENING.

Daniel vii.

IN the first year of Belshazzar king of Babylon Daniel had a dream and visions of his head upon his bed : then he wrote the dream, *and* told the sum of the matters. Daniel spake and said, I saw in my vision by night, and, behold, the four winds of the heaven strove upon the great sea. And four great beasts came up from the sea, diverse one from another. The first *was* like a lion, and had eagle's wings : I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made stand upon the feet as a man, and a man's heart was given to it. And behold another beast, a second, like to a bear, and it raised up

itself on one side, and *it had* three ribs in the mouth of it between the teeth of it: and they said thus unto it, Arise, devour much flesh. After this I beheld, and lo another, like a leopard, which had upon the back of it four wings of a fowl; the beast had also four heads; and dominion was given to it. After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it: and it *was* diverse from all the beasts that *were* before it; and it had ten horns. I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn *were* eyes like the eyes of man, and a mouth speaking great things.

I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment *was* white as snow, and the hair of his head like the pure wool: his throne *was like* the fiery flame, and his wheels *as* burning fire. A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened. I beheld then because of the voice of the great words which the horn spake: I beheld *even* till the beast was slain, and his body destroyed, and given to the burning flame. As concerning the rest of the beasts, they had their dominion taken away:

yet their lives were prolonged for a season and time. I saw in the night visions, and, behold, *one* like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion *is* an everlasting dominion, which shall not pass away, and his kingdom *that* which shall not be destroyed.

I Daniel was grieved in my spirit in the midst of *my* body, and the visions of my head troubled me. I came near unto one of them that stood by, and asked him the truth of all this. So he told me, and made me know the interpretation of the things. These great beasts which are four, *are* four kings which shall arise out of the earth. But the saints of the most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever. Then I would know the truth of the fourth beast, which *was* diverse from all the others, exceeding dreadful, whose teeth *were* of iron, and his nails of brass; which devoured, brake in pieces, and stamped the residue with his feet; and of the ten horns that *were* in his head, and of the other which came up, and before whom three fell; even of that horn that had eyes, and a mouth that spake very great things, whose look *was* more stout than his fellows. I beheld, and the same horn made war with the saints, and prevailed against them; until the Ancient of days came, and judgment was

given to the saints of the most High ; and the time came that the saints possessed the kingdom. Thus he said, The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces. And the ten horns out of this kingdom *are* ten kings that shall arise : and another shall rise after them ; and he shall be diverse from the first, and he shall subdue three kings. And he shall speak *great* words against the most High, and shall wear out the saints of the most High, and think to change times and laws : and they shall be given into his hand until a time and times and the dividing of time. But the judgment shall sit, and they shall take away his dominion, to consume and to destroy *it* unto the end. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him. Hitherto *is* the end of the matter. As for me Daniel, my cogitations much troubled me, and my countenance changed in me : but I kept the matter in my heart.

2d LESSON FOR EVENING.

I. John i.

THAT which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life ; for the life was manifested,

and we have seen *it*, and bear witness, and show unto you that eternal life, which was with the Father, and was manifested unto us ;) that which we have seen and heard declare we unto you, that ye also may have fellowship with us : and truly our fellowship *is* with the Father, and with his Son Jesus Christ. And these things write we unto you, that your joy may be full. This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all. If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth : but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us *our* sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his word is not in us.

The Twenty-third Sunday after Trinity.

1st LESSON FOR MORNING.

Proverbs i.

THE proverbs of Solomon the son of David, king of Israel ; to know wisdom and instruction ; to perceive the words of understanding ; to receive the instruction of wisdom, justice, and judgment, and equity ; to give subtilty to the simple, to the young man knowledge and discretion. A

wise man will hear, and will increase learning; and a man of understanding shall attain unto wise counsels: to understand a proverb, and the interpretation; the words of the wise, and their dark sayings.

The fear of the LORD is the beginning of knowledge: but fools despise wisdom and instruction. My son, hear the instruction of thy father, and forsake not the law of thy mother: for they *shall be* an ornament of grace unto thy head, and chains about thy neck.

My son, if sinners entice thee, consent thou not. If they say, Come with us, let us lay wait for blood, let us lurk privily for the innocent without cause: let us swallow them up alive as the grave; and whole, as those that go down into the pit: we shall find all precious substance, we shall fill our houses with spoil: cast in thy lot among us; let us all have one purse: my son, walk not thou in the way with them; refrain thy foot from their path: for their feet run to evil, and make haste to shed blood. Surely in vain the net is spread in the sight of any bird. And they lay wait for their *own* blood; they lurk privily for their *own* lives. So are the ways of every one that is greedy of gain; which taketh away the life of the owners thereof.

Wisdom crieth without; she uttereth her voice in the streets: she crieth in the chief place of concourse, in the openings of the gates: in the city she uttereth her words, saying, How long, ye simple ones, will ye love simplicity? and the scorn-ers delight in their scorning,

and fools hate knowledge? Turn you at my reproof: behold, I will pour out my spirit unto you, I will make known my words unto you.

Because I have called, and ye refused; I have stretched out my hand, and no man regarded; but ye have set at nought all my counsel, and would none of my reproof: I also will laugh at your calamity; I will mock when your fear cometh; when your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you. Then shall they call upon me, but I will not answer: they shall seek me early, but they shall not find me: for that they hated knowledge, and did not choose the fear of the LORD: they would none of my counsel: they despised all my reproof. Therefore shall they eat of the fruit of their own way, and be filled with their own devices. For the turning away of the simple shall slay them, and the prosperity of fools shall destroy them. But whoso hearkeneth unto me, shall dwell safely, and shall be quiet from fear of evil.

2nd LESSON FOR MORNING.

John ix.

AND as Jesus passed by, he saw a man which was blind from his birth. And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind? Jesus answered, Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him. I must work the works of him that sent me, while it is day: the night cometh

th, when no man can work. as long as I am in the world, I am the light of the world. When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay, and said unto him, Go, wash in the pool of Siloam, (which is by interpretation, Sent.) He went his way therefore, and washed, and came seeing.

The neighbours therefore, and they which before had seen him that he was blind, said, Is not this he that sat and begged? Some said, This is he: others said, He is like him: but he said, I am he. Therefore said they unto him, How were thine eyes opened? He answered and said, A man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash: and I went and washed, and I received sight. Then said they unto him, Where is he? He said, I know not.

They brought to the Pharisees him that aforetime was blind. And it was the sabbath when Jesus made the clay, and opened his eyes. Then again the Pharisees also asked him how he had received his sight. He said unto them, He put clay on mine eyes, and I washed, and do see. Therefore said some of the Pharisees, This man is not of God, because he doeth not the sabbath day. Others said, How can a man do such miracles? And there was a division among them. They say unto the blind man again, What sayest thou of him, that hath opened thine eyes? He said, He is a prophet. But

the Jews did not believe concerning him, that he had been blind, and received his sight, until they called the parents of him that had received his sight. And they asked them, saying, Is this your son, who ye say was born blind? how then doth he now see? His parents answered them and said, We know that this is our son, and that he was born blind: but by what means he now seeth, we know not; or who hath opened his eyes, we know not: he is of age; ask him: he shall speak for himself. These words spake his parents, because they feared the Jews: for the Jews had agreed already, that if any man did confess that he was Christ, he should be put out of the synagogue. Therefore said his parents, He is of age; ask him. Then again called they the man that was blind, and said unto him, Give God the praise: we know that this man is a sinner. He answered and said, Whether he be a sinner or no, I know not: one thing I know, that, whereas I was blind, now I see. Then said they to him again, What did he to thee? how opened he thine eyes? He answered them, I have told you already, and ye did not hear: wherefore would ye hear it again? will ye also be his disciples? Then they reviled him, and said, Thou art his disciple; but we are Moses' disciples. We know that God spake unto Moses: as for this fellow, we know not from whence he is. The man answered and said unto them, Why herein is a marvellous thing, that ye know not from whence he is, and yet he hath opened mine eyes. Now we know that God

heareth not sinners: but if any man be a worshipper of God, and doeth his will, him he heareth. Since the world began was it not heard that any man opened the eyes of one that was born blind. If this man were not of God, he could do nothing. They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us? And they cast him out. Jesus heard that they had cast him out; and when he had found him, he said unto him, Dost thou believe on the Son of God? He answered and said, Who is he, Lord, that I might believe on him? And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee. And he said, Lord, I believe. And he worshipped him.

And Jesus said, For judgment I am come into this world, that they which see not might see; and that they which see might be made blind. And some of the Pharisees which were with him heard these words, and said unto him, Are we blind also? Jesus said unto them, If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth.

1st LESSON FOR EVENING.

Proverbs ii.

MY son, if thou wilt receive my words, and hide my commandments with thee; so that thou incline thine ear unto wisdom, *and* apply thine heart to understanding; yea, if thou criest after knowledge, *and* liftest up thy voice for understanding; if thou seekest her as silver, and searchest for her

as for hid treasures; then shalt thou understand the fear of the LORD, and find the knowledge of God. For the LORD giveth wisdom: out of his mouth cometh knowledge and understanding. He layeth up sound wisdom for the righteous: *he is* a buckler to them that walk uprightly. He keepeth the paths of judgment, and preserveth the way of his saints. Then shalt thou understand righteousness, and judgment, and equity; yea, every good path.

When wisdom entereth into thine heart, and knowledge is pleasant unto thy soul; discretion shall preserve thee, understanding shall keep thee: it shall deliver thee from the way of the evil man, from the man that speaketh froward things, who leave the paths of uprightness, to walk in the ways of darkness; who rejoice to do evil, *and* delight in the frowardness of the wicked; whose ways are crooked, and they froward in their paths: to deliver thee from the strange woman, even from the strange woman, which flattereth with her words; which forsaketh the guide of her youth, and forgetteth the covenant of the LORD. For her house inclineth unto death, and her paths unto the dead. None that go unto her return again, neither take they hold of the paths of life. That thou mayest walk in the way of good men, and keep the paths of the righteous. For the upright shall dwell in the land, and the perfect shall remain in it. But the wicked shall be cut off from the earth, and the transgressors shall be rooted out of it.

2nd LESSON FOR EVENING.

I. John ii.

MY little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins, and not for our's only, but also for *the sins of the whole world*. And hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him. He that saith he abideth in him, hath bought himself also so to walk even as he walked. Brethren, write no new commandment unto you, but an old commandment which ye had from the beginning. The old commandment is the word which ye have heard from the beginning. Again, a new commandment I write unto you, which thing is true in him and in you: because the darkness is past, and the true light now shineth. He that saith he is a brother, is in darkness even until now. He that loveth his brother abideth in the light, and there is none occasion of stumbling in him. But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes. I write unto you, little children, because your sins are forgiven you for his name's sake. I

write unto you, fathers, because ye have known him *that is from the beginning*. I write unto you, young men, because ye have overcome the wicked one. I write unto you, little children, because ye have known the Father. I have written unto you, fathers, because ye have known him *that is from the beginning*. I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one. Love not the world, neither the things *that are in the world*. If any man love the world, the love of the Father is not in him. For all that *is in the world*, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever. Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time. They went out from us, but they were not of us; for if they had been of us, they would *no doubt* have continued with us: but *they went out*, that they might be made manifest that they were not all of us. But ye have an unction from the Holy One, and ye know all things. I have not written unto you because ye know not the truth, but because ye know it, and that no lie is of the truth. Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son. Whosoever de-

nieth the Son, the same hath not the Father: [*but*] *he that acknowledgeth the Son hath the Father also.* Let that therefore abide in you, which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father. And this is the promise that he hath promised us, *even eternal life.* These *things* have I written unto you concerning them that seduce you. But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him. And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming. If ye know that he is righteous, ye know that every one that doeth righteousness is born of him.

The Twenty-fourth Sunday after Trinity.

1st LESSON FOR MORNING.

Proverbs iii.

MY son, forget not my law; but let thine heart keep my commandments: for length of days, and long life, and peace, shall they add to thee. Let not mercy and truth forsake thee: bind them about thy neck; write them upon the table of thine heart: so shalt thou find favour and good understanding in the sight of God and man.

Trust in the LORD with all

thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths.

Be not wise in thine own eyes: fear the LORD, and depart from evil. It shall be health to thy navel, and marrow to thy bones. Honour the LORD with thy substance, and with the firstfruits of all thine increase: so shall thy barns be filled with plenty, and thy presses shall burst out with new wine.

My son, despise not the chastening of the LORD; neither be weary of his correction: for whom the LORD loveth he correcteth; even as a father his son in whom he delighteth.

Happy is the man that findeth wisdom, and the man that getteth understanding. For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold. She is more precious than rubies: and all the things thou canst desire are not to be compared unto her. Length of days is in her right hand, and in her left hand riches and honour. Her ways are ways of pleasantness, and all her paths are peace. She is a tree of life to them that lay hold upon her: and happy is every one that retaineth her. The LORD by wisdom hath founded the earth; by understanding hath he established the heavens. I have broken up the depths, and the clouds drop down the dew.

My son, let not them depart from thine eyes: keep sound wisdom and discretion: shall they be life unto thy soul, and grace to thy neck. This

shalt thou walk in thy way safely, and thy foot shall not stumble. When thou liest down, thou shalt not be afraid: yea, thou shalt lie down, and thy sleep shall be sweet. Be not afraid of sudden fear, neither of the desolation of the wicked, when it cometh. For the LORD shall be thy confidence, and shall keep thy foot from being taken.

Withhold not good from them to whom it is due, when it is in the power of thine hand to do it. Say not unto thy neighbour, Go, and come again, and to morrow I will give; when thou hast it by thee. Devise not evil against thy neighbour, seeing he dwelleth securely by thee.

Strive not with a man without cause, if he have done thee no harm.

Envy thou not the oppressor, and choose none of his ways. For the froward is abomination to the LORD: but his set is with the righteous.

The curse of the LORD is in the house of the wicked: but he blesseth the habitation of the just. Surely he scorneth the corners: but he giveth grace to the lowly. The wise shall inherit glory: but shame shall be the promotion of fools.

LESSON FOR MORNING.

John x.

VERILY, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep. To him the door openeth; and the sheep hear his voice: and he calleth

his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice. And a stranger will they not follow, but will flee from him: for they know not the voice of strangers. This parable spake Jesus unto them: but they understood not what things they were which he spake unto them. Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep. All that ever came before me are thieves and robbers: but the sheep did not hear them. I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly. I am the good shepherd: the good shepherd giveth his life for the sheep. But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is an hireling, and careth not for the sheep. I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd. Therefore doth

my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.

There was a division therefore again among the Jews for these sayings. And many of them said, He hath a devil, and is mad; why hear ye him? Others said, These are not the words of him that hath a devil. Can a devil open the eyes of the blind?

And it was at Jerusalem the feast of the dedication, and it was winter. And Jesus walked in the temple in Solomon's porch. Then came the Jews round about him, and said unto him, How long dost thou make us to doubt? If thou be the Christ, tell us plainly. Jesus answered them, I told you, and ye believed not: the works that I do in my Father's name, they bear witness of me. But ye believe not, because ye are not of my sheep, as I said unto you. My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand. I and my Father are one. Then the Jews took up stones again to stone him. Jesus answered them, Many good works have I showed you from my Father; for which of those works do ye stone me? The Jews answered him, saying, For a good work

we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God. Jesus answered them. Is it not written in your law, I said, Ye are gods? If he called them gods, unto whom the word of God came, and the scripture cannot be broken; say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God? If I do not the works of my Father, believe me not. But if I do, though ye believe not me, believe the works: that ye may know, and believe, that the Father is in me, and I in him. Therefore they sought again to take him; but he escaped out of their hand, and went away again beyond Jordan into the place where John at first baptized, and there he abode. And many resorted unto him, and said, John did no miracle: but all things that John spake of this man were true. And many believed on him there.

1st LESSON FOR EVENING.

Proverbs viii.

DOth not wisdom cry? and understanding put forth her voice? She standeth in the top of high places, by the way in the places of the paths. She crieth at the gates, at the entry of the city, at the coming in at the doors. Unprofitable ye simple, I call; and many things are hid from your eyes. Hear ye simple, understand wisdom, and ye fools, be ye of an understanding heart. I will speak of excellent things, and the opening of my lips shall be right things. For my mouth shall speak truth; and

vickedness is an abomination
to my lips. All the words of
my mouth are in righteous-
ness; *there is nothing froward*
or perverse in them. They are
all plain to him that under-
standeth, and right to them
that find knowledge. Receive
my instruction, and not silver;
and knowledge rather than
choice gold. For wisdom is
better than rubies; and all the
things that may be desired are
not to be compared to it. I
wisdom dwell with prudence,
and find out knowledge of
very inventions. The fear of
the LORD is to hate evil: pride,
and arrogance, and the evil
eye, and the froward mouth,
I hate. Counsel is mine,
and sound wisdom: I am un-
derstanding; I have strength.
My kings reign, and princes
do justice. By me princes
reign, and nobles, even all the
ages of the earth. I love
them that love me; and those
that seek me early shall find
me. Riches and honour are
before me; yea, durable riches
and righteousness. My fruit is
better than gold, yea, than
choice silver. I lead in
the way of righteousness, in
the midst of the paths of judg-
ment: that I may cause those
that love me to inherit sub-
stance; and I will fill their
treasures. The LORD possessed
me in the beginning of his way,
before his works of old. I was
up from everlasting, from
the beginning, or ever the earth
was. When there were no
hills, I was brought forth;
and there were no fountains
springing with water. Before
the mountains were settled,
and before the hills was I brought

forth, while as yet he had not
made the earth, nor the fields,
nor the highest part of the
dust of the world. When he
prepared the heavens, I *was*
there: when he set a compass
upon the face of the depth:
when he established the clouds
above: when he strengthen-
ed the fountains of the deep:
when he gave to the sea his
decree, that the waters should
not pass his commandment:
when he appointed the founda-
tions of the earth: then I *was*
by him *as one brought up with*
him; and I was daily his delight,
rejoicing always before him;
rejoicing in the habitable part
of his earth; and my delights
were with the sons of men.
Now therefore hearken unto
me, O ye children: for blessed
are they that keep my ways.
Hear instruction, and be wise,
and refuse it not. Blessed *is*
the man that heareth me,
watching daily at my gates,
waiting at the posts of my
doors. For whoso findeth me
findeth life, and shall obtain
favour of the LORD. But he
that sinneth against me wrong-
eth his own soul: all they that
hate me love death.

2nd LESSON FOR EVENING.

I. John iii.

BEHOLD, what manner of
love the Father hath be-
stowed upon us, that we should
be called the sons of God:
therefore the world knoweth
us not, because it knew him
not. Beloved, now are we the
sons of God, and it doth not
yet appear what we shall be:
but we know that, when he
shall appear, we shall be like
him; for we shall see him as
he is. And every man that

hath this hope in him purifieth himself, even as he is pure. Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law. And ye know that he was manifested to take away our sins; and in him is no sin. Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither known him. Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous. He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil. Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God. In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother. For this is the message that ye heard from the beginning, that we should love one another. Not as Cain, *who* was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous. Marvel not, my brethren, if the world hate you. We know that we have passed from death unto life, because we love the brethren. He that loveth not *his* brother abideth in death. Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him. Hereby perceive we the love of God, because he laid down his life for

us: and we ought to lay down *our* lives for the brethren. But *who* hath this world's good, and seeth his brother have need, and shutteth up his bowels of *compassion* from him, how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue; but in deed and in truth. And hereby we know that we are of the truth, and shall assure our hearts before him. For if our heart condemn us, God is greater than our heart, and knoweth all things. Beloved, if our heart condemn us not, *then* have we confidence toward God. And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight. And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment. And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us.

The Twenty-fifth Sunday after Trinity.

1st LESSON FOR MORNING

Proverbs xi.

A FALSE balance is above just weight is his delight. W^h pride cometh, then cometh shame: but with the lowly wisdom. The integrity of upright shall guide them: the perverseness of transgressors shall destroy them. Riches profit not in the day of wrath, but righteousness delivereth

from death. The righteousness of the perfect shall direct his way: but the wicked shall fall by his own wickedness. The righteousness of the upright shall deliver them: but transgressors shall be taken in *their own* naughtiness. When a wicked man dieth, *his* expectation shall perish: and the hope of unjust *men* perisheth. The righteous is delivered out of trouble, and the wicked cometh in his stead. An hypocrite with *his* mouth destroyeth his neighbour: but through knowledge shall the just be delivered. When it goeth well with the righteous, the city rejoiceth: and when the wicked perish, *there is* shouting. By the blessing of the upright the city is exalted: but it is overthrown by the mouth of the wicked. He that is void of wisdom despiseth his neighbour: but a man of understanding holdeth his peace. A talebearer revealeth secrets: but he that is of a faithful spirit concealeth the matter. Where no counsel is, the people fall: but in the multitude of counsellors *there is* safety. He that is surety for a stranger shall smart *for it*: and he that hateth suretiship is wise. A gracious woman retaineth honour: and strong men retain riches. The merciful man doeth good to his own soul: but *he that is* cruel troubleth his own flesh. The wicked worketh a deceitful work: to him that soweth righteousness shall be a sure reward. The righteousness *tendeth* to life: so he that pursueth evil *bringeth it* to his own death. The froward are of a froward heart *are* abomination to the Lord: but *such as are up-*

right in *their way are* his delight. *Though* hand join in hand, the wicked shall not be unpunished: but the seed of the righteous shall be delivered. As a jewel of gold in a swine's snout, so is a fair woman which is without discretion. The desire of the righteous is only good: but the expectation of the wicked is wrath. There is that scattereth, and yet increaseth; and *there is* that withholdeth more than is meet, but *it tendeth* to poverty. The liberal soul shall be made fat: and he that watereth shall be watered also himself. He that withholdeth corn, the people shall curse him: but blessing shall be upon the head of him that selleth it. He that diligently seeketh good procureth favour: but he that seeketh mischief, it shall come unto him. He that trusteth in his riches shall fall: but the righteous shall flourish as a branch. He that troubleth his own house shall inherit the wind: and the fool shall be servant to the wise of heart. The fruit of the righteous is a tree of life; and he that winneth souls is wise. Behold, the righteous shall be recompensed in the earth: much more the wicked and the sinner.

2nd LESSON FOR MORNING.

John xi.

NOW a certain man was sick, named Lazarus, of Bethany, the town of Mary and her sister Martha. (It was that Mary which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.) Therefore his sisters sent unto him, saying, Lord, behold, he whom

thou lovest is sick. When Jesus heard *that*, he said, This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby. Now Jesus loved Martha, and her sister, and Lazarus. When he had heard therefore that he was sick, he abode two days still in the same place where he was. Then after that saith he to *his* disciples, Let us go into Judaea again. *His* disciples say unto him, Master, the Jews of late sought to stone thee; and goest thou thither again? Jesus answered, Are there not twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth the light of this world. But if a man walk in the night, he stumbleth, because there is no light in him. These things said he: and after that he saith unto them, Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep. Then said his disciples, Lord, if he sleep, he shall do well. Howbeit Jesus spake of his death: but they thought that he had spoken of taking of rest in sleep. Then said Jesus unto them plainly, Lazarus is dead. And I am glad for your sakes that I was not there, to the intent ye may believe; nevertheless let us go unto him. Then said Thomas, which is called Didymus, unto his fellowdisciples, Let us also go, that we may die with him. Then when Jesus came, he found that he had *lain* in the grave four days already. Now Bethany was nigh unto Jerusalem, about fifteen furlongs off: and many of the Jews came to Martha and Mary, to comfort them

concerning their brother. Then Martha, as soon as she heard that Jesus was coming, went and met him: but Mary sat still in the house. Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died. But I know, that even now, whatsoever thou wilt ask of God, God will give it thee. Jesus saith unto her, Thy brother shall rise again. Martha saith unto him, I know that he shall rise again in the resurrection at the last day. Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die. Believest thou this? She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world. And when she had so said, she went her way, and called Mary her sister secretly, saying, The Master is come, and calleth for thee. As soon as she heard *that*, she arose quickly, and came unto him. Now Jesus was not yet come into the town, but was in that place where Martha met him. The Jews then which were with her in the house, and comforted her, when they saw Mary, that she rose hastily and went out, following her, saying, She goeth unto the grave to weep there. Then when Mary was come where Jesus was, and saw him, she fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died. When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and

was troubled, and said, Where have ye laid him? They said unto him, Lord, come and see. Jesus wept. Then said the Jews, Behold how he loved him! And some of them said, Could not this man, which opened the eyes of the blind, have caused that even this man should not have died? Jesus therefore again groaning in himself cometh to the grave. It was a cave, and a stone lay upon it. Jesus said, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for he hath been dead four days. Jesus saith unto her, Said I not unto thee, that, if thou wouldest believe, thou shouldst see the glory of God? Then they took away the stone *from the place* where the dead was laid. And Jesus lifted up *his* eyes, and said, Father, I thank thee that thou hast heard me. And I knew that thou hearest me always: but because of the people which stand by I said *it*, that they may believe that thou hast sent me. And when he thus had spoken, he cried with a loud voice, Lazarus, come forth. And he that was dead came forth, bound hand and foot with graveclothes: and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go. Then any of the Jews which came Mary, and had seen the things which Jesus did, believed on him. But some of them went their ways to the Pharisees, and told them what things Jesus had done.

Then gathered the chief priests and the Pharisees a council, and said, What do we?

for this man doeth many miracles. If we let him thus alone, all men will believe on him: and the Romans shall come and take away both our place and nation. And one of them, named Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all, nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not. And this spake he not of himself: but being high priest that year, he prophesied that Jesus should die for that nation; and not for that nation only, but that also he should gather together in one the children of God that were scattered abroad. Then from that day forth they took counsel together for to put him to death. Jesus therefore walked no more openly among the Jews; but went thence unto a country near to the wilderness, into a city called Ephraim, and there continued with his disciples.

And the Jews' passover was nigh at hand: and many went out of the country up to Jerusalem before the passover, to purify themselves. Then sought they for Jesus, and spake among themselves, as they stood in the temple, What think ye, that he will not come to the feast? Now both the chief priests and the Pharisees had given a commandment, that, if any man knew where he were, he should show *it*, that they might take him.

1st LESSON FOR EVENING.

Proverbs xii.

WHO SO loveth instruction loveth knowledge: but he that hateth reproof is brutish.

A good *man* obtaineth favour of the LORD: but a man of wicked devices will he condemn. A man shall not be established by wickedness: but the root of the righteous shall not be moved. A virtuous woman is a crown to her husband: but she that maketh ashamed is as rottenness in his bones. The thoughts of the righteous are right: but the counsels of the wicked are deceit. The words of the wicked are to lie in wait for blood: but the mouth of the upright shall deliver them. The wicked are overthrown, and are not: but the house of the righteous shall stand. A man shall be commended according to his wisdom: but he that is of a perverse heart shall be despised. *He that is* despised, and hath a servant, is better than he that honoureth himself, and lacketh bread. A righteous *man* regardeth the life of his beast: but the tender mercies of the wicked are cruel. He that tilleth his land shall be satisfied with bread: but he that followeth vain *persons* is void of understanding. The wicked desireth the net of evil *men*: but the root of the righteous yieldeth fruit. The wicked is snared by the transgressions of *his* lips: but the just shall come out of trouble. A man shall be satisfied with good by the fruit of *his* mouth: and the recompence of a man's hands shall be rendered unto him. The way of a fool is right in his own eyes: but he that hearkeneth unto counsel is wise. A fool's wrath is presently known: but a prudent *man* covereth shame. *He that* speaketh truth showeth forth righteousness: but a false wit-

ness deceit. There is that speaketh like the piercings of a sword: but the tongue of the wise is health. The lip of truth shall be established forever: but a lying tongue is but for a moment. Deceit is in the heart of them that imagine evil: but to the counsellors of peace is joy. There shall no evil happen to the just: but the wicked shall be filled with mischief. Lying lips are abomination to the LORD: but they that deal truly are his delight. A prudent man concealeth knowledge: but the heart of fools proclaimeth foolishness. The hand of the diligent shall bear rule: but the slothful shall be under tribute. Heaviness in the heart of man maketh it stoop: but a good word maketh it glad. The righteous is more excellent than his neighbour: but the way of the wicked seduceth them. The slothful *man* roasteth not that which he took hunting: but the substance of a diligent *man* is precious. The way of righteousness is life: and in the pathway thereof there is no death.

2nd LESSON FOR EVENING

I. John iv.

BELOVED, believe not every spirit, but try the spirits whether they are of God: for I have seen many false prophets gone out into the world. Hereby know ye the Spirit of God. Every spirit that confesseth that Jesus Christ is come in the flesh is of God: and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is the spirit of antichrist, whereof ye have heard that it should come.

and even now already is it in the world. Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world. They are of the world: therefore speak they of the world, and the world heareth them. We are of God: he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error. Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love. In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another. No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us. Hereby know we that we dwell in him, and he in us, because he hath given us of his spirit. And we have seen and do testify that the Father sent the Son to be the Saviour of the world. Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God. And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him. Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in

this world. There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love. We love him, because he first loved us. If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from him, That he who loveth God love his brother also.

The Twenty-sixth Sunday after Trinity.

1st LESSON FOR MORNING.

Proverbs xiii.

A WISE son *heareth* his father's instruction: but a scorner *heareth* not rebuke. A man shall eat good by the fruit of *his* mouth: but the soul of the transgressors *shall eat* violence. He that keepeth his mouth keepeth his life: *but* he that openeth wide his lips shall have destruction. The soul of the sluggard desireth, and *hath* nothing: but the soul of the diligent shall be made fat. A righteous *man* *hateth* lying, but a wicked *man* is loathsome, and cometh to shame. Righteousness keepeth *him* that is upright in the way: but wickedness overthroweth the sinner. There is that maketh himself rich, yet *hath* nothing: *there* is that maketh himself poor, yet *hath* great riches. The ransom of a man's life *are* his riches: but the poor *heareth* not rebuke. The light of the righteous rejoiceth: but the lamp of the wicked shall be put out. Only by pride cometh contention: but with the well

advised *is* wisdom. Wealth gotten by vanity shall be diminished : but he that gathereth by labour shall increase. Hope deferred maketh the heart sick : but *when* the desire cometh, *it is* a tree of life. Whoso despiseth the word shall be destroyed : but he that feareth the commandment shall be rewarded. The law of the wise *is* a fountain of life, to depart from the snares of death. Good understanding giveth favour : but the way of transgressors *is* hard. Every prudent *man* dealeth with knowledge : but a fool layeth open *his* folly. A wicked messenger falleth into mischief : but a faithful ambassador *is* health. Poverty and shame *shall be to* him that refuseth instruction : but he that regardeth reproof shall be honoured. The desire accomplished *is* sweet to the soul : but *it is* abomination to fools to depart from evil. He that walketh with wise *men* shall be wise : but a companion of fools shall be destroyed. Evil pursueth sinners : but to the righteous good shall be repayed. A good *man* leaveth an inheritance to his children's children : and the wealth of the sinner *is* laid up for the just. Much food *is* in the tillage of the poor : but there *is that is* destroyed for want of judgment. He that spareth his rod hateth his son : but he that loveth him chasteneth him betimes. The righteous eateth to the satisfying of his soul : but the belly of the wicked shall want.

2nd LESSON FOR MORNING.

John xv.

I AM the true vine, and my Father is the husbandman.

Every branch in me that beareth not fruit he taketh away : and every *branch* that beareth fruit, he purgeth it, that it may bring forth more fruit. Now ye are clean through the word which I have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine ; no more can ye, except ye abide in me. I am the vine, ye are the branches : He that abideth in me, and I in him, the same bringeth forth much fruit : for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered ; and men gather them, and cast them into the fire, and they are burned. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit ; so shall ye love my disciples. As the Father hath loved me, so have I loved you : continue ye in my love. If ye keep my commandments, ye shall abide in my love ; even as I have kept my Father's commandments, and abide in his love. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full. This is my commandment, That ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you. Henceforth I call you not servants ; for the servant knoweth not what his lord doeth : but I have called you friends ; for all things that I have heard of my Father, I have made known unto you.

Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and *that* your fruit should remain : that whatsoever ye shall ask of the Father in my name, he may give it you. These things I command you, that ye love one another. If the world hate you, ye know that it hated me before *it hated* you. If ye were of the world, the world would love his own : but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you ; if they have kept my saying, they will keep your's also. But all these things will they do unto you for my name's sake, because they know not him that sent me. If I had not come and spoken unto them, they had not had sin : but now they have no cloke for their sin. He that hateth me hateth my Father also. If I had not done among them the works which none other man did, they had not had sin : but now have they both seen and hated both me and my Father. But *this cometh to pass*, that the word might be fulfilled that is written in their law, They hated me without a cause. But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me : and ye also shall bear witness, because ye have been with me from the beginning.

1st LESSON FOR EVENING.

Proverbs xiv.

EVERY wise woman buildeth her house : but the foolish plucketh it down with her hands. He that walketh in his uprightness feareth the LORD : but *he that is* perverse in his ways despiseth him. In the mouth of the foolish is a rod of pride : but the lips of the wise shall preserve them. Where no oxen *are*, the crib is clean : but much increase *is* by the strength of the ox. A faithful witness will not lie : but a false witness will utter lies. A scorner seeketh wisdom, and *findeth it not* : but knowledge is easy unto him that understandeth. Go from the presence of a foolish man, when thou perceivest not *in him* the lips of knowledge. The wisdom of the prudent *is* to understand his way : but the folly of fools *is* deceit. Fools make a mock at sin : but among the righteous *there is* favour. The heart knoweth his own bitterness ; and a stranger doth not intermeddle with his joy. The house of the wicked shall be overthrown : but the tabernacle of the upright shall flourish. There is a way which seemeth right unto a man, but the end thereof *are* the ways of death. Even in laughter the heart is sorrowful ; and the end of that mirth *is* heaviness. The backslider in heart shall be filled with his own ways : and a good man *shall be satisfied* from himself. The simple believeth every word : but the prudent *man* looketh well to his going. A wise *man* feareth, and departeth from evil : but the fool rageth, and is confident. *He*

that is soon angry dealeth foolishly : and a man of wicked devices is hated. The simple inherit folly : but the prudent are crowned with knowledge. The evil bow before the good ; and the wicked at the gates of the righteous. The poor is hated even of his own neighbour : but the rich hath many friends. He that despiseth his neighbour sinneth : but he that hath mercy on the poor, happy is he. Do they not err that devise evil ? but mercy and truth shall be to them that devise good. In all labour there is profit : but the talk of the lips tendeth only to penury. The crown of the wise is their riches : but the foolishness of fools is folly. A true witness delivereth souls : but a deceitful witness speaketh lies. In the fear of the LORD is strong confidence : and his children shall have a place of refuge. The fear of the LORD is a fountain of life, to depart from the snares of death. In the multitude of people is the king's honour : but in the want of people is the destruction of the prince. He that is slow to wrath is of great understanding : but he that is hasty of spirit exalteth folly. A sound heart is the life of the flesh : but envy the rottenness of the bones. He that oppresseth the poor reproacheth his Maker : but he that honoureth him hath mercy on the poor. The wicked is driven away in his wickedness : but the righteous hath hope in his death. Wisdom resteth in the heart of him that hath understanding : but that which is in the midst of fools is made known. Righteousness exalteth

a nation ; but sin is a reproach to any people. The king's favour is toward a wise servant : but his wrath is against him that causeth shame.

2nd LESSON FOR EVENING.

Jude.

JUDE, the servant of Jesus Christ, and brother of James to them that are sanctified by God the Father, and preserved in Jesus Christ, and called by mercy unto you, and peace, and love, be multiplied. Beloved when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints. For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God and our Lord Jesus Christ. I will therefore put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of the land of Egypt, afterwards destroyed them that believed not. And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day. Even as Sodom and Gomorrah, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire. Likewise also these filthy dreamers defile the flesh

despise dominion, and speak evil of dignities. Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee. But these speak evil of those things which they know not: but what they know naturally, as brute beasts, in those things they corrupt themselves. Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core. These are spots in your feasts of charity, when they feast with you, feeding themselves without fear: clouds *they are* without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots; raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness for ever. And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard *speeches* which ungodly sinners have spoken against him. These are murmurers, complainers, walking after their own lusts; and their mouth speaketh great swelling words, having men's persons in admiration because of advantage. But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ; how that they

told you there should be mockers in the last time, who should walk after their own ungodly lusts. These be they who separate themselves, sensual, having not the Spirit. But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life. And of some have compassion, making a difference: and others save with fear, pulling *them* out of the fire; hating even the garment spotted by the flesh. Now unto him that is able to keep you from falling, and to present *you* faultless before the presence of his glory with exceeding joy, to the only wise God our Saviour, *be* glory and majesty, dominion and power, both now and ever. Amen.

The Twenty-seventh Sunday after Trinity.

1st LESSON FOR MORNING.

Proverbs xv.

A SOFT answer turneth away wrath: but grievous words stir up anger. The tongue of the wise useth knowledge aright: but the mouth of fools poureth out foolishness. The eyes of the LORD *are* in every place, beholding the evil and the good. A wholesome tongue *is* a tree of life: but perverseness therein *is* a breach in the spirit. A fool despiseth his father's instruction: but he that regardeth reproof is prudent. In the house of the righteous *is* much treasure: but in the revenues of the wicked *is* trouble. The lips of the wise

disperse knowledge : but the heart of the foolish *doeth* not so. The sacrifice of the wicked *is* an abomination to the LORD : but the prayer of the upright *is* his delight. The way of the wicked *is* an abomination unto the LORD : but he loveth him that followeth after righteousness. Correction *is* grievous unto him that forsaketh the way : *and* he that hateth reproof shall die. Hell and destruction *are* before the LORD : how much more then the hearts of the children of men ? A scorner loveth not one that reproveth him : neither will he go unto the wise. A merry heart maketh a cheerful countenance : but by sorrow of the heart the spirit is broken. The heart of him that hath understanding seeketh knowledge : but the mouth of fools feedeth on foolishness. All the days of the afflicted *are* evil : but he that is of a merry heart *hath* a continual feast. Better *is* little with the fear of the LORD than great treasure and trouble therewith. Better *is* a dinner of herbs where love is, than a stalled ox and hatred therewith. A wrathful man stirreth up strife : but *he* that is slow to anger appeaseth strife. The way of the slothful *man* *is* as an hedge of thorns : but the way of the righteous *is* made plain. A wise son maketh a glad father : but a foolish man despiseth his mother. Folly *is* joy to *him* that *is* destitute of wisdom : but a man of understanding walketh uprightly. Without counsel purposes *are* disappointed : but in the multitude of counsellors they *are* established. A man hath joy by the answer of his mouth :

and a word *spoken* in due season, how good *is* it ! The way of life *is* above to the wise, that he may depart from hell beneath. The LORD will destroy the house of the proud : but he will establish the border of the widow. The thoughts of the wicked *are* an abomination to the LORD : but *the* words of the pure *are* pleasant words. He that is greedy of gain troubleth his own house ; but he that hateth gifts shall live. The heart of the righteous studieth to answer : but the mouth of the wicked poureth out evil things. The LORD *is* far from the wicked : but he heareth the prayer of the righteous. The light of the eyes rejoiceth the heart : *and* a good repose maketh the bones fat. The ear that heareth the reproof of life abideth among the wise. He that refuseth instruction despiseth his own soul : but he that heareth reproof getteth understanding. The fear of the LORD *is* the instruction of wisdom ; and before honour humility.

2nd LESSON FOR MORNING

John xvi.

THESE things have I spoken unto you, that ye should not be offended. They shall put you out of the synagogues : yea, the time cometh, that whosoever killeth you will think that he doeth God service. And these things will they say unto you, because they have not known the Father, nor me. But these things have I told you, that when the time shall come, ye may remember that I told you of them. And these things I said not unto you from the beginning, because I

with you. But now I go my way to him that sent me; and none of you asketh me, Whither goest thou? But because I have said these things unto you, sorrow hath filled your heart. Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: of sin, because they believe not on me; of righteousness, because I go to my Father, and ye see me no more; of judgment, because the prince of this world is judged. I have yet many things to say unto you; but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come. He shall glorify me: for he shall receive of mine, and shall show it unto you. All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall show it unto you. A little while, and ye shall not see me: and again, a little while, and ye shall see me, because I go to the Father. Then said some of his disciples among themselves, What is this that he saith unto us, A little while, and ye shall not see me: and again, a little while, and ye shall see me: and, Because I go to the Father? They said therefore, What is this that he saith, A little while? we cannot tell what he saith.

Now Jesus knew that they were desirous to ask him, and said unto them, Do ye enquire among yourselves of that I said, A little while, and ye shall not see me: and again, a little while, and ye shall see me? Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy. A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world. And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you. And in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you. Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full. These things have I spoken unto you in proverbs: but the time cometh, when I shall no more speak unto you in proverbs, but I shall show you plainly of the Father. At that day ye shall ask in my name: and I say not unto you, that I will pray the Father for you: for the Father himself loveth you, because ye have loved me, and have believed that I came out from God. I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father. His disciples said unto him, Lo, now speakest thou plainly, and speakest no proverb. Now are we sure that

thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God. Jesus answered them, Do ye now believe? Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me. These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world.

1st LESSON FOR EVENING.

Proverbs xvi.

THE preparations of the heart in man, and the answer of the tongue, is from the LORD. All the ways of a man are clean in his own eyes; but the LORD weigheth the spirits. Commit thy works unto the LORD, and thy thoughts shall be established. The LORD hath made all things for himself: yea, even the wicked for the day of evil. Every one that is proud in heart is an abomination to the LORD: though hand join in hand, he shall not be unpunished. By mercy and truth iniquity is purged: and by the fear of the LORD men depart from evil. When a man's ways please the LORD, he maketh even his enemies to be at peace with him. Better is a little with righteousness than great revenues without right. A man's heart deviseth his way: but the LORD directeth his steps. A divine sentence is in the lips of the king: his mouth transgresseth not in judgment. A just weight and

balance are the LORD's: all the weights of the bag are his work. *It is an abomination to kings to commit wickedness: for the throne is established by righteousness.* Righteous lips are the delight of kings; and they love him that speaketh right. The wrath of a king is as messengers of death: but a wise man will pacify it. In the light of the king's countenance is life; and his favour is as a cloud of the latter rain. How much better is it to get wisdom than gold! and to get understanding rather to be chosen than silver! The highway of the upright is to depart from evil: he that keepeth his way preserveth his soul. Pride goeth before destruction, and a haughty spirit before a fall. Better it is to be of an humble spirit with the lowly, than to divide the spoil with the proud. He that handleth a matter wisely shall find good: and whoso trusteth in the LORD happy is he. The wise in heart shall be called prudent: and the sweetness of the lips increaseth learning. Understanding is a wellspring of life unto him that hath it: but the destruction of fools is folly. The heart of the wise teacheth his mouth, and addeth learning to his lips. Pleasant words are as an honeycomb, sweet to the soul, and health to the bones. There is a way that seemeth right unto a man, but the end thereof are the ways of death. He that laboreth laboreth himself; for his mouth craving it of him. An ungodly man diggeth up evil: and in his secret there is as a burning fire. A froward man soweth strife, and a whisperer separateth

chief friends. A violent man enticeth his neighbour, and leadeth him into the way *that is not good*. He shutteth his eyes to devise froward things: moving his lips he bringeth evil to pass. The hoary head *is* a crown of glory, *if* it be found in the way of righteousness. *He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city.* The lot is cast into the lap; but the whole disposing thereof *is* of the LORD.

2nd LESSON FOR EVENING.

II. John.

THE elder unto the elect lady and her children, whom I love in the truth; and not I only, but also all they that have known the truth; for the truth's sake, which dwelleth in us, and shall be with us for ever. Grace be with you, mercy, and peace, from God the Father, and from the Lord Jesus Christ, the Son of the Father, in truth and love. I rejoiced greatly that I found of thy children walking in truth, as we have received a commandment from the Father. And now I beseech thee, lady, not as though I wrote a new commandment unto thee, but that which we had from the beginning, that we love one another. And this is love, that we walk after his commandments. This is the commandment, That, as ye have heard from the beginning, ye should walk in it. For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist. Look to yourselves, that we

lose not those things which we have wrought, but that we receive a full reward. Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into *your* house, neither bid him God speed: for he that biddeth him God speed is partaker of his evil deeds. Having many things to write unto you, I would not *write* with paper and ink: but I trust to come unto you, and speak face to face, that our joy may be full. The children of thy elect sister greet thee. Amen.

Saint Andrew's Day.

November 30.

1st LESSON FOR MORNING.

Proverbs xx.

WINE is a mocker, strong drink *is* raging: and whosoever is deceived thereby is not wise. The fear of a king *is* as the roaring of a lion: *whoso* provoketh him to anger sinneth *against* his own soul. *It is* an honour for a man to cease from strife: but every fool will be meddling. The sluggard will not plow by reason of the cold: *therefore* shall he beg in harvest, and *have* nothing. Counsel in the heart of man *is like* deep water; but a man of understanding will draw it out. Most men will proclaim every one his own goodness: but a faithful man who can find? The just man walketh in his integrity: his children *are* blessed after him. A king that sitteth in the throne

of judgment scattereth away all evil with his eyes. Who can say, I have made my heart clean, I am pure from my sin? Divers weights, *and* divers measures, both of them *are* alike abomination to the LORD. Even a child is known by his doings, whether his work *be* pure, and whether *it be* right. The hearing ear, and the seeing eye, the LORD hath made even both of them. Love not sleep, lest thou come to poverty; open thine eyes, *and* thou shalt be satisfied with bread. *It is* naught, *it is* naught, saith the buyer: but when he has gone his way, then he boasteth. There is gold, and a multitude of rubies: but the lips of knowledge *are* a precious jewel. Take his garment that is surety *for* a stranger: and take a pledge of him for a strange woman. Bread of deceit *is* sweet to a man; but afterwards his mouth shall be filled with gravel. *Every* purpose is established by counsel: and with good advice make war. He that goeth about *as* a tale-bearer revealeth secrets: therefore meddle not with him that flattereth with his lips. Whoso curseth his father or his mother, his lamp shall be put out in obscure darkness. An inheritance *may be* gotten hastily at the beginning; but the end thereof shall not be blessed. Say not thou, I will recompense evil; *but* wait on the LORD, and he shall save thee. Divers weights *are* an abomination unto the LORD; and a false balance *is* not good. Man's goings *are* of the LORD; how can a man then understand his own way? *It is* a snare to the man *who* devoureth *that which is* holy, and after vows

to make enquiry. A wise king scattereth the wicked, and bringeth the wheel over them. The spirit of man *is* the candle of the LORD, searching all the inward parts of the belly. Mercy and truth preserve the king: and his throne is upholden by mercy. The glory of young men *is* their strength; and the beauty of old men *is* the grey head. The blueness of a wound cleanseth away evil: so *do* stripes the inward parts of the belly.

2nd LESSON FOR MORNING.

Acts x. v. 34.

THEN Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him. The word which God sent unto the children of Israel, preaching peace by Jesus Christ: (he is Lord of all :) that word, *say*, ye know, which was published throughout all Judæa, and began from Galilee, after the baptism which John preached; how God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him. And we are witnesses of all things which he did both in the land of the Jews, and in Jerusalem; whom they slew and hanged on a tree: him God raised up the third day, and showed him openly; not to all the people, but unto witnesses chosen before of God, *even* to us, who did eat and drink with him after he rose from the dead. And he commanded us

to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead. To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins.

While Peter yet spake these words, the Holy Ghost fell on all them which heard the word. And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. For they heard them speak with tongues, and magnify God. Then answered Peter, Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days.

1st LESSON FOR EVENING.

Proverbs xxi.

THE king's heart is in the hand of the LORD, as the rivers of water: he turneth it whithersoever he will. Every way of a man is right in his own eyes: but the LORD pondereth the hearts. To do justice and judgment is more acceptable to the LORD than sacrifice. An high look, and a proud heart, and the plowing of the wicked, is sin. The thoughts of the diligent tend only to plenteousness; but of every one that is hasty only to want. The getting of treasures by a lying tongue is a vanity tossed to and fro of them that seek death. The robbery of the wicked shall destroy them;

because they refuse to do judgment. The way of man is forward and strange: but as for the pure, his work is right. It is better to dwell in a corner of the housetop, than with a brawling woman in a wide house. The soul of the wicked desireth evil: his neighbour findeth no favour in his eyes. When the scorner is punished, the simple is made wise: and when the wise is instructed, he receiveth knowledge. The righteous man wisely considereth the house of the wicked: but God overthroweth the wicked for their wickedness. Whoso stoppeth his ears at the cry of the poor, he also shall cry himself, but shall not be heard. A gift in secret pacifieth anger: and a reward in the bosom strong wrath. It is joy to the just to do judgment: but destruction shall be to the workers of iniquity. The man that wandereth out of the way of understanding shall remain in the congregation of the dead. He that loveth pleasure shall be a poor man: he that loveth wine and oil shall not be rich. The wicked shall be a ransom for the righteous, and the transgressor for the upright. It is better to dwell in the wilderness, than with a contentious and an angry woman. There is treasure to be desired and oil in the dwelling of the wise; but a foolish man spendeth it up. He that followeth after righteousness and mercy findeth life, righteousness, and honour. A wise man scaleth the city of the mighty, and casteth down the strength of the confidence thereof. Whoso keepeth his mouth and his tongue keepeth his soul from

troubles. Proud *and* haughty scorner *is* his name, who dealeth in proud wrath. The desire of the slothful killeth him ; for his hands refuse to labour. He coveteth greedily all the day long : but the righteous giveth and spareth not. The sacrifice of the wicked *is* abomination : how much more, *when* he bringeth it with a wicked mind ? A false witness shall perish : but the man that heareth speaketh constantly. A wicked man hardeneth his face : but *as for* the upright, he directeth his way. *There is* no wisdom nor understanding nor counsel against the LORD. The horse *is* prepared against the day of battle : but safety *is* of the LORD.

2nd LESSON FOR EVENING.

Hebrews vi.

THEREFORE leaving the principles of the doctrine of Christ, let us go on unto perfection ; not laying again the foundation of repentance from dead works, and of faith toward God, of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment. And this will we do, if God permit. For *it is* impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance ; seeing they crucify to themselves the Son of God afresh, and put *him* to an open shame. For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them

by whom it is dressed, receiveth blessing from God : but that which beareth thorns and briers *is* rejected, and *is* nigh unto cursing ; whose end *is* to be burned. But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak. For God *is* not unrighteous to forget your work and labour of love, which ye have showed toward his name, in that ye have ministered to the saints, and do minister. And we desire that every one of you do show the same diligence to the full assurance of hope unto the end : that ye be not slothful, but followers of them who through faith and patience inherit the promises. For when God made promise to Abraham, because he could swear by no greater, he swore by himself, saying, Surely blessing I will bless thee, and multiplying I will multiply thee. And so, after he had patiently endured, he obtained the promise. For men verily swear by the greater : and an oath for confirmation *is* to them an end of all strife. Wherein God, willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed *it* by an oath : that by two immutable things, in which *it was* impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us : which hope we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil ; whither the forerunner is for us entered, *even* Jesus, made an high priest for ever after the order of Melchisedec.

Saint Thomas the
Apostle.

December 21.

1st LESSON FOR MORNING.

Proverbs xxiii.

WHEN thou sittest to eat with a ruler, consider diligently what *is* before thee: and put a knife to thy throat, if thou *be* a man given to appetite. Be not desirous of his dainties: for they *are* deceitful meat. Labour not to be rich: cease from thine own wisdom. Wilt thou set thine eyes upon that which is not? for *riches* certainly make themselves wings; they fly away as an eagle toward heaven. Eat thou not the bread of *him that hath* an evil eye, neither desire thou his dainty meats: for as he thinketh in his heart, so *is* he: Eat and drink, saith he to thee; but his heart *is* not with thee. The morsel *which* thou hast eaten shalt thou vomit up, and lose thy sweet words. Speak not in the ears of a fool: for he will despise the wisdom of thy words. Remove not the old landmark; and enter not into the fields of the fatherless: for their redeemer *is* mighty; he shall plead their cause with thee. Apply thine heart unto instruction, and thine ears to the words of knowledge. Withhold not correction from the child: for *if* thou beatest him with the rod, he shall not die. Thou shalt beat him with the rod, and shalt deliver his soul from hell. My son, if thine heart be wise, my heart shall rejoice, even mine. Yea, my reins shall rejoice, when thy lips speak right things. Let not thine heart envy sinners;

but *be* thou in the fear of the LORD all the day long. For surely there is an end; and thine expectation shall not be cut off. Hear thou, my son, and be wise, and guide thine heart in the way. Be not among winebibblers; among riotous eaters of flesh: for the drunkard and the glutton shall come to poverty: and drowsiness shall clothe *a man* with rags. Harken unto thy father that begat thee, and despise not thy mother when she is old. Buy the truth, and sell it not; *also* wisdom, and instruction, and understanding. The father of the righteous shall greatly rejoice: and he that begetteth a wise *child* shall have joy of him. Thy father and thy mother shall be glad, and she that bare thee shall rejoice. My son, give me thine heart, and let thine eyes observe my ways. For a whore *is* a deep ditch; and a strange woman *is* a narrow pit. She also lieth in wait as *for* a prey, and increaseth the transgressors among men. Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes? They that tarry long at the wine; they that go to seek mixed wine. Look not thou upon the wine when it is red, when it giveth his colour in the cup, *when* it moveth itself aright. At the last it biteth like a serpent, and stingeth like an adder. Thine eyes shall behold strange women, and thine heart shall utter perverse things. Yea, thou shalt be as he that lieth down in the midst of the sea, or as he that lieth upon the top of a mast. They

have stricken me, *shalt thou say, and I was not sick; they have beaten me and I felt it not: when shall I awake? I will seek it yet again.*

2nd LESSON FOR MORNING.

Acts xxiii.

AND Paul, earnestly beholding the council, said, Men *and brethren*, I have lived in all good conscience before God until this day. And the high priest Ananias commanded them that stood by him to smite him on the mouth. Then said Paul unto him, God shall smite thee, *thou whited wall*: for sittest thou to judge me after the law, and commandest me to be smitten contrary to the law? And they that stood by said, Revilest thou God's high priest? Then said Paul, I wist not, brethren, that he was the high priest: for it is written, Thou shalt not speak evil of the ruler of thy people. But when Paul perceived that the one part were Sadducees, and the other Pharisees, he cried out in the council, Men *and brethren*, I am a Pharisee, the son of a Pharisee: of the hope and resurrection of the dead I am called in question. And when he had so said, there arose a dissension between the Pharisees and the Sadducees: and the multitude was divided. For the Sadducees say that there is no resurrection, neither angel, nor spirit: but the Pharisees confess both. And there arose a great cry: and the scribes *that were* of the Pharisees' part arose, and strove, saying, We find no evil in this man: but if a spirit or an angel hath spoken to him, let us not fight against God. And when

there arose a great dissension, the chief captain, fearing lest Paul should have been pulled in pieces of them, commanded the soldiers to go down, and to take him by force from among them, and to bring *him* into the castle. And the night following the Lord stood by him, and said, Be of good cheer, Paul: for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome. And when it was day, certain of the Jews banded together, and bound themselves under a curse, saying that they would neither eat nor drink till they had killed Paul. And they were more than forty which had made this conspiracy. And they came to the chief priests and elders, and said, We have bound ourselves under a great curse, that we will eat nothing until we have slain Paul. Now therefore ye with the council signify to the chief captain that he bring him down unto you to morrow, as though ye would enquire something more perfectly concerning him: and we, or ever he come near, are ready to kill him. And when Paul's sister's son heard of their lying in wait, he went and entered into the castle, and told Paul. Then Paul called one of the centurions unto *him*, and said, Bring this young man unto the chief captain: for he hath a certain thing to tell him. So he took him, and brought *him* to the chief captain, and said, Paul the prisoner called me unto *him*, and prayed me to bring this young man unto thee, who hath something to say unto thee. Then the chief captain took him by the hand, and went *with him* aside privately, and

asked *him*, What is that thou hast to tell me? And he said, The Jews have agreed to desire thee that thou wouldest bring down Paul to morrow into the council, as though they would enquire somewhat of him more perfectly. But do not thou yield unto them: for there lie in wait for him of them more than forty men, which have bound themselves with an oath, that they will neither eat nor drink till they have killed him: and now are they ready, looking for a promise from thee. So the chief captain *then* let the young man depart, and charged *him*, See thou tell no man that thou hast showed these things to me. And he called unto *him* two centurions, saying, Make ready two hundred soldiers to go to Cæsarea, and horsemen threescore and ten, and spearmen two hundred, at the third hour of the night; and provide *them* beasts, that they may set Paul on, and bring *him* safe unto Felix the governor. And he wrote a letter after this manner: Claudius Lysias unto the most excellent governor Felix *sendeth greeting*. This man was taken of the Jews, and should have been killed of them: then came I with an army, and rescued him, having understood that he was a Roman. And when I would have known the cause wherefore they accused him, I brought him forth into their council: whom I perceived to be accused of questions of their law, but to have nothing laid to his charge worthy of death or of bonds. And when it was told me how that the Jews laid wait for the man, I sent straightway

to thee, and gave commandment to his accusers also to say before thee what *they had* against him. Farewell. Then the soldiers, as it was commanded them, took Paul, and brought *him* by night to Antipatris. On the morrow they left the horsemen to go with him, and returned to the castle: who, when they came to Cæsarea, and delivered the epistle to the governor, presented Paul also before him. And when the governor had read *the letter*, he asked of what province he was. And when he understood that *he was* of Cilicia; I will hear thee, said he, when thine accusers are also come. And he commanded him to be kept in Herod's judgment hall.

1st LESSON FOR EVENING.

Proverbs xxiv.

BE not thou envious against evil men, neither desire to be with them. For their heart studieth destruction, and their lips talk of mischief. Through wisdom is an house builded; and by understanding it is established: and by knowledge shall the chambers be filled with all precious and pleasant riches. A wise man *is* strong; yea, a man of knowledge increaseth strength. For by wise counsel thou shalt make thy war: and in multitude of counsellors *there is* safety. Wisdom *is* too high for a fool; he openeth not his mouth in the gate. He that deviseth to do evil shall be called a mischievous person. The thought of foolishness *is* sin: and the scorner *is* an abomination to men. *If* thou faint in the day of adversity, thy strength *is* small. *If* thou

forbear to deliver *them that are drawn unto death, and those that are ready to be slain*; if thou sayest, Behold, we knew it not; doth not he that pondereth the heart consider *it*? and he that keepeth thy soul, doth *not* he know *it*? and shall *not* he render to *every* man according to his works? My son, eat thou honey, because *it is good*; and the honeycomb, *which is sweet* to thy taste: so *shall* the knowledge of wisdom *be* unto thy soul: when thou hast found *it*, then there shall be a reward, and thy expectation shall not be cut off. Lay not wait, O wicked man, against the dwelling of the righteous; spoil not his resting place: for a just man falleth seven times, and riseth up again: but the wicked shall fall into mischief. Rejoice not when thine enemy falleth, and let not thine heart be glad when he stumbleth: lest the LORD see *it*, and it displease him, and he turn away his wrath from him. Fret not thyself because of *evil men*, neither be thou envious at the wicked; For there shall be no reward to the evil man; the candle of the wicked shall be put out. My son, fear thou the LORD and the king: *and* meddle not with them that are given to change: for their calamity shall rise suddenly; and who knoweth the ruin of them both? These *things* also belong to the wise. *It is not good* to have respect of persons in judgment. He that saith unto the wicked, Thou *art* righteous; him shall the people curse, nations shall abhor him: but to them that rebuke him shall be delight, and a

good blessing shall come upon them. *Every man* shall kiss his lips that giveth a right answer. Prepare thy work without, and make it fit for thyself in the field; and afterwards build thine house. Be not a witness against thy neighbour without cause; and deceive *not* with thy lips. Say not, I will do so to him as he hath done to me: I will render to the man according to his work. I went by the field of the slothful, and by the vineyard of the man void of understanding; and, lo, it was all grown over with thorns, *and* nettles had covered the face thereof, and the stone wall thereof was broken down. Then I saw, *and* considered *it well*: I looked upon *it*, *and* received instruction. *Yet* a little sleep, a little slumber, a little folding of the hands to sleep: so shall thy poverty come *as one* that travelleth; and thy want as an armed man.

2nd LESSON FOR EVENING.

I. John i.

THAT which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; (for the life was manifested, and we have seen *it*, and bear witness, and show unto you that eternal life, which was with the Father, and was manifested unto us; that which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ. And these things write we unto

you, that your joy may be full. This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all. If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us *our* sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his word is not in us.

Saint Stephen's Day.

December 26.

1st LESSON FOR MORNING.

Proverbs xxviii.

THE wicked flee when no man pursueth: but the righteous are bold as a lion. For the transgression of a land many *are* the princes thereof: but by a man of understanding and knowledge the state *thereof* shall be prolonged. A poor man that oppresseth the poor is *like* a sweeping rain which leaveth no food. They that forsake the law praise the wicked: but such as keep the law contend with them. Evil men understand not judgment: but they that seek the LORD understand all *things*. Better is the poor that walketh in his uprightness, than *he that is* perverse in his ways, though he be rich. Whoso keepeth the law is a wise son: but he

that is a companion of riotous *men* shameth his father. He that by usury and unjust gain increaseth his substance, he shall gather it for him that will pity the poor. He that turneth away his ear from hearing the law, even his prayer *shall be* abomination. Whoso causeth the righteous to go astray in an evil way, he shall fall himself into his own pit: but the upright shall have good *things* in possession. The rich man is wise in his own conceit; but the poor that hath understanding searcheth him out. When righteous *men* do rejoice, *there is* great glory: but when the wicked rise, a man is hidden. He that covereth his sins shall not prosper: but whoso confesseth and forsaketh *them* shall have mercy. Happy is the man that feareth alway: but he that hardeneth his heart shall fall into mischief. *As* a roaring lion, and a ranging bear; *so is* a wicked ruler over the poor people. The prince that wanteth understanding is also a great oppressor: *but* he that hateth covetousness shall prolong *his* days. A man that doeth violence to the blood of *any* person shall flee to the pit; let no man stay him. Whoso walketh uprightly shall be saved: but *he that is* perverse in his ways shall fall at once. He that tilleth his land shall have plenty of bread: but he that followeth after vain *persons* shall have poverty enough. A faithful man shall abound with blessings: but he that maketh haste to be rich shall not be innocent. To have respect of persons is not good: for for a piece of bread *that* man will transgress. He that

hasteth to be rich *hath* an evil eye, and considereth not that poverty shall come upon him. He that rebuketh a man afterwards shall find more favour than he that flattereth with the tongue. Whoso robbeth his father or his mother, and saith, *It is no transgression*; the same is the companion of a destroyer. He that is of a proud heart stirreth up strife: but he that putteth his trust in the LORD shall be made fat. He that trusteth in his own heart is a fool: but whoso walketh wisely, he shall be delivered. He that giveth unto the poor shall not lack: but he that hideth his eyes shall have many a curse. When the wicked rise, men hide themselves: but when they perish, the righteous increase.

2nd LESSON FOR MORNING.

Acts vi. v. 8, and vii. to v. 30.

AND Stephen, full of faith and power, did great wonders and miracles among the people.

Then there arose certain of the synagogue, which is called *the synagogue* of the Libertines, and Cyrenians, and Alexandrians, and of them of Cilicia and of Asia, disputing with Stephen. And they were not able to resist the wisdom and the spirit by which he spake. Then they suborned men, which said, We have heard him speak blasphemous words against Moses, and against God. And they stirred up the people, and the elders, and the scribes, and came upon him, and caught him, and brought him to the council, and set up false witnesses, which said, This man ceaseth not to speak blasphem-

ous words against this holy place, and the law: for we have heard him say, that this Jesus of Nazareth shall destroy this place, and shall change the customs which Moses delivered us. And all that sat in the council, looking stedfastly on him, saw his face as it had been the face of an angel.

Then said the high priest, Are these things so? And he said, Men, brethren, and fathers, hearken; The God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Charran, and said unto him, Get thee out of thy country, and from thy kindred, and come into the land which I shall show thee. Then came he out of the land of the Chaldeans, and dwelt in Charran: and from thence, when his father was dead, he removed him into this land, wherein ye now dwell. And he gave him none inheritance in it, no, not *so much as* to set his foot on: yet he promised that he would give it to him for a possession, and to his seed after him, when *as yet* he had no child. And God spake on this wise, That his seed should sojourn in a strange land; and that they should bring them into bondage, and entreat *them* evil four hundred years. And the nation to whom they shall be in bondage will I judge, said God: and after that shall they come forth, and serve me in this place. And he gave him the covenant of circumcision: and so *Abraham* begat Isaac, and circumcised him the eighth day; and Isaac begat Jacob; and Jacob begat the twelve patriarchs. And the patriarchs, moved with envy,

sold Joseph into Egypt: but God was with him, and delivered him out of all his afflictions, and gave him favour and wisdom in the sight of Pharaoh king of Egypt; and he made him governor over Egypt and all his house. Now there came a dearth over all the land of Egypt and Chanaan, and great affliction: and our fathers found no sustenance. But when Jacob heard that there was corn in Egypt, he sent out our fathers first. And at the second time Joseph was made known to his brethren; and Joseph's kindred was made known unto Pharaoh. Then sent Joseph, and called his father Jacob to *him*, and all his kindred, three-score and fifteen souls. So Jacob went down into Egypt, and died, he, and our fathers, and were carried over into Sychem, and laid in the sepulchre that Abraham bought for a sum of money of the sons of Emmor *the father* of Sychem. But when the time of the promise drew nigh, which God had sworn to Abraham, the people grew and multiplied in Egypt, till another king arose, which knew not Joseph. The same dealt subtilly with our kindred, and evil entreated our fathers, so that they cast out their young children, to the end they might not live. In which time Moses was born, and was exceeding fair, and nourished up in his father's house three months: and when he was cast out, Pharaoh's daughter took him up, and nourished him for her own son. And Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds. And when he was full forty years old, it came into

his heart to visit his brethren the children of Israel. And seeing one of *them* suffer wrong, he defended *him*, and avenged him that was oppressed, and smote the Egyptian: for he supposed his brethren would have understood how that God by his hand would deliver them: but they understood not. And the next day he showed himself unto them as they strove, and would have set them at one again, saying, Sirs, ye are brethren; why do ye wrong one to another? But he that did his neighbour wrong thrust him away, saying, Who made thee a ruler and a judge over us? Wilt thou kill me, as thou diddest the Egyptian yesterday? Then fled Moses at this saying, and was a stranger in the land of Madian, where he begat two sons.

1st LESSON FOR EVENING.

Ecclesiastes iv.

SO I returned, and considered all the oppressions that are done under the sun: and behold the tears of *such as were* oppressed, and they had no comforter; and on the side of their oppressors *there was* power; but they had no comforter. Wherefore I praised the dead which are already dead more than the living which are yet alive. Yea, better *is he* than both they, which hath not yet been, who hath not seen the evil work that is done under the sun.

Again, I considered all travail, and every right work, that for this a man is envied of his neighbour. This is also vanity and vexation of spirit. The fool foldeth his hands together, and eateth his own flesh. Bet-

ter is an handful *with* quietness, than both the hands full *with* travail and vexation of spirit.

Then I returned, and I saw vanity under the sun. There is one *alone*, and *there is* not a second; yea, he hath neither child nor brother: yet *is there* no end of all his labour; neither is his eye satisfied with riches; neither *saith he*, For whom do I labour, and bereave my soul of good? This is also vanity, yea, it is a sore travail.

Two are better than one; because they have a good reward for their labour. For if they fall, the one will lift up his fellow: but woe to him *that is* alone when he falleth; for *he hath* not another to help him up. Again, if two lie together, then they have heat: but how can one be warm *alone*? And if one prevail against him, two shall withstand him; and a threefold cord is not quickly broken.

Better is a poor and a wise child than an old and foolish king, who will no more be admonished. For out of prison he cometh to reign; whereas also *he that is* born in his kingdom becometh poor. I considered all the living which walk under the sun, with the second child that shall stand up in his stead. *There is* no end of all the people, *even* of all that have been before them: they also that come after shall not rejoice in him. Surely this also is vanity and vexation of spirit.

2nd LESSON FOR EVENING.

Acts vii. v. 30. to v. 55.

AND when forty years were expired, there appeared to him in the wilderness of mount

Sina an angel of the Lord in a flame of fire in a bush. When Moses *saw it*, he wondered at the sight: and as he drew near to behold *it*, the voice of the Lord came unto him, *saying*, I am the God of thy fathers, the God of Abraham, and the God of Isaac, and the God of Jacob. Then Moses trembled, and durst not behold. Then said the Lord to him, Put off thy shoes from thy feet: for the place where thou standest is holy ground. I have seen, I have seen the affliction of my people which is in Egypt, and I have heard their groaning, and am come down to deliver them. And now come, I will send thee into Egypt. This Moses whom they refused, *saying*, Who made thee a ruler and a judge? the same did God send to be a ruler and a deliverer by the hand of the angel which appeared to him in the bush. He brought them out, after that he had showed wonders and signs in the land of Egypt, and in the Red sea, and in the wilderness forty years.

This is that Moses, which said unto the children of Israel, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear. This is he, that was in the church in the wilderness with the angel which spake to him in the mount Sina, and *with* our fathers: who received the lively oracles to give unto us: to whom our fathers would not obey, but thrust *him* from them, and in their hearts turned back again into Egypt, *saying* unto Aaron, Make us gods to go before us: for *as for* this Moses, which brought us out of the land of

Egypt, we wot not what is become of him. And they made a calf in those days, and offered sacrifice unto the idol, and rejoiced in the works of their own hands. Then God turned, and gave them up to worship the host of heaven; as it is written in the book of the prophets, O ye house of Israel, have ye offered to me slain beasts and sacrifices *by the space of* forty years in the wilderness? Yea, ye took up the tabernacle of Moloch, and the star of your god Remphan, figures which ye made to worship them: and I will carry you away beyond Babylon. Our fathers had the tabernacle of witness in the wilderness, as he had appointed, speaking unto Moses, that he should make it according to the fashion that he had seen. Which also our fathers that came after brought in with Jesus into the possession of the Gentiles, whom God drave out before the face of our fathers, unto the days of David; who found favour before God, and desired to find a tabernacle for the God of Jacob. But Solomon built him an house. Howbeit the most High dwelleth not in temples made with hands; as saith the prophet, Heaven *is* my throne, and earth *is* my footstool: what house will ye build me? saith the Lord: or what *is* the place of my rest? hath not my hand made all these things?

Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers *did*, so do ye. Which of the prophets have not your fathers persecuted? and they have slain them which showed before of the coming of

the Just One; of whom ye have been now the betrayers and murderers: who have received the law by the disposition of angels, and have not kept *it*.

When they heard these things, they were cut to the heart, and they gnashed on him with *their* teeth.

Saint John the Evangelist's Day.

December 27.

1st LESSON FOR MORNING.

Ecclesiastes v.

KEEP thy foot when thou goest to the house of God, and be more ready to hear, than to give the sacrifice of fools: for they consider not that they do evil. Be not rash with thy mouth, and let not thine heart be hasty to utter *any* thing before God: for God *is* in heaven, and thou upon earth: therefore let thy words be few. For a dream cometh through the multitude of business; and a fool's voice *is known* by multitude of words. When thou vowest a vow unto God, defer not to pay it; for *he* hath no pleasure in fools: pay that which thou hast vowed. Better *is it* that thou shouldest not vow, than that thou shouldst est vow and not pay. Suffer not thy mouth to cause thy flesh to sin; neither say thou before the angel, that it *was* an error: wherefore should God be angry at thy voice, and destroy the work of thine hands? For in the multitude of dreams and many words *there are also divers* vanities: but fear thou God.

If thou seest the oppression of the poor, and violent perverting of judgment and justice

in a province, marvel not at the matter: for *he that is higher than the highest regardeth*; and *there be higher than they*.

Moreover the profit of the earth is for all: the king *himself* is served by the field. He that loveth silver shall not be satisfied with silver; nor he that loveth abundance with increase: *this is also vanity*. When goods increase, they are increased that eat them: and what good *is there* to the owners thereof, saving the beholding of *them* with their eyes? The sleep of a labouring man *is sweet*, whether he eat little or much: but the abundance of the rich will not suffer him to sleep. There is a sore evil *which I have seen* under the sun, *namely*, riches kept for the owners thereof to their hurt. But those riches perish by evil travail: and he begetteth a son, and *there is nothing* in his hand. As he came forth of his mother's womb, naked shall he return to go as he came, and shall take nothing of his labour, which he may carry away in his hand. And *this also is a sore evil*, that in all points as he came, so shall he go: and what profit hath he that hath laboured for the wind? All his days also he eateth in darkness, and *he hath much sorrow and wrath with his sickness*.

Behold *that* which I have seen: *it is good and comely for one* to eat and to drink, and to enjoy the good of all his labour that he taketh under the sun all the days of his life, which God giveth him: for *it is his portion*. Every man also to whom God hath given riches

and wealth, and hath given him power to eat thereof, and to take his portion, and to rejoice in his labour; *this is the gift of God*. For he shall not much remember the days of his life; because God answereth *him* in the joy of his heart.

2nd LESSON FOR MORNING.

Revelation i.

THE Revelation of Jesus Christ, which God gave unto him, to show unto his servants things which must shortly come to pass; and he sent and signified *it* by his angel unto his servant John: who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw. Blessed *is* he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time *is* at hand. JOHN to the seven churches which are in Asia: Grace *be* unto you, and peace, from him which is, and which was, and which is to come; and from the seven Spirits which are before his throne, and from Jesus Christ, *who is* the faithful witness, *and* the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him *be* glory and dominion for ever and ever. Amen. Behold, he cometh with clouds; and every eye shall see him, and they *also* which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen. I am Alpha and Omega,

the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty. I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ. I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet, saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send it unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea. And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks; and in the midst of the seven candlesticks *one* like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. His head and *his* hairs *were* white like wool, as white as snow; and his eyes *were* as a flame of fire; and his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters. And he had in his right hand seven stars: and out of his mouth went a sharp two-edged sword: and his countenance *was* as the sun shineth in his strength. And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last: *I am* he that liveth, and was dead; and, behold, I am alive for ever-

more, Amen; and have the keys of hell and of death. Write the things which thou hast seen, and the things which are, and the things which shall be hereafter; the mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches: and the seven candlesticks which thou sawest are the seven churches.

1st LESSON FOR EVENING.

Ecclesiastes vi.

THERE is an evil which I have seen under the sun, and it is common among men: a man to whom God hath given riches, wealth, and honour, so that he wanteth nothing for his soul of all that he desireth, yet God giveth him not power to eat thereof, but a stranger eateth it: *this is* vanity, and it is an evil disease.

If a man beget an hundred children, and live many years, so that the days of his years be many, and his soul be not filled with good, and also *that* he have no burial; I say, *that* an untimely birth is better than he. For he cometh in with vanity, and departeth in darkness, and his name shall be covered with darkness. Moreover he hath not seen the sun, nor known *any thing*: this hath more rest than the other.

Yea, though he live a thousand years twice *told*, yet hath he seen no good: do not all go to one place? All the labour of man is for his mouth, and yet the appetite is not filled. For what hath the wise more than the fool? what hath the poor, that knoweth to walk before the living?

Better *is* the sight of the eyes than the wandering of the desire: this *is* also vanity and vexation of spirit. That which hath been is named already, and it is known that it *is* man: neither may he contend with him that is mightier than he.

Seeing there be many things that increase vanity, what *is* man the better? For who knoweth what *is* good for man in *this* life, all the days of his vain life which he spendeth as a shadow? for who can tell a man what shall be after him under the sun?

2nd LESSON FOR EVENING.

Revelation xxii.

AND he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, *was there* the tree of life, which bare twelve *manner* of fruits, and yielded her fruit every month: and the leaves of the tree *were* for the healing of the nations. And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him: and they shall see his face; and his name *shall be* in their foreheads. And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever. And he said unto me, These sayings *are* faithful and true: and the Lord God of the holy prophets sent his angel to show unto his servants the things which must shortly be done. Behold, I come quickly: blessed *is* he that keepeth the sayings of the prophecy of

this book. And I John saw these things, and heard *them*. And when I had heard and seen, I fell down to worship before the feet of the angel which showed me these things. Then saith he unto me, See *thou do it not*: for I am thy fellowservant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God. And he saith unto me, Seal not the sayings of the prophecy of this book: for the time is at hand. He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. And, behold, I come quickly; and my reward *is* with me, to give every man according as his work shall be. I am Alpha and Omega, the beginning and the end, the first and the last. Blessed *are* they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. For without *are* dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie. I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star. And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely. For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things,

God shall add unto him the plagues that are written in this book : and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and *from* the things which are written in this book. He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus. The grace of our Lord Jesus Christ *be* with you all. Amen.

The Innocents' Day.

December 28.

1st LESSON FOR MORNING.

Jeremiah xxxi. to v. 18.

AT the same time, saith the LORD, will I be the God of all the families of Israel, and they shall be my people. Thus saith the LORD. The people *which were* left of the sword found grace in the wilderness ; *even* Israel, when I went to cause him to rest. The LORD hath appeared of old unto me, *saying*, Yea, I have loved thee with an everlasting love : therefore with lovingkindness have I drawn thee. Again I will build thee, and thou shalt be built, O virgin of Israel : thou shalt again be adorned with thy tabrets, and shalt go forth in the dances of them that make merry. Thou shalt yet plant vines upon the mountains of Samaria : the planters shall plant, and shall eat *them* as common things. For there shall be a day, *that* the watchmen upon the mount Ephraim shall cry, Arise ye, and let us go up to Zion unto the LORD our God. For thus saith the LORD ; Sing with gladness for Jacob,

and shout among the chief of the nations : publish ye, praise ye, and say, O LORD, save thy people, the remnant of Israel. Behold, I will bring them from the north country, and gather them from the coasts of the earth, *and* with them the blind and the lame, the woman with child and her that travaileth with child together : a great company shall return thither. They shall come with weeping, and with supplications will I lead them : I will cause them to walk by the rivers of waters in a straight way, wherein they shall not stumble : for I am a father to Israel, and Ephraim *is* my firstborn.

Hear the word of the LORD, O ye nations, and declare *it* in the isles afar off, and say, He that scattered Israel will gather him, and keep him, as a shepherd *doth* his flock. For the LORD hath redeemed Jacob, and ransomed him from the hand of *him that was* stronger than he. Therefore they shall come and sing in the height of Zion, and shall flow together to the goodness of the LORD, for wheat, and for wine, and for oil, and for the young of the flock and of the herd : and their soul shall be as a watered garden ; and they shall not sorrow any more at all. Then shall the virgin rejoice in the dance, both young men and old together : for I will turn their mourning into joy, and will comfort them, and make them rejoice from their sorrow. And I will satiate the soul of the priests with fatness, and my people shall be satisfied with my goodness, saith the LORD.

Thus saith the LORD ; A voice

was heard in Ramah, lamentation, *and* bitter weeping ; Rachel weeping for her children refused to be comforted for her children, because they *were* not. Thus saith the LORD ; Refrain thy voice from weeping, and thine eyes from tears : for thy work shall be rewarded, saith the LORD ; and they shall come again from the land of the enemy. And there is hope in thine end, saith the LORD, that thy children shall come again to their own border.

2nd LESSON FOR MORNING.

Acts xxvii. to v. 21.

AND when it was determined that we should sail into Italy, they delivered Paul and certain other prisoners unto one named Julius, a centurion of Augustus' band. And entering into a ship of Adramyttium, we launched, meaning to sail by the coasts of Asia ; one Aristarchus, a Macedonian of Thessalonica, being with us. And the next *day* we touched at Sidon. And Julius courteously entreated Paul, and gave *him* liberty to go unto his friends to refresh himself. And when we had launched from thence, we sailed under Cyprus, because the winds were contrary. And when we had sailed over the sea of Cilicia and Pamphylia, we came to Myra, a city of Lycia. And there the centurion found a ship of Alexandria sailing into Italy ; and he put us therein. And when we had sailed slowly many days, and scarce were come over against Cnidus, the wind not suffering us, we sailed under Crete, over against Salmone ; and, hardly passing it, came unto a place which is called

The fair havens ; nigh whereunto was the city of Lasea. Now when much time was spent, and when sailing was now dangerous, because the fast was now already past, Paul admonished *them*, and said unto them, Sirs, I perceive that this voyage will be with hurt and much damage, not only of the lading and ship, but also of our lives. Nevertheless the centurion believed the master and the owner of the ship, more than those things which were spoken by Paul. And because the haven was not commodious to winter in, the more part advised to depart thence also, if by any means they might attain to Phenice, *and there* to winter ; *which is* an haven of Crete, and lieth toward the south west and north west. And when the south wind blew softly, supposing that they had obtained *their* purpose, loosing *thence*, they sailed close by Crete. But not long after there arose against it a tempestuous wind, called Euroclydon. And when the ship was caught, and could not bear up into the wind, we let *her* drive. And running under a certain island which is called Clauda, we had much work to come by the boat : which when they had taken up, they used helps, undergirding the ship ; and, fearing lest they should fall into the quicksands, strake sail, and so were driven. And we being exceedingly tossed with a tempest, the next *day* they lightened the ship ; and the third *day* we cast out with our own hands the tackling of the ship. And when neither sun nor stars in many days appeared, and no small tempest

lay on *us*, all hope that we should be saved was then taken away.

1st LESSON FOR EVENING.

Wisdom i.

LOVE righteousness, ye that be judges of the earth: think of the Lord with a good (heart,) and in simplicity of heart seek him. For he will be found of them that tempt him not; and sheweth himself unto such as do not distrust him. For froward thoughts separate from God: and his power, when it is tried, reproveth the unwise. For into a malicious soul wisdom shall not enter; nor dwell in the body that is subject unto sin. For the holy spirit of discipline will flee deceit, and remove from thoughts that are without understanding, and will not abide when unrighteousness cometh in. For wisdom is a loving spirit; and will not acquit a blasphemer of his words: for God is witness of his reins, and a true beholder of his heart, and a hearer of his tongue. For the Spirit of the Lord filleth the world: and that which containeth all things hath knowledge of the voice. Therefore he that speaketh unrighteous things cannot be hid: neither shall vengeance, when it punisheth, pass by him. For inquisition shall be made into the counsels of the ungodly: and the sound of his words shall come unto the Lord for the manifestation of his wicked deeds. For the ear of jealousy heareth all things: and the noise of murmurings is not hid. Therefore beware of murmuring, which is unprofitable; and refrain your tongue from back-

biting: for there is no word so secret, that shall go for nought: and the mouth that believeth slayeth the soul. Seek not death in the error of your life: and pull not upon yourselves destruction with the works of your hands. For God made not death: neither hath he pleasure in the destruction of the living. For he created all things, that they might have their being: and the generations of the world were healthful; and there is no poison of destruction in them, nor the kingdom of death upon the earth: (for righteousness is immortal:) but ungodly men with their works and words called it to them: for when they thought to have it their friend, they consumed to nought, and made a covenant with it, because they are worthy to take part with it.

2nd LESSON FOR EVENING.

I. John v.

WHOSOEVER believeth that Jesus is the Christ is born of God: and every one that loveth him that begat loveth him also that is begotten of him. By this we know that we love the children of God, when we love God, and keep his commandments. For this is the love of God, that we keep his commandments: and his commandments are not grievous. For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, *even* our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God? This is he that came by water and blood, *even* Jesus Christ; not by water only, but by wa-

ter and blood. And it is the Spirit that beareth witness, because the Spirit is truth. For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost : and these three are one. And there are three that bear witness in earth, the spirit, and the water, and the blood : and these three agree in one. If we receive the witness of men, the witness of God is greater : for this is the witness of God which he hath testified of his Son. He that believeth on the Son of God hath the witness in himself : he that believeth not God hath made him a liar ; because he believeth not the record that God gave of his Son. And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life ; *and* he that hath not the Son of God hath not life. These things have I written unto you that believe on the name of the Son of God ; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God. And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us : and if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him. If any man see his brother sin a sin *which is not unto death*, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death : I do not say that he shall pray for it. All unrighteousness is sin : and there is a sin not unto death. We know that whosoever is born of God sinneth not ; but

he that is begotten of God keepeth himself, and that wicked one toucheth him not. *And* we know that we are of God, and the whole world lieth in wickedness. And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, *even* in his Son Jesus Christ. This is the true God, and eternal life. Little children, keep yourselves from idols. Amen.

The Conversion of Saint Paul.

January 25.

1st LESSON FOR MORNING.

Wisdom v.

THEN shall the righteous man stand in great boldness before the face of such as have afflicted him, and made no account of his labours. When they see it, they shall be troubled with terrible fear, and shall be amazed at the strangeness of his salvation, so far beyond all that they looked for. And they repenting and groaning for anguish of spirit shall say within themselves, This was he, whom we had sometimes in derision, and a proverb of reproach : we fools accounted his life madness, and his end to be without honour : how is he numbered among the children of God, and his lot is among the saints ! Therefore have we erred from the way of truth, and the light of righteousness hath not shined unto us, and the sun of righteousness rose not upon us. We wearied ourselves in the way of wickedness and destruction : yea, we have gone through de-

serts, where there lay no way : but as for the way of the Lord, we have not known it. What hath pride profited us ? or what good hath riches with *our* vaunting brought us ? All those things are passed away like a shadow, and as a post that hasted by ; and as a ship that passeth over the waves of the water, which when it is gone by, the trace thereof cannot be found, neither the pathway of the keel in the waves ; or as when a bird hath flown through the air, there is no token of her way to be found, but the light air being beaten with the stroke of her wings, and parted with the violent noise and motion of them, is passed through, and therein afterwards no sign where she went is to be found ; or like as when an arrow is shot at a mark, it parteth the air, which immediately cometh together again, so that a man cannot know where it went through : even so we in like manner, as soon as we were born, began to draw to our end, and had no sign of virtue to show : but were consumed in our own wickedness. For the hope of the ungodly is like dust that is blown away with the wind ; like a thin froth that is driven away with the storm ; like as the smoke which is dispersed here and there with a tempest, and passeth away as the remembrance of a guest that tarrieth but a day. But the righteous live for evermore ; their reward also is with the Lord, and the care of them is with the most High. Therefore shall they receive a glorious kingdom, and a beautiful crown from the Lord's hand : for with his right hand shall he cover

them, and with his arm shall he protect them. He shall take to him his jealousy for complete armour, and make the creature his weapon for the revenge of *his* enemies. He shall put on righteousness as a breastplate, and true judgment instead of an helmet. He shall take holiness for an invincible shield. His severe wrath shall he sharpen for a sword, and the world shall fight with him against the unwise. Then shall the right aiming thunderbolts go abroad ; and from the clouds, as from a well drawn bow, shall they fly to the mark. And hailstones full of wrath shall be cast *as* out of a stone bow, and the water of the sea shall rage against them, and the floods shall cruelly drown them. Yea, a mighty wind shall stand up against them, and like a storm shall blow them away : thus iniquity shall lay waste the whole earth, and ill dealing shall overthrow the thrones of the mighty.

2nd LESSON FOR MORNING.

Acts xxii. to v. 22.

MEN, brethren, and fathers, hear ye my defence *which I make* now unto you. (And when they heard that he spake in the Hebrew tongue to them, they kept the more silence : and he saith,) I am verily a man *which am* a Jew, born in Tarsus, *a city* in Cilicia, yet brought up in this city at the feet of Gamaliel, *and* taught according to the perfect manner of the law of the fathers, and was zealous toward God, as ye all are this day. And I persecuted this way unto the death, binding and delivering

into prisons both men and women. As also the high priest doth bear me witness, and all the estate of the elders: from whom also I received letters unto the brethren, and went to Damascus, to bring them which were there bound unto Jerusalem, for to be punished. And it came to pass, that, as I made my journey, and was come nigh unto Damascus about noon, suddenly there shone from heaven a great light round about me. And I fell unto the ground, and heard a voice saying unto me, Saul, Saul, why persecutest thou me? And I answered, Who art thou, Lord? And he said unto me, I am Jesus of Nazareth, whom thou persecutest. And they that were with me saw indeed the light, and were afraid; but they heard not the voice of him that spake to me. And I said, What shall I do, Lord? And the Lord said unto me, Arise, and go into Damascus; and there it shall be told thee of all things which are appointed for thee to do. And when I could not see for the glory of that light, being led by the hand of them that were with me, I came into Damascus. And one Ananias, a devout man according to the law, having a good report of all the Jews which dwelt there, came unto me, and stood, and said unto me, Brother Saul, receive thy sight. And the same hour I looked up upon him. And he said, The God of our fathers hath chosen thee, that thou shouldest know his will, and see that Just One, and shouldest hear the voice of his mouth. For thou shalt be his witness unto

all men of what thou hast seen and heard. And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord. And it came to pass, that, when I was come again to Jerusalem, even while I prayed in the temple, I was in a trance; and saw him saying unto me, Make haste, and get thee quickly out of Jerusalem: for they will not receive thy testimony concerning me. And I said, Lord, they know that I imprisoned and beat in every synagogue them that believed on thee: and when the blood of thy martyr Stephen was shed, I also was standing by, and consenting unto his death, and kept the raiment of them that slew him. And he said unto me, Depart: for I will send thee far hence unto the Gentiles.

1st LESSON FOR EVENING.

Wisdom vi.

HEAR therefore, O ye kings, and understand; learn, ye that be judges of the ends of the earth. Give ear, ye that rule the people, and glory in the multitude of nations. For power is given you of the Lord, and sovereignty from the Highest, who shall try your works, and search out your counsels. Because, being ministers of his kingdom, ye have not judged aright, nor kept the law, nor walked after the counsel of God; horribly and speedily shall he come upon you: for a sharp judgment shall be to them that be in high places. For mercy will soon pardon the meanest: but mighty men shall be mightily tormented. For he which is Lord over all

shall fear no man's person, neither shall he stand in awe of any man's greatness: for he hath made the small and great, and careth for all alike. But a sore trial shall come upon the mighty. Unto you therefore, O kings, do I speak, that ye may learn wisdom, and not fall away. For they that keep holiness holily shall be judged holy: and they that have learned such things shall find what to answer. Wherefore set your affection upon my words; desire them, and ye shall be instructed. Wisdom is glorious, and never fadeth away: yea, she is easily seen of them that love her, and found of such as seek her. She preventeth them that desire her, in making herself first known unto them. Whoso seeketh her early shall have no great travail: for he shall find her sitting at his doors. To think therefore upon her is perfection of wisdom: and whoso watcheth for her shall quickly be without care. For she goeth about seeking such as are worthy of her, sheweth herself favourably unto them in the ways, and meeteth them in every thought. For the very true beginning of her is the desire of discipline; and the care of discipline is love; and love is the keeping of her laws; and the giving heed unto her laws is the assurance of incorruption; and incorruption maketh us near unto God: therefore the desire of wisdom bringeth to a kingdom. If your delight be then in thrones and sceptres, O ye kings of the people, honour wisdom, that ye may reign for evermore. As for wisdom, what she is, and how she came up, I will tell

you, and will not hide mysteries from you: but will seek her out from the beginning of her nativity, and bring the knowledge of her into light, and will not pass over the truth. Neither will I go with consuming envy; for such a man shall have no fellowship with wisdom. But the multitude of the wise is the welfare of the world: and a wise king is the upholding of the people. Receive therefore instruction through my words, and it shall do you good.

2nd LESSON FOR EVENING.

Acts xxvi. to v. 24.

THEN Agrippa said unto Paul, Thou art permitted to speak for thyself. Then Paul stretched forth the hand, and answered for himself: I think myself happy, king Agrippa, because I shall answer for myself this day before thee touching all the things whereof I am accused of the Jews: especially *because I know* thee to be expert in all customs and questions which are among the Jews: wherefore I beseech thee to hear me patiently. My manner of life from my youth, which was at the first among mine own nation at Jerusalem, know all the Jews; which knew me from the beginning, if they would testify, that after the most straitest sect of our religion I lived a Pharisee. And now I stand and am judged for the hope of the promise made of God unto our fathers: unto which *promise* our twelve tribes, instantly serving God day and night, hope to come. For which hope's sake, king Agrippa, I am accused of the Jews: Why should it be thought

a thing incredible with you, that God should raise the dead? I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth. Which thing I also did in Jerusalem: and many of the saints did I shut up in prison, having received authority from the chief priests; and when they were put to death, I gave my voice against *them*. And I punished them oft in every synagogue, and compelled *them* to blaspheme; and being exceedingly mad against them, I persecuted *them* even unto strange cities. Whereupon as I went to Damascus with authority and commission from the chief priests, at midday, O king, I saw in the way a light from heaven, above the brightness of the sun, shining round about me and them which journeyed with me. And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me? *it is* hard for thee to kick against the pricks. And I said, Who art thou, Lord? And he said, I am Jesus whom thou persecutest. But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee; delivering thee from the people, and *from* the Gentiles, unto whom now I send thee, to open their eyes, *and* to turn *them* from darkness to light, and *from* the power of Satan unto God, that they may receive forgiveness of sins, and inherit-

ance among them which are sanctified by faith that is in me. Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision: but showed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judæa, and *then* to the Gentiles, that they should repent and turn to God, and do works meet for repentance. For these causes the Jews caught me in the temple, and went about to kill me. Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come: that Christ should suffer, *and* that he should be the first that should rise from the dead, and should show light unto the people, and to the Gentiles.

The Purification of the Virgin Mary.

February 2.

1st LESSON FOR MORNING.

Wisdom ix.

O GOD of my fathers, and Lord of mercy, who has made all things with thy word, and ordained man through thy wisdom, that he should have dominion over the creatures which thou hast made, and order the world according to equity and righteousness, and execute judgment with an upright heart: give me wisdom that sitteth by thy throne; and reject me not from among thy children: for I thy servant and son of thine handmaid am: feeble person, and of a short time, and too young for the

understanding of judgment and laws. For though a man be never so perfect among the children of men, yet if thy wisdom be not with him, he shall be nothing regarded. Thou hast chosen me to be a king of thy people, and a judge of thy sons and daughters: thou hast commanded me to build a temple upon thy holy mount, and an altar in the city wherein thou dwellest, a resemblance of the holy tabernacle, which thou hast prepared from the beginning. And wisdom was with thee: which knoweth thy works, and was present when thou madest the world, and knew what was acceptable in thy sight, and right in thy commandments. O send her out of thy holy heavens, and from the throne of thy glory, that being present she may labour with me, that I may know what is pleasing unto thee. For she knoweth and understandeth all things, and she shall lead me soberly in my doings, and preserve me in her power. So shall my works be acceptable, and then shall I judge thy people righteously, and be worthy to sit in my father's seat. For what man is he that can know the counsel of God? or who can think what the will of the Lord is? For the thoughts of mortal men are miserable, and our devices are but uncertain. For the corruptible body presseth down the soul, and the earthy tabernacle weigheth down the mind that museth upon many things. And hardly do we guess aright at things that are upon earth, and with labour do we find the things that are before us: but the things that are in heaven

who hath searched out? and thy counsel who hath known, except thou give wisdom, and send thy Holy Spirit from above? For so the ways of them which lived on the earth were reformed, and men were taught the things that are pleasing unto thee, and were saved through wisdom.

2nd LESSON FOR MORNING.

Matthew xxi. to v. 23.

AND when they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives, then sent Jesus two disciples, saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose *them*, and bring *them* unto me. And if any man say ought unto you, ye shall say, The Lord hath need of them; and straightway he will send them. All this was done, that it might be fulfilled which was spoken by the prophet, saying, Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass. And the disciples went, and did as Jesus commanded them, and brought the ass, and the colt, and put on them their clothes, and they set *him* thereon. And a very great multitude spread their garments in the way; others cut down branches from the trees, and strawed *them* in the way. And the multitudes that went before, and that followed, cried, saying, Hosanna to the son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest. And when he was come into Jeru-

saalem, all the city was moved, saying, Who is this? And the multitude said, This is Jesus the prophet of Nazareth of Galilee.

And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold doves, and said unto them, It is written, My house shall be called the house of prayer; but ye have made it a den of thieves. And the blind and the lame came to him in the temple; and he healed them. And when the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying, Hosanna to the son of David; they were sore displeased, and said unto him, Hearest thou what these say? And Jesus saith unto them, Yea; have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?

And he left them, and went out of the city into Bethany; and he lodged there. Now in the morning as he returned into the city, he hungered. And when he saw a fig tree in the way, he came to it, and found nothing thereon, but leaves only, and said unto it, Let no fruit grow on thee henceforward for ever. And presently the fig tree withered away. And when the disciples saw it, they marvelled, saying, How soon is the fig tree withered away! Jesus answered and said unto them, Verily I say unto you, If ye have faith, and doubt not, ye shall not only do this *which is done* to the fig tree, but also if

ye shall say unto this mountain, Be thou removed, and be thou cast into the sea; it shall be done. And all things, whatsoever ye shall ask in prayer, believing, ye shall receive.

1st LESSON FOR EVENING.

Wisdom xii.

FOR thine incorruptible Spirit is in all things. Therefore chastenest thou them by little and little that offend, and warnest them by putting them in remembrance wherein they have offended, that leaving their wickedness they may believe on thee, O Lord. For it was thy will to destroy by the hands of our fathers both those old inhabitants of thy holy land, whom thou hatedst for doing most odious works of witchcrafts, and wicked sacrifices; and also those merciless murderers of children, and devourers of man's flesh, and the feasts of blood, with their priests out of the midst of their idolatrous crew, and the parents, that killed with their own hands souls destitute of help: that the land, which thou esteemedst above all other, might receive a worthy colony of God's children. Nevertheless even those thou sparedst as men, and didst send wasps, forerunners of thine host, to destroy them by little and little. Not that thou wast unable to bring the ungodly under the hand of the righteous in battle, or to destroy them at once with cruel beasts, or with one rough word: but executing thy judgments upon them by little and little, thou gavest them place of repentance, not being ignorant that they were a naughty generation, and that their malice was bred in them,

and that their cogitation would never be changed. For it was a cursed seed from the beginning; neither didst thou for fear of any man give them pardon for those things wherein they sinned. For who shall say, What hast thou done? or who shall withstand thy judgment? or who shall accuse thee for the nations that perish, whom thou hast made? or who shall come to stand against thee, to be revenged for the unrighteous men? For neither is there any God but thou that careth for all, to whom thou mightest show that thy judgment is not unright. Neither shall king or tyrant be able to set his face against thee for any whom thou hast punished. Forsomuch then as thou art righteous thyself, thou orderest all things righteously: thinking it not agreeable with thy power to condemn him that hath not deserved to be punished. For thy power is the beginning of righteousness, and because thou art the Lord of all, it maketh thee to be gracious unto all. For when men will not believe that thou art of a full power, thou showest thy strength, and among them that know it thou makest their boldness manifest. But thou, mastering thy power, judgest with equity, and orderest us with great favour: for thou mayest use power when thou wilt. But by such works hast thou taught thy people that the just man should be merciful, and hast made thy children to be of a good hope that thou givest repentance for sins. For if thou didst punish the enemies of thy children, and the condemned to death, with such deliberation, giving them time

and place, whereby they might be delivered from their malice: with how great circumspection didst thou judge thine own sons, unto whose fathers thou hast sworn, and made covenants of good promises? Therefore, whereas thou dost chasten us, thou scourgest our enemies a thousand times more, to the intent that, when we judge, we should carefully think of thy goodness, and when we ourselves are judged, we should look for mercy. Wherefore, whereas men have lived dissolutely and unrighteously, thou hast tormented them with their own abominations. For they went astray very far in the ways of error, and held them for gods, which even among the beasts of their enemies were despised, being deceived, as children of no understanding. Therefore unto them, as to children without the use of reason, thou didst send a judgment to mock them. But they that would not be reformed by that correction, wherein he dallied with them, shall feel a judgment worthy of God. For, look, for what things they grudged, when they were punished, that is, for them whom they thought to be gods; [now] being punished in them, when they saw it, they acknowledged him to be the true God, whom before they denied to know; and therefore came extreme damnation upon them.

2nd LESSON FOR EVENING.

I. Corinthians xiv.

FOLLOW after charity, and desire spiritual *gifts*, but rather that ye may prophesy. For he that speaketh in an *unknown* tongue speaketh not

unto men, but unto God : for no man understandeth *him* ; howbeit in the spirit he speaketh mysteries. But he that prophesieth speaketh unto men to edification, and exhortation, and comfort. He that speaketh in an *unknown* tongue edifieth himself ; but he that prophesieth edifieth the church. I would that ye all spake with tongues, but rather that ye prophesied : for greater *is* he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying. Now, brethren, if I come unto you speaking with tongues, what shall I profit you, except I shall speak to you either by revelation, or by knowledge, or by prophesying, or by doctrine ? And even things without life giving sound, whether pipe or harp, except they give a distinction in the sounds, how shall it be known what is piped or harped ? For if the trumpet give an uncertain sound, who shall prepare himself to the battle ? So likewise ye, except ye utter by the tongue words easy to be understood, how shall it be known what is spoken ? for ye shall speak into the air. There are, it may be, so many kinds of voices in the world, and none of them *is* without signification. Therefore if I know not the meaning of the voice, I shall be unto him that speaketh a barbarian, and he that speaketh *shall be* a barbarian unto me. Even so ye, forasmuch as ye are zealous of spiritual *gifts*, seek that ye may excel to the edifying of the church. Wherefore let him that speaketh in an *unknown* tongue pray that he may interpret. For if I

pray in an *unknown* tongue, my spirit prayeth, but my understanding is unfruitful. What is it then ? I will pray with the spirit, and I will pray with the understanding also : I will sing with the spirit, and I will sing with the understanding also. Else when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say Amen at thy giving of thanks, seeing he understandeth not what thou sayest ? For thou verily givest thanks well, but the other is not edified. I thank my God, I speak with tongues more than ye all : yet in the church I had rather speak five words with my understanding, than *by my voice* I might teach others also, than ten thousand words in an *unknown* tongue. Brethren, be not children in understanding : howbeit in malice be ye children, but in understanding be men. In the law it is written, With *men of* other tongues and other lips will I speak unto this people ; and yet for all that will they not hear me, saith the Lord. Wherefore tongues are for a sign, not to them that believe, but to them that believe not : but prophesying *serveth* not for them that believe not, but for them which believe. If therefore the whole church be come together into one place, and all speak with tongues, and there come in *those that are* unlearned, or unbelievers, will they not say that ye are mad ? but if all prophesy, and there come in one that believeth not, or *one* unlearned, he is convinced of all, he is judged of all : and thus are the secrets of his heart made manifest ; and so falling

down on *his* face he will worship God, and report that God is in you of a truth. How is it then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying. If any man speak in an *unknown* tongue, *let it be* by two, or at the most *by* three, and *that* by course; and let one interpret. But if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God. Let the prophets speak two or three, and let the other judge. If *any thing* be revealed to another that sitteth by, let the first hold his peace. For we may all prophesy one by one, that all may learn, and all may be comforted. And the spirits of the prophets are subject to the prophets. For God is not the *author* of confusion, but of peace, as in all churches of the saints. Let your women keep silence in the churches: for it is not permitted unto them to speak; but *they are commanded* to be under obedience, as also saith the law. And if they will learn any thing, let them ask their husbands at home: for it is a shame for women to speak in the church. What? came the word of God out from you? or came it unto you only? If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord. But if any man be ignorant, let him be ignorant. Wherefore, brethren, covet to prophesy, and forbid not to speak with

tongues. Let all things be done decently and in order.

Saint Matthias's Day.

February 24.

1st LESSON FOR MORNING.

Wisdom xix.

AS for the ungodly, wrath came upon them without mercy unto the end: for he knew before what they would do; how that having given them leave to depart, and sent them hastily away, they would repent and pursue them. For whilst they were yet mourning and making lamentation at the graves of the dead, they added another foolish device, and pursued them as fugitives, whom they had intreated to be gone. For the destiny, whereof they were worthy, drew them unto this end, and made them forget the things that had already happened, that they might fulfil the punishment which was wanting to their torments: and that thy people might pass a wonderful way: but they might find a strange death. For the whole creature in his proper kind was fashioned again anew, serving the peculiar commandments that were given unto them, that thy children might be kept without hurt: *as namely*, a cloud shadowing the camp; and where water stood before, dry land appeared; and out of the Red sea a way without impediment; and out of the violent stream a green field: where-through all the people went that were defended with thy hand, seeing thy marvellous strange wonders. For they went at large like horses, and leaped like lambs, praising thee, O

Lord, who hadst delivered them. For they were yet mindful of the things that were done while they sojourned in the strange land, how the ground brought forth flies instead of cattle, and how the river cast up a multitude of frogs instead of fishes. But afterwards they saw a new generation of fowls, when, being led with their appetite, they asked delicate meats. For quails came up unto them from the sea for their contentment. And punishments came upon the sinners not without former signs by the force of thunders : for they suffered justly according to their own wickedness, insomuch as they used a more hard and hateful behaviour toward strangers. For the *Sodomites* did not receive those, whom they knew not when they came : but these brought friends into bondage, that had well deserved of them. And not only so, but peradventure some respect shall be had of those, because they used strangers not friendly : but these very grievously afflicted them, whom they had received with feastings, and were already made partakers of the same laws with them. Therefore even with blindness were these stricken, as those were at the doors of the righteous man : when, being compassed about with horrible great darkness, every one sought the passage of his own doors. For the elements were changed in themselves by a kind of harmony, like as in a psalterly notes change the name of the tune, and yet are always sounds ; which may well be perceived by the sight of the things that have been done. For earthly things were turned into watery,

and the things, that before swam in the water, now went upon the ground. The fire had power in the water, forgetting his own virtue : and the water forgot his own quenching nature. On the other side, the flames wasted not the flesh of the corruptible living things, though they walked therein, neither melted they the kind of heavenly meat, that was of nature apt to melt. For in all things, O Lord, thou didst magnify thy people, and glorify them, neither didst thou lightly regard them : but didst assist them in every time and place.

2nd LESSON FOR MORNING

Mark vii. v. 24.

AND from thence he arose and went into the borders of Tyre and Sidon, and entered into an house, and would have no man know it : but he could not be hid. For a certain woman, whose young daughter had an unclean spirit, heard of him, and came and fell at his feet : the woman was a Greek, a Syrophenician by nation ; and she besought him that he would cast forth the devil out of her daughter. But Jesus said unto her, Let the children first be filled : for it is not meet to take the children's bread, and to cast it unto the dogs. And she answered and said unto him, Yes, Lord : yet the dogs under the table eat of the children's crumbs. And he said unto her, For this saying go thy way ; the devil is gone out of thy daughter. And when she was come to her house, she found the child laid upon the bed.

And again, departing from

the coasts of Tyre and Sidon, he came unto the sea of Galilee, through the midst of the coasts of Decapolis. And they bring unto him one that was deaf, and had an impediment in his speech; and they beseech him to put his hand upon him. And he took him aside from the multitude, and put his fingers into his ears, and he spit, and touched his tongue; and looking up to heaven, he sighed, and saith unto him, Ephphatha, that is, Be opened. And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain. And he charged them that they should tell no man: but the more he charged them, so much the more a great deal they published it; and were beyond measure astonished, saying, He hath done all things well: he maketh both the deaf to hear, and the dumb to speak.

1st LESSON FOR EVENING.

Ecclesiasticus i.

ALL wisdom cometh from the Lord, and is with him for ever. Who can number the sand of the sea, and the drops of rain, and the days of eternity? Who can find out the height of heaven, and the breadth of the earth, and the deep, and wisdom? Wisdom hath been created before all things, and the understanding of prudence from everlasting. The word of God most high is the fountain of wisdom; and her ways are everlasting commandments. To whom hath the root of wisdom been revealed? or who hath known her wise counsels? [Unto whom hath the knowledge of wisdom been made manifest? and who

hath understood her great experience?] There is one wise and greatly to be feared, the Lord sitting upon his throne. He created her, and saw her, and numbered her, and poured her out upon all his works. She is with all flesh according to his gift, and he hath given her to them that love him. The fear of the Lord is honour, and glory, and gladness, and a crown of rejoicing. The fear of the Lord maketh a merry heart, and giveth joy, and gladness, and a long life. Whoso feareth the Lord, it shall go well with him at the last, and he shall find favour in the day of his death. To fear the Lord is the beginning of wisdom: and it was created with the faithful in the womb. She hath built an everlasting foundation with men, and she shall continue with their seed. To fear the Lord is fulness of wisdom, and filleth men with her fruits. She filleth all their house with things desirable, and the garners with her increase. The fear of the Lord is a crown of wisdom, making peace and perfect health to flourish; both which are the gifts of God: and it enlargeth their rejoicing that love him. Wisdom raineth down skill and knowledge of understanding, and exalteth them to honour that hold her fast. The root of wisdom is to fear the Lord, and the branches thereof are long life. The fear of the Lord driveth away sins: and where it is present, it turneth away wrath. A furious man cannot be justified; for the sway of his fury shall be his destruction. A patient man will bear for a time, and afterward joy shall spring up unto him. He

will hide his words for a time, and the lips of many shall declare his wisdom. The parables of knowledge are in the treasures of wisdom : but godliness is an abomination to a sinner. If thou desire wisdom, keep the commandments, and the Lord shall give her unto thee. For the fear of the Lord is wisdom and instruction : and faith and meekness are his delight. Distrust not the fear of the Lord when thou art poor : and come not unto him with a double heart. Be not an hypocrite in the sight of men, and take good heed what thou speakest. Exalt not thyself, lest thou fall, and bring dishonour upon thy soul, and so God discover thy secrets, and cast thee down in the midst of the congregation, because thou camest not in truth to the fear of the Lord, but thy heart is full of deceit.

2nd LESSON FOR EVENING.

Ephesians i.

PAUL, an apostle of Jesus Christ by the will of God, to the saints which are at Ephesus, and to the faithful in Christ Jesus : grace be to you, and peace, from God our Father, and from the Lord Jesus Christ. Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ : according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love : having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us

accepted in the beloved. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace ; wherein he hath abounded toward us in all wisdom and prudence ; having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself : that in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth, even in him : in whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will : that we should be to the praise of his glory, who first trusted in Christ. In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation : whom also after that ye believed, ye were sealed with the holy Spirit of promise, which is the earnest of our inheritance, until the redemption of the purchased possession, unto the praise of his glory. Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints, cease not to give thanks for you, making mention of you in my prayers ; that the God of our Lord Jesus Christ the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him : the eyes of your understanding being enlightened ; that ye may know what is the hope of his calling, and what are the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to us-ward who believe.

lieve, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: and hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fulness of him that filleth all in all.

Annunciation of the Blessed Virgin Mary.

March 25.

1st LESSON FOR MORNING.

Ecclesiasticus ii.

MY son, if thou come to serve the Lord, prepare thy soul for temptation. Set thy heart aright, and constantly endure, and make not haste in time of trouble. Cleave unto him, and depart not away, that thou mayest be increased at thy last end. Whatsoever is wrought upon thee take cheerfully, and be patient when thou art changed to a low estate. For gold is tried in the fire, and acceptable men in the furnace of adversity. Believe in him, and he will help thee; order thy way aright, and trust in him. Ye that fear the Lord, wait for his mercy; and go not aside, lest ye fall. Ye that fear the Lord, believe him; and your reward shall not fail. Ye that fear the Lord, hope for good, and for everlasting joy and mercy. Look at the generations of old, and see; did ever any trust in the Lord, and was confounded? or did any

abide in his fear, and was forsaken? or whom did he ever despise, that called upon him? For the Lord is full of compassion and mercy, longsuffering, and very pitiful, and forgiveth sins, and saveth in time of affliction. Woe be to fearful hearts, and faint hands, and the sinner that goeth two ways! Woe unto him that is faint-hearted! for he believeth not; therefore shall he not be defended. Woe unto you that have lost patience! and what will ye do when the Lord shall visit you? They that fear the Lord will not disobey his word; and they that love him will keep his ways. They that fear the Lord will seek that which is wellpleasing unto him; and they that love him shall be filled with the law. They that fear the Lord will prepare their hearts, and humble their souls in his sight, saying, We will fall into the hands of the Lord, and not into the hands of men; for as his majesty is, so is his mercy.

2nd LESSON FOR MORNING.

Luke x. to v. 25.

AFTER these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come. Therefore said he unto them, The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest. Go your ways: behold, I send you forth as lambs among wolves. Carry neither purse, nor scrip, nor shoes: and salute no man by the way. And into whatsoever house ye enter,

first say, Peace *be* to this house. And if the son of peace be there, your peace shall rest upon it: if not, it shall turn to you again. And in the same house remain, eating and drinking such things as they give: for the labourer is worthy of his hire. Go not from house to house. And into whatsoever city ye enter, and they receive you, eat such things as are set before you: and heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you. But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say, Even the very dust of your city, which cleaveth on us, we do wipe off against you: notwithstanding be ye sure of this, that the kingdom of God is come nigh unto you. But I say unto you, that it shall be more tolerable in that day for Sodom, than for that city. Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon, which have been done in you, they had a great while ago repented, sitting in sackcloth and ashes. But it shall be more tolerable for Tyre and Sidon at the judgment, than for you. And thou, Capernaum, which art exalted to heaven, shalt be thrust down to hell. He that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me.

And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name. And he said unto them, I beheld Satan as lightning fall from heaven.

Behold, I give unto you power to tread on serpents and scorpions, and over all the powers of the enemy: and nothing shall by any means hurt you. Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven.

In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight. All things are delivered to me of my Father: and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and *he* to whom the Son will reveal *himself*.

And he turned him unto his disciples, and said privately, Blessed *are* the eyes which see the things that ye see: for I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen *them*; and to hear those things which ye hear, and have not heard *them*.

1st LESSON FOR EVENING.

Ecclesiasticus iii.

HEAR me your father, O children, and do thereafter, that ye may be safe. For the Lord hath given the father honour over the children, and hath confirmed the authority of the mother over the sons. Whoso honoureth his father maketh an atonement for his sins: and he that honoureth his mother is as one that layeth up treasure. Whoso honoureth his father shall have joy of *his* own children; and when he

maketh his prayer, he shall be heard. He that honoureth his father shall have a long life ; and he that is obedient unto the Lord shall be a comfort to his mother. He that feareth the Lord will honour his father, and will do service unto his parents, as to his masters. Honour thy father and mother both in word and deed, that a blessing may come upon thee from them. For the blessing of the father establisheth the houses of children ; but the curse of the mother rooteth out foundations. Glory not in the dishonour of thy father ; for thy father's dishonour is no glory unto thee. For the glory of a man is from the honour of his father ; and a mother in dishonour is a reproach to the children. My son, help thy father in his age, and grieve him not as long as he liveth. And if his understanding fail, have patience with him ; and despise him not when thou art in thy full strength. For the relieving of thy father shall not be forgotten : and instead of sins it shall be added to build thee up. In the day of thine affliction it shall be remembered ; thy sins also shall melt away, as the ice in the fair warm weather. He that forsaketh his father is as a blasphemer ; and he that angereth his mother is cursed of God. My son, go on with thy business in meekness ; so shalt thou be beloved of him that is approved. The greater thou art, the more humble thyself, and thou shalt find favour before the Lord. Many are in high place, and of renown : but mysteries are revealed unto the meek. For the power of the Lord is great, and

he is honoured of the lowly. Seek not out the things that are too hard for thee, neither search the things that are above thy strength. But what is commanded thee, think thereupon *with reverence* ; for it is not needful for thee to see *with thine eyes* the things that are in secret. Be not curious in unnecessary matters : for more things are showed unto thee than men understand. For many are deceived by their own vain opinion ; and an evil suspicion hath overthrown their judgment. Without eyes thou shalt want light : profess not the knowledge therefore that thou hast not. A stubborn heart shall fare evil at the last ; and he that loveth danger shall perish therein. An obstinate heart shall be laden with sorrows ; and the wicked man shall heap sin upon sin. In the punishment of the proud there is no remedy ; for the plant of wickedness hath taken root in him. The heart of the prudent will understand a parable ; and an attentive ear is the desire of a wise man. Water will quench a flaming fire ; and alms maketh an atonement for sins. And he that requiteth good turns is mindful of that which may come hereafter ; and when he falleth, he shall find a stay.

2nd LESSON FOR EVENING.

II. Timothy iii.

THIS know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreak-

ers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away. For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts, ever learning, and never able to come to the knowledge of the truth. Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith. But they shall proceed no further: for their folly shall be manifest unto all *men*, as their's also was. But thou hast fully known my doctrine, manner of life, purpose, faith, longsuffering, charity, patience, persecutions, afflictions, which came unto me at Antioch, at Iconium, at Lystra; what persecutions I endured: but out of *them* all the Lord delivered me. Yea, and all that will live godly in Christ Jesus shall suffer persecution. But evil men and seducers shall wax worse and worse, deceiving, and being deceived. But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned *them*; and that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be

perfect, thoroughly furnished unto all good works.

Saint Mark's Day.

April 24.

1st LESSON FOR MORNING.

Ecclesiasticus iv.

MY son, defraud not the poor of his living, and make not the needy eyes to wait long. Make not an hungry soul sorrowful; neither provoke a man in his distress. Add not more trouble to an heart that is vexed; and defer not to give to him that is in need. Reject not the supplication of the afflicted; neither turn away thy face from a poor man. Turn not away thine eye from the needy, and give him none occasion to curse thee: for if he curse thee in the bitterness of his soul, his prayer shall be heard of him that made him. Get thyself the love of the congregation, and bow thy head to a great man. Let it not grieve thee to bow down thine ear to the poor, and give him a friendly answer with meekness. Deliver him that suffereth wrong from the hand of the oppressor; and be not fainthearted when thou sittest in judgment. Be as a father unto the fatherless, and instead of an husband unto their mother: so shalt thou be as the son of the most High, and he shall love thee more than thy mother doth. Wisdom exalteth her children, and layeth hold of them that seek her. He that loveth her loveth life: and they that seek to her early shall be filled with joy. He that holdeth her fast shall inherit glory; and wheresoever she entereth, the Lord will bless. They that serve her shall minister to the Holy One: and

in that love her the Lord
 in love. Whoso giveth ear
 to her shall judge the na-
 tions : and he that attendeth
 to her shall dwell securely.
 If a man commit himself unto
 her, he shall inherit her ; and
 the generation shall hold her
 possession. For at the first
 he will walk with him by
 crooked ways, and bring fear
 and dread upon him, and tor-
 ment him with her discipline,
 till she may trust his soul, and
 obey him by her laws. Then
 will she return the straight way
 to him, and comfort him,
 and show him her secrets. But
 if he go wrong, she will for-
 sake him, and give him over
 to his own ruin. Observe the
 opportunity, and beware of
 delay ; and be not ashamed
 when it concerneth thy soul.
 For there is a shame that
 becometh sin ; and there is
 a shame which is glory and
 peace. Accept no person a-
 gainst thy soul, and let not the
 reverence of any man cause
 thee to fall. And refrain not
 to speak, when there is occasion
 to do good, and hide not thy
 wisdom in her beauty. For by
 each wisdom shall be known :
 and learning by the word of
 the tongue. In no wise speak
 against the truth ; but be
 washed of the error of thine
 ignorance. Be not ashamed to
 confess thy sins ; and force not
 the course of the river. Make
 not thyself an underling to a
 foolish man ; neither accept
 of a person of the mighty.
 Give for the truth unto death,
 and the Lord shall fight for
 thee. Be not hasty in thy
 tongue, and in thy deeds slack
 and remiss. Be not as a lion
 in thy house, nor frantick a-

mong thy servants. Let not
 thine hand be stretched out to
 receive, and shut when thou
 shouldest repay.

2nd LESSON FOR MORNING.

John vii. v. 32.

THE Pharisees heard that
 the people murmured such
 things concerning him ; and
 the Pharisees and the chief
 priests sent officers to take
 him. Then said Jesus unto
 them, Yet a little while am I
 with you, and *then* I go unto
 him that sent me. Ye shall
 seek me, and shall not find me :
 and where I am, *thither* ye
 cannot come. Then said the
 Jews among themselves, Whi-
 ther will he go, that we shall
 not find him ? will he go unto
 the dispersed among the Gen-
 tiles, and teach the Gentiles ?
 What *manner* of saying is this
 that he said, Ye shall seek me,
 and shall not find me : and
 where I am, *thither* ye cannot
 come ? In the last day, that
 great day of the feast, Jesus
 stood and cried, saying, If any
 man thirst, let him come unto
 me, and drink. He that be-
 lieveth on me, as the scripture
 hath said, out of his belly shall
 flow rivers of living water. (But
 this spake he of the Spirit,
 which they that believe on him
 should receive : for the Holy
 Ghost was not yet *given* ; be-
 cause that Jesus was not yet
 glorified.)

Many of the people therefore,
 when they heard this saying,
 said, Of a truth this is the Pro-
 phet. Others said, This is the
 Christ. But some said, Shall
 Christ come out of Galilee ?
 Hath not the scripture said,
 That Christ cometh of the seed
 of David, and out of the town

of Bethlehem, where David was? So there was a division among the people because of him. And some of them would have taken him; but no man laid hands on him.

Then came the officers to the chief priests and Pharisees; and they said unto them, Why have ye not brought him? The officers answered, Never man spake like this man. Then answered them the Pharisees, Are ye also deceived? Have any of the rulers or of the Pharisees believed on him? But this people who knoweth not the law are cursed. Nicodemus saith unto them, (he that came to Jesus by night, being one of them,) Doth our law judge *any* man, before it hear him, and know what he doeth? They answered and said unto him, Art thou also of Galilee? Search, and look: for out of Galilee ariseth no prophet. And every man went unto his own house.

1st LESSON FOR EVENING.

Ecclesiasticus v.

SET not thy heart upon thy goods; and say not, I have enough for my life. Follow not thine own mind and thy strength, to walk in the ways of thy heart: and say not, Who shall controul me for my works? for the Lord will surely revenge thy pride. Say not, I have sinned, and what harm hath happened unto me? for the Lord is longsuffering, he will in no wise let thee go. Concerning propitiation, be not without fear to add sin unto sin: and say not, His mercy is great; he will be pacified for the multitude of my sins: for mercy and wrath come from

him, and his indignation resteth upon sinners. Make no tarrying to turn to the Lord, and put not off from day to day: for suddenly shall the wrath of the Lord come forth, and in thy security thou shalt be destroyed, and perish in the day of vengeance. Set not thine heart upon goods unjustly gotten; for they shall not profit thee in the day of calamity. Winnow not with every wind, and go not in every way: for so doth the sinner that hath a doubtful tongue. Be stedfast in thy understanding; and let thy word be the same. Be swift to hear; and let thy life be sincere; and with patience give answer. If thou hast understanding, answer thy neighbour; if not, lay thy hand upon thy mouth. Honour and shame are in talk: and the tongue of a man is his fall. Be not called a whisperer, and lie not in wait with thy tongue: for a false shame is upon the thief, and an evil condemnation upon the double tongue. Be not ignorant of any thing in a great matter or a small.

2nd LESSON FOR EVENING.

I. John i.

THAT which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; the life was manifested, and we have seen it, and bear witness, and show unto you that eternal life, which was with the Father, and was manifested unto us;) that which we have seen and heard declare we unto you, that ye also may have fellowship

ship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ. And these things write we unto you, that your joy may be full. This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all. If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us *our* sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his word is not in us.

Saint Philip and Saint James's Day.

May 1.

1st LESSON FOR MORNING.

Ecclesiasticus vii.

DO no evil, so shall no harm come unto thee. Depart from the unjust, and iniquity shall turn away from thee. My son, sow not upon the furrows of unrighteousness, and thou shalt not reap them sevenfold. Seek not of the Lord preeminence, neither of the king the seat of honour. Justify not thyself before the Lord; and boast not of thy wisdom before the king. Seek not to be judge, being not able to take away iniquity; lest at any time thou fear the person of the mighty, and lay a stumblingblock in the

way of thy uprightness. Offend not against the multitude of a city, and then thou shalt not cast thyself down among the people. Bind not one sin upon another; for in one thou shalt not be unpunished. Say not, God will look upon the multitude of my oblations, and when I offer to the most high God, he will accept it. Be not faint-hearted when thou makest thy prayer, and neglect not to give alms. Laugh no man to scorn in the bitterness of his soul: for there is one which humbleth and exalteth. Devise not a lie against thy brother; neither do the like to thy friend. Use not to make any manner of lie: for the custom thereof is not good. Use not many words in a multitude of elders, and make not much babbling when thou prayest. Hate not laborious work, neither husbandry, which the most High hath ordained. Number not thyself among the multitude of sinners, but remember that wrath will not tarry long. Humble thy soul greatly: for the vengeance of the ungodly is fire and worms. Change not a friend for any good by no means; neither a faithful brother for the gold of Ophir. Forego not a wise and good woman: for her grace is above gold. Whereas thy servant worketh truly, entreat him not evil, nor the hireling that bestoweth himself wholly for thee. Let thy soul love a good servant, and defraud him not of liberty. Hast thou cattle? have an eye to them: and if they be for thy profit, keep them with thee. Hast thou children? instruct them, and bow down their neck from their youth. Hast thou daughters? have a

care of their body, and show not thyself cheerful toward them. Marry thy daughter, and so shalt thou have performed a weighty matter: but give her to a man of understanding. Hast thou a wife after thy mind? forsake her not: but give not thyself over to a light woman. Honour thy father with thy whole heart, and forget not the sorrows of thy mother. Remember that thou wast begotten of them; and how canst thou recompense them the things that they have done for thee? Fear the Lord with all thy soul, and reverence his priests. Love him that made thee with all thy strength, and forsake not his ministers. Fear the Lord, and honour the priest; and give him his portion, as it is commanded thee; the firstfruits, and the trespass offering, and the gift of the shoulders, and the sacrifice of sanctification, and the firstfruits of the holy things. And stretch thine hand unto the poor, that thy blessing may be perfected. A gift hath grace in the sight of every man living; and for the dead detain it not. Fail not to be with them that weep, and mourn with them that mourn. Be not slow to visit the sick: for that shalt make thee to be beloved. Whatsoever thou takest in hand, remember the end, and thou shalt never do amiss.

2nd LESSON FOR MORNING.

John i. v. 43.

THE day following Jesus would go forth into Galilee, and findeth Philip, and saith unto him, Follow me. Now Philip was of Bethsaida, the city of Andrew and Peter.

Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law and the prophets, did write, Jesus of Nazareth, the son of Joseph. And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see. Jesus saw Nathanael coming to him, and saith unto him, Behold an Israelite indeed, in whom is no guile! Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig tree, I saw thee. Nathanael answered and saith unto him, Rabbi, thou art the Son of God; thou art the King of Israel. Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig tree, believest thou? thou shalt see greater things than these. And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man.

1st LESSON FOR EVENING.

Ecclesiasticus ix.

BE not jealous over the love of thy bosom, and teach not an evil lesson against thyself. Give not thy soul unto a woman to set her foot upon thy substance. Meet not an harlot, lest thou fall into her snares. Use not much company of a woman that is a singer, lest thou be taken by her attempts. Gaze not on a maid, that thou fall not into those things that are precious in her. Give not thy soul to harlots, that thou lose thy thine inheritance. Look

round about thee in the streets of the city, neither wander thou in the solitary places thereof. Turn away thine eye from a beautiful woman, and look not upon another's beauty; for many have been deceived by the beauty of a woman; for herewith love is kindled as a fire. Sit not at all with another man's wife, nor sit down with her in thine arms, and spend not thy money with her at the wine; lest thine heart incline unto her, and so through thy desire thou fall into destruction. Forsake not an old friend; for the new is not comparable to him: a new friend is as new wine; when it is old, thou shalt drink it with pleasure. Envy not the glory of a sinner; for thou knowest not what shall be his end. Delight not in the thing that the ungodly have pleasure in; but remember they shall not go unpunished unto their grave. Keep thee far from the man that hath power to kill; so shalt thou not doubt the fear of death: and if thou come unto him, make no fault, lest he take away thy life presently: remember that thou goest in the midst of snares, and that thou walkest upon the battlements of the city. As near as thou canst, guess at thy neighbour, and consult with the wise. Let thy talk be with the wise, and all thy communication in the law of the most High. And let just men eat and drink with thee; and let thy glorifying be in the fear of the Lord. For the hand of the artificer the work shall be commended: and the wise ruler of the people for his speech. A man of an ill tongue is dan-

gerous in his city; and he that is rash in his talk shall be hated.

2nd LESSON FOR EVENING.

Jude.

JUDE, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, and called: mercy unto you, and peace, and love, be multiplied. Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort *you* that ye should earnestly contend for the faith which was once delivered unto the saints. For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ. I will therefore put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not. And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day. Even as Sodom and Gomorrah, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire. Likewise also these *filthy* dreamers defile the flesh, despise dominion, and speak evil of dignities. Yet Michael the archangel, when

contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee. But these speak evil of those things which they know not: but what they know naturally, as brute beasts, in those things they corrupt themselves. Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core. These are spots in your feasts of charity, when they feast with you, feeding themselves without fear: clouds *they are* without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots; raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness for ever. And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard *speeches* which ungodly sinners have spoken against him. These are murmurers, complainers, walking after their own lusts; and their mouth speaketh great swelling *words*, having men's persons in admiration because of advantage. But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ; how that they told you there should be mockers in the last time, who should

walk after their own ungodly lusts. These be they who separate themselves, sensual, having not the Spirit. But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life. And of some have compassion, making a difference: and others save with fear, pulling *them* out of the fire; hating even the garment spotted by the flesh. Now unto him that is able to keep you from falling, and to present *you* faultless before the presence of his glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power both now and ever. Amen.

Saint Barnabas the Apostle.

June 11.

1st LESSON FOR MORNING.

Ecclesiasticus x.

A WISE judge will instruct his people; and the government of a prudent man is well ordered. As the judge of the people is himself, so are his officers; and what manner of man the ruler of the city is, such are all they that dwell therein. An unwise king destroyeth his people; but through the prudence of them which are in authority the city shall be inhabited. The power of the earth is in the hand of the Lord, and in due time he will set over it one that is profitable. In the hand of God is the prosperity of man: and upon the person of the scribe shall he lay his honour. Be-

not hatred to thy neighbour or every wrong; and do nothing at all by injurious practices. Pride is hateful before God and man: and by both both one commit iniquity. Because of unrighteous dealings, injuries, and riches got by deceit, the kingdom is translated from one people to another. Why is earth and ashes proud? There is not a more wicked thing than a covetous man: for such an one setteth his own soul to sale; because while he liveth he casteth away his bowels. The physician cutteth off a long disease; and he that is to day a king to morrow shall lie. For when a man is dead, he shall inherit creeping things, beasts, and worms. The beginning of pride is when one departeth from God, and his heart is turned away from his Maker. For pride is the beginning of sin, and he that hath it shall pour out abomination: and therefore the Lord brought upon them strange calamities, and overthrew them utterly. The Lord hath cast down the thrones of proud princes, and set up the meek in their stead. The Lord hath plucked up the roots of the proud nations, and planted the lowly in their place. The Lord overthrew countries of the heathen, and destroyed them to the foundations of the earth. He took some of them away, and destroyed them, and hath made their memorial to cease from the earth. Pride was not made for men, nor furious anger for them that are born of a woman. They that fear the Lord are a sure seed, and they that love him an honourable plant: they that regard not the law are a dishon-

ourable seed; they that transgress the commandments are a deceivable seed. Among brethren he that is chief is honourable; so are they that fear the Lord in his eyes. The fear of the Lord goeth before the obtaining of authority: but roughness and pride is the losing thereof. Whether he be rich, noble, or poor, their glory is the fear of the Lord. It is not meet to despise the poor man that hath understanding; neither is it convenient to magnify a sinful man. Great men, and judges, and potentates, shall be honoured; yet is there none of them greater than he that feareth the Lord. Unto the servant that is wise shall they that are free do service: and he that hath knowledge will not grudge when he is reformed. Be not overwise in doing thy business; and boast not thyself in the time of thy distress. Better is he that labour-eth, and aboundeth in all things, than he that boasteth himself, and wanteth bread. My son, glorify thy soul in meekness, and give it honour according to the dignity thereof. Who will justify him that sinneth against his own soul? and who will honour him that dishonoureth his own life? The poor man is honoured for his skill, and the rich man is honoured for his riches. He that is honoured in poverty, how much more in riches? and he that is dishonourable in riches, how much more in poverty?

2nd LESSON FOR MORNING.

Acts xiv.

AND it came to pass in Iconium, that they went both together into the synagogue of

the Jews, and so spake, that a great multitude both of the Jews and also of the Greeks believed. But the unbelieving Jews stirred up the Gentiles, and made their minds evil affected against the brethren. Long time therefore abode they speaking boldly in the Lord, which gave testimony unto the word of his grace, and granted signs and wonders to be done by their hands. But the multitude of the city was divided: and part held with the Jews, and part with the apostles. And when there was an assault made both of the Gentiles, and also of the Jews with their rulers, to use *them* despitefully, and to stone them, they were ware of it, and fled unto Lystra and Derbe, cities of Lycaonia, and unto the region that lieth round about: and there they preached the gospel.

And there sat a certain man at Lystra, impotent in his feet, being a cripple from his mother's womb, who never had walked: the same heard Paul speak: who stedfastly beholding him, and perceiving that he had faith to be healed, said with a loud voice, Stand upright on thy feet. And he leaped and walked. And when the people saw what Paul had done, they lifted up their voices, saying in the speech of Lycaonia, The gods are come down to us in the likeness of men. And they called Barnabas, Jupiter; and Paul, Mercurius, because he was the chief speaker. Then the priest of Jupiter, which was before their city, brought oxen and garlands unto the gates, and would have done sacrifice with the people. Which when the apostles, Barnabas and

Paul, heard of, they rent their clothes, and ran in among the people, crying out, and saying, Sirs, why do ye these things? We also are men of like passions with you, and preach unto you that ye should turn from these vanities unto the living God, which made heaven, and earth, and the sea, and all things that are therein: which in times past suffered all nations to walk in their own ways. Nevertheless he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness. And with these sayings scarce restrained they the people, that they had not done sacrifice unto them.

And there came thither certain Jews from Antioch and Iconium, who persuaded the people, and, having stoned Paul, drew *him* out of the city, supposing he had been dead. Howbeit, as the disciples stood round about him, he rose up, and came into the city: and the next day he departed with Barnabas to Derbe. And when they had preached the gospel to that city, and had taught many, they returned again to Lystra, and to Iconium, and Antioch, confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God. And when they had ordained the elders in every church, and had prayed with fasting, they commended them to the Lord, to whom they believed. And after they had passed through Pisidia, they came to Paphlagonia. And when they li

preached the word in Perga, they went down into Attalia : and thence sailed to Antioch, from whence they had been recommended to the grace of God for the work which they fulfilled. And when they were come, and had gathered the church together, they rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles. And there they abode long time with the disciples.

1st LESSON FOR EVENING.

Ecclesiasticus xii.

WHEN thou wilt do good, know to whom thou doest it ; so shalt thou be thanked for thy benefits. Do good to the godly man, and thou shalt find a recompence ; and if not from him, yet from the most High. There can no good come to him that is always occupied in evil, nor to him that giveth no alms. Give to the godly man, and help not a sinner. Do well unto him that is lowly, but give not to the ungodly : hold back thy bread, and give it not unto him, lest he overmaster thee thereby : for [else] thou shalt receive twice as much evil for all the good thou shalt have done unto him. For the most High hateth sinners, and will repay vengeance unto the ungodly, and keepeth them against the mighty day of their punishment. Give unto the good, and help not the sinner. A friend cannot be known in prosperity : and an enemy cannot be hidden in adversity. In the prosperity of a man enemies will be grieved : but in his adversity even a friend will depart. Never trust thine enemy : for like as iron rusteth, so is his wickedness.

Though he humble himself, and go crouching, yet take good heed and beware of him, and thou shalt be unto him as if thou hadst wiped a looking-glass, and thou shalt know that his rust hath not been altogether wiped away. Set him not by thee, lest, when he hath overthrown thee, he stand up in thy place ; neither let him sit at thy right hand, lest he seek to take thy seat, and thou at the last remember my words, and be pricked therewith. Who will pity a charmer that is bitten with a serpent, or any such as come nigh wild beasts ? So one that goeth to a sinner, and is defiled with him in his sins, who will pity ? For a while he will abide with thee, but if thou begin to fall, he will not tarry. An enemy speaketh sweetly with his lips, but in his heart he imagineth how to throw thee into a pit : he will weep with his eyes, but if he find opportunity, he will not be satisfied with blood. If adversity come upon thee, thou shalt find him there first : and though he pretend to help thee, yet shall he undermine thee. He will shake his head, and clap his hands, and whisper much, and change his countenance.

2nd LESSON FOR EVENING.

Acts xv. to v. 36.

AND certain men which came down from Judæa taught the brethren, and said, Except ye be circumcised after the manner of Moses, ye cannot be saved. When therefore Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas, and certain other of them, should go

up to Jerusalem unto the apostles and elders about this question. And being brought on their way by the church, they passed through Phenice and Samaria, declaring the conversion of the Gentiles: and they caused great joy unto all the brethren. And when they were come to Jerusalem, they were received of the church, and of the apostles and elders, and they declared all things that God had done with them. But there rose up certain of the sect of the Pharisees which believed, saying, That it was needful to circumcise them, and to command them to keep the law of Moses.

And the apostles and elders came together for to consider of this matter. And when there had been much disputing, Peter rose up, and said unto them, Men and brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe. And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as *he did* unto us; and put no difference between us and them, purifying their hearts by faith. Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear? But we believe that through the grace of the Lord Jesus Christ, we shall be saved, even as they.

Then all the multitude kept silence, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them.

And after they had held their peace, James answered, saying,

Men and brethren, hearken unto me: Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name. And to this agree the words of the prophets; as it is written, After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up: that the residue of men might seek after the Lord, and all the Gentiles upon whom my name is called, saith the Lord, who doeth all these things. Known unto God are all his works from the beginning of the world. Wherefore my sentence is, that we trouble not them, which are turned to God: but that we write unto them, that they abstain from pollutions of idols, and from fornication, and from things strangled, and from blood. For Moses of old time hath in every city them that preach him, being read in the synagogues every sabbath day. Then pleased the apostles and elders, with the whole church, to send chosen men of their own company to Antioch with Paul and Barnabas; namely, Judas surnamed Barsabas, and Silas, chief men among the brethren: and they wrote letters by them in this manner; The apostles and elders and brethren greet thee. Greeting unto thee, which are of the Gentiles in Antioch and Syria and Cilicia: forasmuch as we have heard that certain which went from us have troubled you with words, subverting your souls, saying, *Ye must be circum-*

ed, and keep the law : to whom we gave no *such* commandment : it seemed good unto us, being assembled with one accord, to send chosen men unto you with our beloved Barnabas and Paul, men that have hazarded their lives for the name of our Lord Jesus Christ. We have sent therefore Judas and Silas, who shall also tell *you* the same things by mouth. For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things ; that ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication : from which if ye keep yourselves, ye shall do well. Fare ye well. So when they were dismissed, they came to Antioch : and when they had gathered the multitude together, they delivered the epistle : *which* when they had read, they rejoiced for the consolation. And Judas and Silas, being prophets also themselves, exhorted the brethren with many words, and confirmed *them*. And after they had tarried *there* a space, they were let go in peace from the brethren unto the apostles. Notwithstanding it pleased Silas to abide there still. Paul also and Barnabas continued in Antioch, teaching and preaching the word of the Lord, with many others also.

Saint John Baptist's Day.

June 25.

1st LESSON FOR MORNING.

Malachi iii.

BEHOLD, I will send my messenger, and he shall

prepare the way before me : and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in : behold, he shall come, saith the LORD of hosts. But who may abide the day of his coming ? and who shall stand when he appeareth ? for he is like a refiner's fire, and like fullers' sope : and he shall sit as a refiner and purifier of silver : and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the LORD an offering in righteousness. Then shall the offering of Judah and Jerusalem be pleasant unto the LORD, as in the days of old, and as in former years. And I will come near to you to judgment ; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in *his* wages, the widow, and the fatherless, and that turn aside the stranger *from his right*, and fear not me, saith the LORD of hosts. For I *am* the LORD, I change not ; therefore ye sons of Jacob are not consumed.

Even from the days of your fathers ye are gone away from mine ordinances, and have not kept *them*. Return unto me, and I will return unto you, saith the LORD of hosts. But ye said, Wherein shall we return ?

Will a man rob God ? Yet ye have robbed me. But ye say, Wherein have we robbed thee ? In tithes and offerings. Ye are cursed with a curse : for ye have robbed me, *even* this whole nation. Bring ye all the

tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the LORD of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that *there shall not be room enough to receive it.* And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the LORD of hosts. And all nations shall call you blessed: for ye shall be a delightful land, saith the LORD of hosts.

Your words have been stout against me, saith the LORD. Yet ye say, What have we spoken *so much* against thee? Ye have said, It is vain to serve God: and what profit *is it* that we have kept his ordinance, and that we have walked mournfully before the LORD of hosts? And now we call the proud happy; yea, they that work wickedness are set up; yea, *they that tempt God* are even delivered.

Then they that feared the LORD spake often one to another: and the LORD hearkened, and heard *it*, and a book of remembrance was written before him for them that feared the LORD, and that thought upon his name. And they shall be mine, saith the LORD of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him. Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not.

2nd LESSON FOR MORNING.

Matthew iii.

IN those days came John the Baptist, preaching in the wilderness of Judæa, and saying, Repent ye: for the kingdom of heaven is at hand. For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his path straight. And the same John had his raiment of camel's hair, and a leathern girdle about his loins; and his meat was locusts and wild honey. Then went out to him Jerusalem, and all Judæa, and all the region round about Jordan, and were baptized of him in Jordan, confessing their sins.

But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruit meet for repentance: and think not to say within yourselves, We have Abraham *our father*: for I say unto you, that God is able of these stones to raise up children unto Abraham. And now also the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire. I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and *with fire*, whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat

into the garner; but he will burn up the chaff with unquenchable fire.

Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. But John forbad him, saying, I have need to be baptized of thee, and comest thou to me? And Jesus answering said unto him, Suffer *it to be so* now: for thus it becometh us to fulfil all righteousness. Then he suffered him. And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: and lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.

1st LESSON FOR EVENING.

Malachi iv.

FOR, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the LORD of hosts, that it shall leave them neither root nor branch.

But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall. And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do *this*, saith the LORD of hosts.

Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, *with* the statutes and judgments.

Behold, I will send you Eli-

jah the prophet before the coming of the great and dreadful day of the LORD: and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.

2nd LESSON FOR EVENING.

Matthew xiv. to v. 13.

AT that time Herod the tetrarch heard of the fame of Jesus, and said unto his servants, This is John the Baptist; he is risen from the dead; and therefore mighty works do show forth themselves in him.

For Herod had laid hold on John, and bound him, and put *him* in prison for Herodias' sake, his brother Philip's wife. For John said unto him, It is not lawful for thee to have her. And when he would have put him to death, he feared the multitude, because they counted him as a prophet. But when Herod's birthday was kept, the daughter of Herodias danced before them, and pleased Herod. Whereupon he promised with an oath to give her whatsoever she would ask. And she, being before instructed of her mother, said, Give me here John Baptist's head in a charger. And the king was sorry: nevertheless for the oath's sake, and them which sat with him at meat, he commanded *it* to be given *her*. And he sent, and beheaded John in the prison. And his head was brought in a charger, and given to the damsel: and she brought *it* to her mother. And his disciples came, and took up the body, and buried it, and went and told Jesus.

Saint Peter's Day.

June 29.

1st LESSON FOR MORNING.

Ecclesiasticus xv.

HE that feareth the Lord will do good; and he that hath the knowledge of the law shall obtain her. And as a mother shall she meet him, and receive him as a wife married of a virgin. With the bread of understanding shall she feed him, and give him the water of wisdom to drink. He shall be stayed upon her, and shall not be moved; and shall rely upon her, and shall not be confounded. She shall exalt him above his neighbours, and in the midst of the congregation shall she open his mouth. He shall find joy and a crown of gladness, and she shall cause him to inherit an everlasting name. But foolish men shall not attain unto her, and sinners shall not see her. For she is far from pride, and men that are liars cannot remember her. Praise is not seemly in the mouth of a sinner, for it was not sent him of the Lord. For praise shall be uttered in wisdom, and the Lord will prosper it. Say not thou, It is through the Lord that I fell away: for thou oughtest not to do the things that he hateth. Say not thou, He hath caused me to err: for he hath no need of the sinful man. The Lord hateth all abomination; and they that fear God love it not. He himself made man from the beginning, and left him in the hand of his counsel; if thou wilt, to keep the commandments, and to perform acceptable faithfulness. He hath set

fire and water before thee, stretch forth thy hand unto whether thou wilt. Before man is life and death; and whether him liketh shall be given him. For the wisdom of the Lord is great, and he is mighty in power, and he holdeth all things: and his eyes are upon them that fear him, and he knoweth every work of man. He hath commanded no man to do wickedly, neither hath he given any man licence to sin.

2nd LESSON FOR MORNING.

Acts iii.

NOW Peter and John were up together into the temple at the hour of prayer, *betwixt the ninth hour.* And a certain man lame from his mother's womb was carried, whom they laid daily at the gate of the temple which is called Beautiful, to ask alms of them that entered into the temple; when seeing Peter and John about to go into the temple asked alms. And Peter, fastening his eyes upon him with John said, Look on us. And he gave heed unto them, expecting to receive something of them. Then Peter said, Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk. And he took him by the right hand, and lifted him up: and immediately his feet and ancles were received strength. And leaping up stood, and walked and entered with them into the temple, walking, and leaping, and praising God. And all the people saw him walking: praising God: and they knew that it was he which sat

alms at the Beautiful gate of the temple : and they were filled with wonder and amazement at that which had happened unto him. And as the lame man which was healed held Peter and John, all the people ran together unto them in the porch that is called Solomon's, greatly wondering.

And when Peter saw *it*, he answered unto the people, Ye men of Israel, why marvel ye at this ? or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk ? The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus ; whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let *him* go. But ye denied the Holy One and the Just, and desired a murderer to be granted unto you ; and killed the Prince of life, whom God hath raised from the dead : whereof we are witnesses. And his name through faith in his name hath made this man strong, whom ye see and know : yea, the faith which is by him hath given him this perfect soundness in the presence of you all. And now, brethren, I wot that through ignorance ye did *it*, as *did* also your rulers. But those things, which God before had showed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled.

Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord : and he shall send Jesus Christ, which before was preached un-

to you : whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began. For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me ; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass, *that* every soul, which will not hear that prophet, shall be destroyed from among the people. Yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days. Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed. Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities.

1st LESSON FOR EVENING.

Ecclesiasticus xlix.

A LABOURING man that is given to drunkenness shall not be rich : and he that contemneth small things shall fall by little and little. Wine and women will make men of understanding to fall away : and he that cleaveth to harlots will become impudent. Moths and worms shall have him to heritage, and a bold man shall be taken away. He that is hasty to give credit is light-minded ; and he that sinneth shall offend against his own soul. Whoso taketh pleasure in wickedness shall be con-

demned : but he that resisteth pleasures crowneth his life. He that can rule his tongue shall live without strife ; and he that hateth babbling shall have less evil. Rehearse not unto another that which is told unto thee, and thou shalt fare never the worse. Whether it be to friend or foe, talk not of other men's lives ; and if thou canst without offence, reveal them not. For he heard and observed thee, and when time cometh he will hate thee. If thou hast heard a word, let it die with thee ; and be bold, it will not burst thee. A fool travaileth with a word, as a woman in labour of a child. As an arrow that sticketh in a man's thigh, so is a word within a fool's belly. Admonish a friend, it may be he hath not done it : and if he have done it, that he do it no more. Admonish thy friend, it may be he hath not said it : and if he have, that he speak it not again. Admonish a friend : for many times it is a slander, and believe not every tale. There is one that slippeth in his speech, but not from his heart ; and who is he that hath not offended with his tongue ? Admonish thy neighbour before thou threaten him ; and not being angry, give place to the law of the most High. The fear of the Lord is the first step to be accepted [of him,] and wisdom obtaineth his love. The knowledge of the commandments of the Lord is the doctrine of life : and they that do things that please him shall receive the fruit of the tree of immortality. The fear of the Lord is all wisdom ; and in all wisdom is the performance of

the law, and the knowledge of his omnipotency. If a servant say to his master, I will not do as it pleaseth thee ; though afterward he do it, he angereth him that nourisheth him. The knowledge of wickedness is no wisdom, neither at any time the counsel of sinners prudence. There is a wickedness and the same an abomination ; and there is a fool wanting wisdom. He that hath small understanding, and feareth God, is better than one that hath much wisdom, and transgresseth the law of the most High. There is an exquisite subtilty, and the same is unjust ; and there is one that turneth aside to make judgment appear ; and there is a wise man that justifieth judgment. There is a wicked man that hangeth down his head sadly ; but inwardly he is full of deceit, casting down his countenance, and making as he heard not : where he is known, he will do thee a mischief before thou be aware. And if for want of power he be hindered from sinning, when he findeth opportunity he will do evil. A man may be known by his look, and he that hath understanding by his countenance, when thou meetest him. A man's attire, his excessive laughter, and his show what he is.

2d LESSON FOR EVENING

Acts iv.

AND as they spake unto the people, the priests, the captain of the temple, the Sadducees, came upon them, being grieved that they taught the people, and preached through Jesus the resur-

tion from the dead. And they laid hands on them, and put *them* in hold unto the next day: for it was now eventide. Howbeit many of them which heard the word believed; and the number of the men was about five thousand.

And it came to pass on the morrow, that their rulers, and elders, and scribes, and Annas the high priest, and Caiaphas, and John, and Alexander, and as many as were of the kindred of the high priest, were gathered together at Jerusalem. And when they had set them in the midst, they asked, By what power, or by what name, have ye done this? Then Peter, filled with the Holy Ghost, said unto them, Ye rulers of the people, and elders of Israel, if we this day be examined of the good deed done to the impotent man, by what means he is made whole; be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, *even* by him doth this man stand here before you whole. This is the stone which was set at nought of you builders, which is become the head of the corner. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.

Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus. And beholding the man which was healed standing with them,

they could say nothing against it. But when they had commanded them to go aside out of the council, they conferred among themselves, saying, What shall we do to these men? for that indeed a notable miracle hath been done by them *is* manifest to all them that dwell in Jerusalem; and we cannot deny *it*. But that it spread no further among the people, let us straitly threaten them, that they speak henceforth to no man in this name. And they called them, and commanded them not to speak at all nor teach in the name of Jesus. But Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard. So when they had further threatened them, they let them go, finding nothing how they might punish them, because of the people: for all *men* glorified God for that which was done. For the man was above forty years old, on whom this miracle of healing was showed.

And being let go, they went to their own company, and reported all that the chief priests and elders had said unto them. And when they heard that, they lifted up their voice to God with one accord, and said, Lord, thou *art* God, which hast made heaven, and earth, and the sea, and all that in them is: who by the mouth of thy servant David hast said, Why did the heathen rage, and the people imagine vain things? The kings of the earth stood up, and the rulers were gathered together against the Lord,

and against his Christ. For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, for to do whatsoever thy hand and thy counsel determined before to be done. And now, Lord, behold their threatenings: and grant unto thy servants, that with all boldness they may speak thy word, by stretching forth thine hand to heal; and that signs and wonders may be done by the name of thy holy child Jesus.

And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness. And the multitude of them that believed were of one heart and of one soul: neither said any of them that ought of the things which he possessed was his own; but they had all things common. And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all. Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid them down at the apostles' feet: and distribution was made unto every man according as he had need. And Joses, who by the apostles was surnamed Barnabas, (which is, being interpreted, The son of consolation,) a Levite, and of the country of Cyprus, having land, sold it, and brought the money, and laid it at the apostles' feet.

Saint James the Apostle.

July 25.

1st LESSON FOR MORNING.

Ecclesiasticus xxi.

MY son, hast thou sinned? do so no more, but ask pardon for thy former sins. Flee from sin as from the face of a serpent: for if thou comest too near it, it will bite thee: the teeth thereof are as the teeth of a lion, slaying the souls of men. All iniquity is as a two edged sword, the wounds whereof cannot be healed. To terrify and do wrong will waste riches: thus the house of proud men shall be made desolate. A prayer out of a poor man's mouth reacheth to the ears of God, and his judgment cometh speedily. He that hateth to be reproved is in the way of sinners: but he that feareth the Lord will repent from his heart. An eloquent man is known far and near; but a man of understanding knoweth when he slippeth. He that buildeth his house with other men's money is like one that gathereth himself stones for the tomb of his burial. The congregation of the wicked is like tow wrapped together: and the end of them is a flame of fire to destroy them. The way of sinners is made plain with stones, but at the end thereof is the pit of hell. He that keepeth the law of the Lord getteth the understanding thereof: and the perfection of the fear of the Lord is wisdom. He that is not wise will not be taught: but there is a wisdom which multiplieth bitterness. The knowledge of a wise man

shall abound like a flood : and his counsel is like a pure fountain of life. The inner parts of a fool are like a broken vessel, and he will hold no knowledge as long as he liveth. If a skilful man hear a wise word, he will commend it, and add unto it : but as soon as one of no understanding heareth it, it displeaseth him, and he casteth it behind his back. The talking of a fool is like a burden in the way : but grace shall be found in the lips of the wise. They enquire at the mouth of the wise man in the congregation, and they shall ponder his words in their heart. As is a house that is destroyed, so is wisdom to a fool : and the knowledge of the unwise is as talk without sense. Doctrine unto fools is as fetters on the feet, and like manacles on the right hand. A fool lifteth up his voice with laughter ; but a wise man doth scarce smile a little. Learning is unto a wise man as an ornament of gold, and like a bracelet upon his right arm. A foolish man's foot is soon in his [neighbour's] house : but a man of experience is ashamed of him. A fool will peep in at the door into the house : but he that is well nurtured will stand without. It is the rudeness of a man to hearken at the door : but a wise man will be grieved with the disgrace. The lips of talkers will be telling such things as pertain not unto them : but the words of such as have understanding are weighed in the balance. The heart of fools is in their mouth : but the mouth of the wise is in their heart. When the ungodly curseth Satan, he curseth his own soul. A whisperer defileth

his own soul, and is hated wheresoever he dwelleth.

2nd LESSON FOR MORNING.

Matthew xvi.

THE Pharisees also with the Sadducees came, and tempting desired him that he would show them a sign from heaven. He answered and said unto them, When it is evening, ye say, *It will be fair weather* : for the sky is red. And in the morning, *It will be foul weather* to day : for the sky is red and lowring. O ye hypocrites, ye can discern the face of the sky ; but can ye not discern the signs of the times ? A wicked and adulterous generation seeketh after a sign ; and there shall no sign be given unto it, but the sign of the prophet Jonas. And he left them, and departed. And when his disciples were come to the other side, they had forgotten to take bread.

Then Jesus said unto them, Take heed and beware of the leaven of the Pharisees and of the Sadducees. And they reasoned among themselves, saying, *It is because we have taken no bread.* Which when Jesus perceived, he said unto them, O ye of little faith, why reason ye among yourselves, because ye have brought no bread ? Do ye not yet understand, neither remember the five loaves of the five thousand, and how many baskets ye took up ? Neither the seven loaves of the four thousand, and how many baskets ye took up ? How is it that ye do not understand that I spake it not to you concerning bread, that ye should beware of the leaven of the Pharisees and of the Sadducees ? Then under-

stood they how that he bade *them* not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees.

When Jesus came into the coasts of Cæsarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am? And they said, Some *say that thou art* John the Baptist : some, Elias ; and others, Jeremias, or one of the prophets. He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona : for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, That thou art Peter, and upon this rock I will build my church : and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven : and whatsoever thou shalt bind on earth shall be bound in heaven : and whatsoever thou shalt loose on earth shall be loosed in heaven. Then charged he his disciples that they should tell no man that he was Jesus the Christ.

From that time forth began Jesus to show unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day. Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord : this shall not be unto thee. But he turned, and said unto Peter,

Get thee behind me, Satan : thou art an offence unto me : for thou savourest not the things that be of God, but those that be of men.

Then said Jesus unto his disciples, If any *man* will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it : and whosoever will lose his life for my sake shall find it. For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul? For the Son of man shall come in the glory of his Father with his angels ; and then he shall reward every man according to his works. Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom.

1st LESSON FOR EVENING.

Ecclesiasticus xxii.

A SLOTHFUL man is compared to a filthy stone, and every one will hiss him out to his disgrace. A slothful man is compared to the filth of a dung hill : every man that takes it up will shake his hand. An evil nurtured son is the dishonour of his father that began him : and a [foolish] daughter is born to his loss. A wise daughter shall bring an inheritance to her husband : but she that liveth dishonestly is her father's heaviness. She that is bold dishonoureth both her father and her husband, but they both shall despise her. A tale out of season [is as] music in mourning : but stripes and correction of wisdom are never

out of time. Whoso teacheth a fool is as one that glueth a potsherd together, and as he that waketh one from a sound sleep. He that telleth a tale to a fool speaketh to one in a slumber : when he hath told his tale, he will say, What is the matter ? If children live honestly, and have wherewithal, they shall cover the baseness of their parents. But children, being haughty, through disdain and want of nurture do stain the nobility of their kindred. Weep for the dead, for he hath lost the light : and weep for the fool, for he wanteth understanding : make little weeping for the dead, for he is at rest : but the life of the fool is worse than death. Seven days do men mourn for him that is dead ; but for a fool and an ungodly man all the days of his life. Talk not much with a fool, and go not to him that hath no understanding : beware of him, lest thou have trouble, and thou shalt never be defiled with his fooleries : depart from him, and thou shalt find rest, and never be disquieted with madness. What is heavier than lead ? and what is the name thereof, but a fool ? Sand, and salt, and a mass of iron, is easier to bear, than a man without understanding. As timber girt and bound together in a building cannot be loosed with shaking : so the heart that is stablished by advised counsel shall fear at no time. A heart settled upon a thought of understanding is as a fair plaistering on the wall of a gallery. Pales set on an high place will never stand against the wind : so a fearful heart in the imagination of a

fool cannot stand against any fear. He that pricketh the eye will make tears to fall : and he that pricketh the heart maketh it to show her knowledge. Whoso casteth a stone at the birds frayeth them away : and he that upbraideth his friend breaketh friendship. Though thou drewest a sword at thy friend, yet despair not : for there may be a returning [to favour.] If thou hast opened thy mouth against thy friend, fear not ; for there may be a reconciliation : except for upbraiding, or pride, or disclosing of secrets, or a treacherous wound : for for these things every friend will depart. Be faithful to thy neighbour in his poverty, that thou mayest rejoice in his prosperity : abide stedfast unto him in the time of his trouble, that thou mayest be heir with him in his heritage : for a mean estate is not always to be contemned : nor the rich that is foolish to be had in admiration. As the vapour and smoke of a furnace goeth before the fire ; so reviling before blood. I will not be ashamed to defend a friend ; neither will I hide myself from him. And if any evil happen unto me by him, every one that heareth it will beware of him. Who shall set a watch before my mouth, and a seal of wisdom upon my lips, that I fall not suddenly by them, and that my tongue destroy me not ?

2nd LESSON FOR EVENING.

II. Timothy iv.

I CHARGE thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his ap-

pearing and his kingdom; preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away *their* ears from the truth, and shall be turned unto fables. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry. For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished *my* course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing. Do thy diligence to come shortly unto me: for Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica; Crescens to Galatia, Titus unto Dalmatia. Only Luke is with me. Take Mark, and bring him with thee: for he is profitable to me for the ministry. And Tychicus have I sent to Ephesus. The cloke that I left at Troas with Carpus, when thou comest, bring *with thee*, and the books, *but* especially the parchments. Alexander the coppersmith did me much evil: the Lord reward him according to his works: of whom be thou ware also; for he hath greatly withstood our words. At my first answer no man stood with me, but all *men* forsook me: *I pray God*

that it may not be laid to their charge. Notwithstanding the Lord stood with me, and strengthened me: that by me the preaching might be fully known, and *that* all the Gentiles might hear: and I was delivered out of the mouth of the lion. And the Lord shall deliver me from every evil work, and will preserve *me* unto his heavenly kingdom: to whom be glory for ever and ever. Amen. Salute Prisca and Aquila, and the household of Onesiphorus. Erastus abode at Corinth: but Trophimus have I left at Miletum sick. Do thy diligence to come before winter. Eubulus greeteth thee, and Pudens, and Linus, and Claudia, and all the brethren. The Lord Jesus Christ be with thy spirit. Grace be with you. Amen.

Saint Bartholomew the Apostle.

August 24.

1st LESSON FOR MORNING.

Ecclesiasticus xxiv.

WISDOM shall praise herself, and shall glory in the midst of her people. In the congregation of the most High shall she open her mouth, and triumph before his power. I came out of the mouth of the most High, and covered the earth as a cloud. I dwell in high places, and my throne is in a cloudy pillar. I alone compassed the circuit of heaven, and walked in the bottom of the deep. In the waves of the sea, and in all the earth, and in every people and nation, I got a possession. With all these I sought rest: and in whose inheritance shall I abide? So the Creator of all

things gave me a commandment, and he that made me caused my tabernacle to rest, and said, Let thy dwelling be in Jacob, and thine inheritance in Israel. He created me from the beginning before the world, and I shall never fail. In the holy tabernacle I served before him; and so was I established in Sion. Likewise in the beloved city he gave me rest, and in Jerusalem was my power. And I took root in an honourable people, even in the portion of the Lord's inheritance. I was exalted like a cedar in Libanus, and as a cypress tree upon the mountains of Hermon. I was exalted like a palm tree in En-gaddi, and as a rose plant in Jericho, as a fair olive tree in a pleasant field, and grew up as a plane tree by the water. I gave a sweet smell like cinnamon and aspalathus, and I yielded a pleasant odour like the best myrrh, as galbanum, and onyx, and sweet storax, and as the fume of frankincense in the tabernacle. As the turpentine tree I stretched out my branches, and my branches are the branches of honour and grace. As the vine brought I forth pleasant savour, and my flowers are the fruit of honour and riches. I am the mother of fair love, and fear, and knowledge, and holy hope: I therefore, being eternal, am given to all my children which are named of him. Come unto me, all ye that be desirous of me, and fill yourselves with my fruits. For my memorial is sweeter than honey, and mine inheritance than the honeycomb. They that eat me shall yet be hungry, and they that drink

me shall yet be thirsty. He that obeyeth me shall never be confounded, and they that work by me shall not do amiss. All these things are the book of the covenant of the most high God, *even* the law which Moses commanded for an heritage unto the congregations of Jacob. Faint not to be strong in the Lord; that he may confirm you, cleave unto him: for the Lord Almighty is God alone, and beside him there is no other Saviour. He filleth all things with his wisdom, as Phison and as Tigris in the time of the new fruits. He maketh the understanding to abound like Euphrates, and as Jordan in the time of the harvest. He maketh the doctrine of knowledge appear as the light, and as Geon in the time of vintage. The first man knew her not perfectly: no more shall the last find her out. For her thoughts are more than the sea, and her counsels profounder than the great deep. I also came out as a brook from a river, and as a conduit into a garden. I said, I will water my best garden, and will water abundantly my garden bed: and, lo, my brook became a river, and my river became a sea. I will yet make doctrine to shine as the morning, and will send forth her light afar off. I will yet pour out doctrine as prophecy, and leave it to all ages for ever. Behold that I have not laboured for myself only, but for all them that seek wisdom.

2nd LESSON FOR MORNING.

Mark vi. v. 30.

AND the apostles gathered themselves together unto

Jesus, and told him all things, both what they had done, and what they had taught. And he said unto them, Come ye yourselves apart into a desert place, and rest awhile: for there were many coming and going, and they had no leisure so much as to eat. And they departed into a desert place by ship privately. And the people saw them departing, and many knew him, and ran afoot thither out of all cities, and outwent them, and came together unto him. And Jesus, when he came out, saw much people, and was moved with compassion toward them, because they were as sheep not having a shepherd: and he began to teach them many things. And when the day was now far spent, his disciples came unto him, and said, This is a desert place, and now the time is far passed: send them away, that they may go into the country round about, and into the villages, and buy themselves bread: for they have nothing to eat. He answered and said unto them, Give ye them to eat. And they say unto him, Shall we go and buy two hundred pennyworth of bread, and give them to eat? He saith unto them, How many loaves have ye? go and see. And when they knew, they say, Five, and two fishes. And he commanded them to make all sit down by companies upon the green grass. And they sat down in ranks, by hundreds, and by fifties. And when he had taken the five loaves and the two fishes, he looked up to heaven, and blessed, and brake the loaves, and gave them to his disciples to set before them; and the two

fishes divided he among them all. And they did all eat, and were filled. And they took up twelve baskets full of the fragments, and of the fishes. And they that did eat of the loaves were about five thousand men. And straightway he constrained his disciples to get into the ship, and to go to the other side before unto Bethsaida, while he sent away the people. And when he had sent them away, he departed into a mountain to pray. And when even was come, the ship was in the midst of the sea, and he alone on the land. And he saw them toiling in rowing: for the wind was contrary unto them: and about the fourth watch of the night he cometh unto them, walking upon the sea, and would have passed by them. But when they saw him walking upon the sea, they supposed it had been a spirit, and cried out: for they all saw him, and were troubled. And immediately he talked with them, and saith unto them, Be of good cheer: it is I; be not afraid. And he went up unto them into the ship; and the wind ceased: and they were sore amazed in themselves beyond measure, and wondered. For they considered not the miracle of the loaves: for their heart was hardened. And when they had passed over, they came into the land of Gennesaret, and drew to the shore. And when they were come out of the ship, straightway they knew him, and ran through that whole region round about, and began to carry about in beds those that were sick, where they heard he was. And whithersoever he entered, into villages, or cities,

or country, they laid the sick in the streets, and besought him that they might touch if it were but the border of his garment : and as many as touched him were made whole.

1st LESSON FOR EVENING.

Ecclesiasticus xxix.

HE that is merciful will lend unto his neighbour ; and he that strengtheneth his hand keepeth the commandments. Lend to thy neighbour in time of his need, and pay thou thy neighbour again in due season. Keep thy word, and deal faithfully with him, and thou shalt always find the thing that is necessary for thee. Many, when a thing was lent them, reckoned it to be found, and put them to trouble that helped them. Till he hath received, he will kiss a man's hand ; and for his neighbour's money he will speak submissly : but when he should repay, he will prolong the time, and return words of grief, and complain of the time. If he prevail, he shall hardly receive the half, and he will count as if he had found it : if not, he hath deprived him of his money, and he hath gotten him an enemy without cause : he payeth him with cursings and railings ; and for honour he will pay him disgrace. Many therefore have refused to lend for other men's ill dealing, fearing to be defrauded. Yet have thou patience with a man in poor estate, and delay not to show him mercy. Help the poor for the commandment's sake, and turn him not away because of his poverty. Lose thy money for thy brother and thy friend, and let it not

rust under a stone to be lost. Lay up thy treasure according to the commandments of the most High, and it shall bring thee more profit than gold. Shut up alms in thy store-houses : and it shall deliver thee from all affliction. It shall fight for thee against thine enemies better than a mighty shield and strong spear. An honest man is surety for his neighbour : but he that is impudent will forsake him. Forget not the friendship of thy surety, for he hath given his life for thee. A sinner will overthrow the good estate of his surety : and he that is of an unthankful mind will leave him [in danger] that delivered him. Suretiship hath undone many of good estate, and shaken them as a wave of the sea : mighty men hath it driven from their houses, so that they wandered among strange nations. A wicked man transgressing the commandments of the Lord shall fall into suretiship : and he that undertaketh and followeth other men's business for gain shall fall into suits. Help thy neighbour according to thy power, and beware that thou thyself fall not into the same. The chief thing for life is water, and bread, and clothing, and an house to cover shame. Better is the life of a poor man in a mean cottage, than delicate fare in another man's house. Be it little or much, hold thee contented, that thou hear not the reproach of thy house. For it is a miserable life to go from house to house : for where thou art a stranger, thou dar'est not open thy mouth. Thou shalt entertain, and feast, and

have no thanks : moreover thou shalt hear bitter words : Come, thou stranger, and furnish a table, and feed me of that thou hast ready. Give place, thou stranger, to an honourable man ; my brother cometh to be lodged, and I have need of mine house. These things are grievous to a man of understanding ; the upbraiding of house room, and reproaching of the lender.

2nd LESSON FOR EVENING.

I. John i.

THAT which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life ; (for the life was manifested, and we have seen it, and bear witness, and show unto you that eternal life, which was with the Father, and was manifested unto us ;) that which we have seen and heard declare we unto you, that ye also may have fellowship with us : and truly our fellowship is with the Father, and with his Son Jesus Christ. And these things write we unto you, that your joy may be full. This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all. If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth : but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he

is faithful and just to forgive us *our* sins, and to cleanse us from all unrighteousness. we say that we have not sinned, we make him a liar, and his word is not in us.

Saint Matthew the Apostle.

September 21.

1st LESSON FOR MORNING.

Ecclesiasticus xxxv.

HE that keepeth the law bringeth offerings enough : he that taketh heed to the commandment offereth a peace offering. He that requiteth a good turn offereth fine flowers, and he that giveth alms sacrificeth praise. To depart from wickedness is a thing pleasing to the Lord ; and to forsake unrighteousness is a propitiation. Thou shalt not appear empty before the Lord. For all the things [are to be done] because of the commandment. The offering of the righteous man is the altar fat, and the sweet savour thereof is before the most High. The sacrifice of a just man is acceptable, and the memorial thereof shall never be forgotten. Give the Lord his honour with a good eye, and diminish not the firstfruits of thine hands. In all thy giving show a cheerful countenance, and dedicate thy tithes with gladness. Give unto the most High according as he hath enriched thee ; and as thou hast gotten, give with a cheerful eye. For the Lord recompenseth, and will give thee seven times as much. Do not think to corrupt with gifts ; for such will not receive : and trust not to unrighteous sacrifices ;

the Lord is judge, and with him is no respect of persons. He will not accept any person against a poor man, but will hear the prayer of the oppressed. He will not despise the supplication of the fatherless; nor the widow, when she poureth out her complaint. Do not the tears run down the widow's cheeks? and is not her cry against him that causeth them to fall? He that serveth the Lord shall be accepted with favour, and his prayer shall reach unto the clouds. The prayer of the humble pierceth the clouds: and till it come nigh, he will not be comforted; and will not depart, till the most High shall behold to judge righteously, and execute judgment. For the Lord will not be slack, neither will the Mighty be patient toward them, till he have smitten in sunder the loins of the unmerciful, and repayed vengeance to the heathen; till he have taken away the multitude of the proud, and broken the sceptre of the unrighteous; till he have rendered to every man according to his deeds, and to the works of men according to their devices; till he have judged the cause of his people, and made them to rejoice in his mercy. Mercy is seasonable in the time of affliction, as clouds of rain in the time of drought.

2nd LESSON FOR MORNING.

Luke viii. to v. 23.

AND it came to pass afterward, that he went throughout every city and village, preaching and showing the glad tidings of the kingdom of God; and the twelve *were*

with him, and certain women, which had been healed of evil spirits and infirmities, Mary called Magdalene, out of whom went seven devils, and Joanna the wife of Chuza Herod's steward, and Susanna, and many others, which ministered unto him of their substance.

And when much people were gathered together, and were come to him out of every city, he spake by a parable: A sower went out to sow his seed: and as he sowed, some fell by the way side; and it was trodden down, and the fowls of the air devoured it. And some fell upon a rock; and as soon as it was sprung up, it withered away, because it lacked moisture. And some fell among thorns; and the thorns sprang up with it, and choked it. And other fell on good ground, and sprang up, and bare fruit an hundredfold. And when he had said these things, he cried, He that hath ears to hear, let him hear. And his disciples asked him, saying, What might this parable be? And he said, Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; that seeing they might not see, and hearing they might not understand. Now the parable is this: The seed is the word of God. Those by the way side are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved. They on the rock *are they*, which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall

away. And that which fell among thorns are they, which when they have heard, go forth, and are choked with cares and riches and pleasures of *this* life, and bring no fruit to perfection. But that on the good ground are they, which in an honest and good heart, having heard the word, keep *it*, and bring forth fruit with patience.

No man, when he hath lighted a candle, covereth it with a vessel, or putteth *it* under a bed; but setteth *it* on a candlestick, that they which enter in may see the light. For nothing is secret, that shall not be made manifest; neither *any thing* hid, that shall not be known and come abroad. Take heed therefore how ye hear: for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to have.

Then came to him *his* mother and his brethren, and could not come at him for the press. And it was told him *by certain* which said, Thy mother and thy brethren stand without, desiring to see thee. And he answered and said unto them, My mother and my brethren are these which hear the word of God, and do it.

Now it came to pass on a certain day, that he went into a ship with his disciples: and he said unto them, Let us go over unto the other side of the lake. And they launched forth. But as they sailed he fell asleep: and there came down a storm of wind on the lake; and they were filled *with water*, and were in jeopardy. And they came to him, and awoke him,

saying, Master, master, we perish. Then he arose, and rebuked the wind and the raging of the water: and they ceased, and there was a calm. And he said unto them, Where is your faith? And they being afraid wondered, saying one to another, What manner of man is this! for he commandeth even the winds and water, and they obey him.

1st LESSON FOR EVENING.

Ecclesiasticus xxxviii.

HONOUR a physician with the honour due unto him for the uses which ye may have of him: for the Lord hath created him. For of the most High cometh healing, and he shall receive honour of the king. The skill of the physician shall lift up his head: and in the sight of great men he shall be in admiration. The Lord hath created medicines out of the earth; and he that is wise will not abhor them. Was not the water made sweet with wood, that the virtue thereof might be known? And he hath given men skill, that he might be honoured in his marvellous works. With such doth he heal [men,] and taketh away their pains. Of such doth the apothecary make a confection; and of his works there is no end; and from him is peace over all the earth. My son, in thy sickness be not negligent: but pray unto the Lord, and he will make thee whole. Leave off from sin, and order thine hands aright, and cleanse thy heart from all wickedness. Give a sweet savour, and a memorial of fine flour; and make a fat offering, as not being. Then give place to the physician, for

the Lord hath created him: let him not go from thee, for thou hast need of him. There is a time when in their hands there is good success. For they shall also pray unto the Lord, that he would prosper that, which they give for ease and remedy to prolong life. He that sinneth before his Maker, let him fall into the hand of the physician. My son, let tears fall down over the dead, and begin to lament, as if thou hadst suffered great harm thyself; and then cover his body according to the custom, and neglect not his burial. Weep bitterly, and make great moan, and use lamentation, as he is worthy, and that a day or two, lest thou be evil spoken of: and then comfort thyself for thy heaviness. For of heaviness cometh death, and the heaviness of the heart breaketh strength. In affliction also sorrow remaineth: and the life of the poor is the curse of the heart. Take no heaviness to heart: drive it away, and remember the last end. Forget it not, for there is no turning again: thou shalt not do him good, but hurt thyself. Remember my judgment: for thine also shall be so; yesterday for me, and to-day for thee. When the dead is at rest, let his remembrance rest; and be comforted for him, when his spirit is departed from him. The wisdom of a learned man cometh by opportunity of leisure: and he that hath little business shall become wise. How can he get wisdom that holdeth the plough, and that glorieth in the goad, that driveth oxen, and is occupied in their labours, and whose talk

is of bullocks? He giveth his mind to make furrows; and is diligent to give the kine fodder. So every carpenter and workmaster, that laboureth night and day: and they that cut and grave seals, and are diligent to make great variety, and give themselves to counterfeit imagery, and watch to finish a work: the smith also sitting by the anvil, and considering the iron work, the vapour of the fire wasteth his flesh, and he fighteth with the heat of the furnace: the noise of the hammer and the anvil is ever in his ears, and his eyes look still upon the pattern of the thing that he maketh; he setteth his mind to finish his work, and watcheth to polish it perfectly: so doth the potter sitting at his work, and turning the wheel about with his feet, who is alway carefully set at his work, and maketh all his work by number; he fashioneth the clay with his arm, and boweth down his strength before his feet; he applieth himself to lead it over; and he is diligent to make clean the furnace: all these trust to their hands: and every one is wise in his work. Without these cannot a city be inhabited: and they shall not dwell where they will, nor go up and down; they shall not be sought for in public counsel, nor sit high in the congregation: they shall not sit on the judges' seat, nor understand the sentence of judgment: they cannot declare justice and judgment; and they shall not be found where parables are spoken. But they will maintain the state of the world, and [all] their desire is in the work of their craft.

2nd LESSON FOR EVENING.

I. Corinthians vi.

DARE any of you, having a matter against another, go to law before the unjust, and not before the saints? Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters? Know ye not that we shall judge angels? how much more things that pertain to this life? If then ye have judgments of things pertaining to this life, set them to judge who are least esteemed in the church. I speak to your shame. Is it so, that there is not a wise man among you? no, not one that shall be able to judge between his brethren? But brother goeth to law with brother, and that before the unbelievers. Now therefore there is utterly a fault among you, because ye go to law one with another. Why do ye not rather take wrong? why do ye not rather *suffer yourselves to be defrauded*? Nay, ye do wrong, and defraud, and that *your brethren*. Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God. All things are lawful unto me, but all things are not expedient: all

things are lawful for me, but I will not be brought under the power of any. Meats for the belly, and the belly for meats: but God shall destroy both it and them. Now the body is not for fornication, but for the Lord; and the Lord for the body. And God hath both raised up the Lord, and will also raise up us by his own power. Know ye not that your bodies are the members of Christ? shall I then take the members of Christ, and make *them* the members of an harlot? God forbid. What? know ye not that he which is joined to an harlot is one body? for two, saith he, shall be one flesh. But he that is joined unto the Lord is one spirit. Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body. What? know ye not that your body is the temple of the Holy Ghost *which is in you*, which ye have of God, and ye are not your own? for ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.

Saint Michael and all Angels.

September 29.

1st LESSON FOR MORNING.

Genesis xxxii.

AND Jacob went on his way, and the angels of God met him. And when Jacob saw them, he said, This is God's host: and he called the name of that place Mahanaim. And Jacob sent messengers before him to Esau his brother unto the land of Seir, the country

Edom. And he commanded them, saying, Thus shall ye speak unto my lord Esau: Thy servant Jacob saith thus, I have sojourned with Laban, and stayed there until now: and I have oxen, and asses, flocks, and menservants, and womenservants: and I have sent to tell my lord, that I may find grace in thy sight.

And the messengers returned to Jacob, saying, We came to thy brother Esau, and also he cometh to meet thee, and four hundred men with him. Then Jacob was greatly afraid and distressed: and he divided the people that *was* with him, and the flocks, and herds, and the camels, into two bands; and said, If Esau come to the one company, and smite it, then the other company which is left shall escape.

And Jacob said, O God of my father Abraham, and God of my father Isaac, the LORD which saidst unto me, Return unto thy country, and to thy kindred, and I will deal well with thee: I am not worthy of the least of all the mercies, and of all the truth, which thou hast showed unto thy servant; for with my staff I passed over this Jordan: and now I am become two bands. Deliver me, pray thee, from the hand of my brother, from the hand of Esau: for I fear him, lest he will come and smite me, and take my mother with the children. And thou saidst, I will surely be good to thee, and make thy seed as the sand of the sea, which cannot be numbered for multitude.

And he lodged there that night; and took of that which came to his hand a pre-

sent for Esau his brother; two hundred she goats, and twenty he goats, two hundred ewes, and twenty rams, thirty milch camels with their colts, forty kine, and ten bulls, twenty she asses, and ten foals. And he delivered *them* into the hand of his servants, every drove by themselves; and said unto his servants, Pass over before me, and put a space betwixt drove and drove. And he commanded the foremost, saying, When Esau my brother meeteth thee, and asketh thee, saying, Whose *art* thou? and whither goest thou? and whose *are* these before thee? Then thou shalt say, *They be* thy servant Jacob's; *it is* a present sent unto my lord Esau: and, behold, also he *is* behind us. And so commanded he the second, and the third, and all that followed the droves, saying, On this manner shall ye speak unto Esau, when ye find him. And say ye moreover, Behold, thy servant Jacob *is* behind us. For he said, I will appease him with the present that goeth before me, and afterward I will see his face; peradventure he will accept of me. So went the present over before him: and himself lodged that night in the company. And he rose up that night, and took his two wives, and his two womenservants, and his eleven sons, and passed over the ford Jabbok. And he took them, and sent them over the brook, and sent over that he had.

And Jacob was left alone; and there wrestled a man with him until the breaking of the day. And when he saw that he prevailed not against him, he touched the hollow of his

thigh; and the hollow of Jacob's thigh was out of joint, as he wrestled with him. And he said, Let me go, for the day breaketh. And he said, I will not let thee go, except thou bless me. And he said unto him, What is thy name? And he said, Jacob. And he said, Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed. And Jacob asked him, and said, Tell me, I pray thee, thy name. And he said, Wherefore is it that thou dost ask after my name? And he blessed him there. And Jacob called the name of the place Peniel: for I have seen God face to face, and my life is preserved. And as he passed over Peniel the sun rose upon him, and he halted upon his thigh. Therefore the children of Israel eat not of the sinew which shrank, which is upon the hollow of the thigh, unto this day: because he touched the hollow of Jacob's thigh in the sinew that shrank.

2nd LESSON FOR MORNING.

Acts xii. to v. 20.

NOW about that time Herod the king stretched forth his hands to vex certain of the church. And he killed James the brother of John with the sword. And because he saw it pleased the Jews, he proceeded further to take Peter also. (Then were the days of unleavened bread.) And when he had apprehended him, he put him in prison, and delivered him to four quaternions of soldiers to keep him; intending after Easter to bring him forth to the people. Peter there-

fore was kept in prison: but prayer was made without ceasing of the church unto God for him. And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains: and the keeper before the door kept the prison. And, behold, the angel of the Lord came upon him, and light shined in the prison: and he smote Peter on the side, and raised him up, saying, Arise quickly. And his chains fell from his hands. And the angel said unto him, Gird thyself, and bind on thy sandals. And so he did. And he saith unto him, Cast thy garment about thee, and follow me. And he went out, and followed him, and wist not that it was true, which was done by the angel: but thought he saw a vision. When they were past the first and the second ward, they came unto the iron gate that leadeth unto the city; which opened of them of his own accord: and they went out, and passed through one street; and forthwith the angel departed from him. And when Peter was come to himself, he said, Now I know of a surety, that the Lord hath sent his angel, and hath delivered me out of the hands of Herod, and from all the expectation of the people of Jews. And when he had considered the thing, he came to the house of Mary the mother of John, whose surname was Mark; where many were gathered together praying. And as Peter knocked at the door of the gate, a damsel came to hearken, named Rhoda. And when she knew Peter's voice, she opened not the gate:

gladness, but ran in, and told how Peter stood before the gate. And they said unto her, Thou art mad. But she constantly affirmed that it was even so. Then said they, It is his angel. But Peter continued knocking: and when they had opened *the door*, and saw him, they were astonished. But he, beckoning unto them with the hand to hold their peace, declared unto them how the Lord had brought him out of the prison. And he said, Go, show these things unto James, and to the brethren. And he departed, and went into another place. Now as soon as it was day, there was no small stir among the soldiers, what was become of Peter. And when Herod had sought for him, and found him not, he examined the keepers, and commanded that *they* should be put to death. And he went down from Judæa to Cæsarea, and *there* abode.

1st LESSON FOR EVENING.

Daniel x. v. 5.

WHEN I lifted up mine eyes, and looked, and behold a certain man clothed in linen, whose loins *were* girded with gold of Uphaz: his body also *was* like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in colour to polished brass, and the voice of his words like the voice of a multitude. And Daniel alone saw the vision: for the men that were with me saw not the vision; but a great shaking fell upon them, so that they fled to hide themselves. Therefore I was left alone, and saw this great vision, and

there remained no strength in me: for my comeliness was turned in me into corruption, and I retained no strength. Yet heard I the voice of his words: and when I heard the voice of his words, then was I in a deep sleep on my face, and my face toward the ground.

And, behold, an hand touched me, which set me upon my knees and *upon* the palms of my hands. And he said unto me, O Daniel, a man greatly beloved, understand the words that I speak unto thee, and stand upright: for unto thee am I now sent. And when he had spoken this word unto me, I stood trembling. Then said he unto me, Fear not, Daniel: for from the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy words. But the prince of the kingdom of Persia withstood me one and twenty days: but, lo, Michael, one of the chief princes, came to help me; and I remained there with the kings of Persia. Now I am come to make thee understand what shall befall thy people in the latter days: for yet the vision *is* for many days. And when he had spoken such words unto me, I set my face toward the ground, and I became dumb. And, behold, *one* like the similitude of the sons of men touched my lips: then I opened my mouth, and spake, and said unto him that stood before me, O my lord, by the vision my sorrows are turned upon me, and I have retained no strength. For how can the servant of this my lord talk with this my lord? for as for me, straightway

there remained no strength in me, neither is there breath left in me. Then there came again and touched me *one* like the appearance of a man, and he strengthened me, and said, O man greatly beloved, fear not : peace *be* unto thee, be strong, yea, be strong. And when he had spoken unto me, I was strengthened, and said, Let my lord speak ; for thou hast strengthened me. Then said he, Knowest thou wherefore I come unto thee ? and now will I return to fight with the prince of Persia : and when I am gone forth, lo, the prince of Grecia shall come. But I will show thee that which is noted in the scripture of truth : and *there* is none that holdeth with me in these things, but Michael your prince.

2nd LESSON FOR EVENING.

Jude v. 5. to v. 16.

I WILL therefore put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not. And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day. Even as Sodom and Gomorrha, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire. Likewise also these *filthy* dreamers defile the flesh, despise dominion, and speak evil of dignities. Yet Michael the archangel, when contending

with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee. But these speak evil of those things which they know not : but what they know naturally, as brute beasts, in those things they corrupt themselves. Woe unto them ! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gallows saying of Core. These are spots in your feasts of charity, when they feast with you, feeding themselves without fear : clouds they are without water, carried about of winds ; trees without fruit withereth, without fruit twice dead, plucked up by roots ; raging waves of the sea, foaming out their own shame ; wandering stars, to whom is reserved the blackness of darkness for ever. And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of their hard *speeches* which godly sinners have spoken against him.

Saint Luke the Evangelist.

October 18.

1st LESSON FOR MORNING.

Ecclesiasticus li.

I WILL thank thee, O Lord my King, and praise thee, O God my Saviour : I do praise unto thy name : for

art my defender and helper, and hast preserved my body from destruction, and from the snare of the slanderous tongue, and from the lips that forge lies, and hast been mine helper against mine adversaries; and hast delivered me, according to the multitude of thy mercies and greatness of thy name, from the teeth of them that were ready to devour me, and out of the hands of such as sought after my life, and from the manifold afflictions which I had; from the choking of fire on every side, and from the midst of the fire which I kindled not; from the depth of the belly of hell, from an unclean tongue, and from lying words. By an accusation to the king from an unrighteous tongue my soul drew near even unto death, my life was near to the hell beneath. They compassed me on every side, and there was no man to help me: I looked for the succour of men, but there was none. Then thought I upon thy mercy, O Lord, and upon thy acts of old, how thou deliverest such as wait for thee, and savest them out of the hands of the enemies. Then lifted I up my supplication from the earth, and prayed for deliverance from death. I called upon the Lord, the Father of my Lord, that he would not leave me in the days of my trouble, and in the time of the proud, when there was no help. I will praise thy name continually, and will sing praise with thanksgiving; and so my prayer was heard: for thou savedst me from destruction, and deliveredst me from the evil time: therefore will I give thanks, and praise thee, and

bless thy name, O Lord. When I was yet young, or ever I went abroad, I desired wisdom openly in my prayer. I prayed for her before the temple, and will seek her out even to the end. Even from the flower till the grape was ripe hath my heart delighted in her: my foot went the right way, from my youth up sought I after her. I bowed down mine ear a little, and received her, and gat much learning. I profited therein, *therefore* will I ascribe the glory unto him that giveth me wisdom. For I purposed to do after her, and earnestly I followed that which is good; so shall I not be confounded. My soul hath wrestled with her, and in my doings I was exact: I stretched forth my hands to the heaven above, and bewailed my ignorances of her. I directed my soul unto her, and I found her in pureness: I have had my heart joined with her from the beginning, therefore shall I not be forsaken. My heart was troubled in seeking her: therefore have I gotten a good possession. The Lord hath given me a tongue for my reward, and I will praise him therewith. Draw near unto me, ye unlearned, and dwell in the house of learning. Wherefore are ye slow, and what say ye of these things, seeing your souls are very thirsty? I opened my mouth, and said, Buy her for yourselves without money. Put your neck under the yoke, and let your soul receive instruction: she is hard at hand to find. Behold with your eyes, how that I have had but little labour, and have gotten unto me much rest. Get learning with a great sum of money,

and get much gold by her. Let your soul rejoice in his mercy, and be not ashamed of his praise. Work your work betimes, and in his time he will give you your reward.

2nd LESSON FOR MORNING.

John ii.

AND the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there: and both Jesus was called, and his disciples, to the marriage. And when they wanted wine, the mother of Jesus saith unto him, They have no wine. Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come. His mother saith unto the servants, Whatsoever he saith unto you, do it. And there were set there six waterpots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece. Jesus saith unto them, Fill the waterpots with water. And they filled them up to the brim. And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare it. When the ruler of the feast had tasted the water that was made wine, and knew not whence it was: (but the servants which drew the water knew;) the governor of the feast called the bridegroom, and saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: but thou hast kept the good wine until now. This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him.

After this he went down to Capernaum, he, and his mother, and his brethren, and his disciples: and they continued there not many days.

And the Jews' passover was at hand, and Jesus went up to Jerusalem, and found in the temple those that sold oxen and sheep and doves, and the changers of money sitting: and when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables; and said unto them that sold doves, Take these things hence, make not my Father's house an house of merchandise. And his disciples remembered that it was written, The zeal of thine house hath eaten me up.

Then answered the Jews and said unto him, What sign shonest thou unto us, seeing that thou doest these things? Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up. Then said the Jews, Forty and six years was this temple building, and wilt thou rear it up in three days? But he spake of the temple of his body. When therefore he was risen from the dead, his disciples remembered that he had said this unto them; and they believed the scripture, and the word which Jesus had said.

Now when he was in Jerusalem at the passover, in the feast day, many believed in his name, when they saw the miracles which he did. But Jesus did not commit himself unto them, because he knew all men, and needed not that any

should testify of man : for he knew what was in man.

1st LESSON FOR EVENING.

Job i.

THERE was a man in the land of Uz, whose name was Job ; and that man was perfect and upright, and one that feared God, and eschewed evil. And there were born unto him seven sons and three daughters. His substance also was seven thousand sheep, and three thousand camels, and five hundred yoke of oxen, and five hundred she asses, and a very great household ; so that this man was the greatest of all the men of the east. And his sons went and feasted in their houses, every one his day ; and sent and called for their three sisters to eat and to drink with them. And it was so, when the days of *their* feasting were gone about, that Job sent and sanctified them, and rose up early in the morning, and offered burnt offerings *according to the number of them all* : for Job said, It may be that my sons have sinned, and cursed God in their hearts. Thus did Job continually.

Now there was a day when the sons of God came to present themselves before the LORD, and Satan came also among them. And the LORD said unto Satan, Whence comest thou ? Then Satan answered the LORD, and said, From going to and fro in the earth, and from walking up and down in it. And the LORD said unto Satan, Hast thou considered my servant Job, that *there is none like him* in the earth, a perfect and an upright man, one that feareth

God, and escheweth evil ? Then Satan answered the LORD, and said, Doth Job fear God for nought ? Hast not thou made an hedge about him, and about his house, and about all that he hath on every side ? thou hast blessed the work of his hands, and his substance is increased in the land. But put forth thine hand now, and touch all that he hath, and he will curse thee to thy face. And the LORD said unto Satan, Behold, all that he hath is in thy power ; only upon himself put not forth thine hand. So Satan went forth from the presence of the LORD.

And there was a day when his sons and his daughters were eating and drinking wine in their eldest brother's house : and there came a messenger unto Job, and said, The oxen were plowing, and the asses feeding beside them : and the Sabeans fell upon them, and took them away ; yea, they have slain the servants with the edge of the sword ; and I only am escaped alone to tell thee. While he *was* yet speaking, there came also another, and said, The fire of God is fallen from heaven, and hath burned up the sheep, and the servants, and consumed them ; and I only am escaped alone to tell thee. While he *was* yet speaking, there came also another, and said, The Chaldeans made out three bands, and fell upon the camels, and have carried them away, yea, and slain the servants with the edge of the sword ; and I only am escaped alone to tell thee. While he *was* yet speaking, there came also another, and said, Thy

sons and thy daughters *were* eating and drinking wine in their eldest brother's house : and, behold, there came a great wind from the wilderness, and smote the four corners of the house, and it fell upon the young men, and they are dead ; and I only am escaped alone to tell thee. Then Job arose, and rent his mantle, and shaved his head, and fell down upon the ground, and worshipped, and said, Naked came I out of my mother's womb, and naked shall I return thither: the LORD gave, and the LORD hath taken away; blessed be the name of the LORD. In all this Job sinned not, nor charged God foolishly.

2nd LESSON FOR EVENING.

Galatians iv.

NOW I say, *That* the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all ; but is under tutors and governors until the time appointed of the father. Even so we, when we were children, were in bondage under the elements of the world : but when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. Wherefore thou art no more a servant, but a son ; and if a son, then an heir of God through Christ. Howbeit then, when ye knew not God, ye did service unto them which by nature are no gods. But now, after that ye have known God,

or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage? Ye observe days, and months, and times, and years. I am afraid of you, lest I have bestowed upon you labour in vain. Brethren, I beseech you, be as I am ; for I am as ye are : ye have not injured me at all. Ye know how through infirmity of the flesh I preached the gospel unto you at the first. And my temptation which was in my flesh ye despised not, nor rejected ; but received me as an angel of God, *even* as Christ Jesus. Where is then the blessedness ye spake of ? for I bear you record, that, if *it had been* possible, ye would have plucked out your own eyes, and have given them to me. Am I therefore become your enemy, because I tell you the truth? They zealously affect you, *but* not well ; yea, they would exclude you, that ye might affect them. But *it is* good to be zealously affected always in a good thing, and not only when I am present with you. My little children, of whom I travail in birth again until Christ be formed in you, I desire to be present with you now, and to change my voice ; for I stand in doubt of you. Tell me, ye that desire to be under the law, do ye not hear the law? For it is written, that Abraham had two sons, the one by a bondmaid, the other by a freewoman. But he *who was* of the bondwoman was born after the flesh ; but he of the freewoman *was* by promise. Which things are an allegory : for these are the two covenants ;

the one from the mount Sinai, which gendereth to bondage, which is Agar. For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above is free, which is the mother of us all. For it is written, Rejoice, thou barren that bearest not : break forth and cry, thou that travailest not : for the desolate hath many more children than she which hath an husband. Now we, brethren, as Isaac was, are the children of promise. But as then he that was born after the flesh persecuted him that was born after the spirit, even so it is now. Nevertheless what saith the scripture ? Cast out the bondwoman and her son : for the son of the bondwoman shall not be heir with the son of the freewoman. So then, brethren, we are not children of the bondwoman, but of the free.

Saint Simon and Saint Jude, Apostles.

October 23.

1st LESSON FOR MORNING.

Job xxiv. and xxv.

WHY, seeing times are not hidden from the Almighty, so they that know him not see his days ? Some remove the landmarks ; they violently take away flocks, and feed thereof. They drive away the ass of the fatherless, they take the widow's ox for a pledge. They turn the needy out of the way : the poor of the earth hide themselves together. Behold, as wild asses in the desert, so they forth to their work ;

rising betimes for a prey : the wilderness yieldeth food for them and for their children. They reap every one his corn in the field : and they gather the vintage of the wicked. They cause the naked to lodge without clothing, that they have no covering in the cold. They are wet with the showers of the mountains, and embrace the rock for want of a shelter. They pluck the fatherless from the breast, and take a pledge of the poor. They cause him to go naked without clothing, and they take away the sheaf from the hungry ; which make oil within their walls, and tread their winepresses, and suffer thirst. Men groan from out of the city, and the soul of the wounded crieth out : yet God layeth not folly to them. They are of those that rebel against the light ; they know not the ways thereof, nor abide in the paths thereof. The murderer rising with the light killeth the poor and needy, and in the night is as a thief. The eye also of the adulterer waiteth for the twilight, saying, No eye shall see me : and disguiseth his face. In the dark they dig through houses, which they had marked for themselves in the daytime : they know not the light. For the morning is to them even as the shadow of death : if one know them, they are in the terrors of the shadow of death. He is swift as the waters ; their portion is cursed in the earth : he be- holdeth not the way of the vineyards. Drought and heat consume the snow waters : so doth the grave those which have sinned. The womb shall forget him ; the womb shall

feed sweetly on him; he shall be no more remembered; and wickedness shall be broken as a tree. He evil entreateth the barren *that* beareth not: and doeth not good to the widow. He draweth also the mighty with his power: he riseth up, and no *man* is sure of life. *Though* it be given him to be in safety, whereon he resteth; yet his eyes *are* upon their ways. They are exalted for a little while, but are gone and brought low; they are taken out of the way as all *other*, and cut off as the tops of the ears of corn. And if *it be* not so now, who will make me a liar, and make my speech nothing worth?

Then answered Bildad the Shubite, and said, Dominion and fear *are* with him, he maketh peace in his high places. Is there any number of his armies? and upon whom doth not his light arise? How then can man be justified with God? or how can he be clean *that is* born of a woman? Behold even to the moon, and it shineth not; yea, the stars are not pure in his sight. How much less man, *that is* a worm? and the son of man, *which is* a worm?

2nd LESSON FOR MORNING.

John viii. v. 21.

THEN said Jesus again unto them, I go my way, and ye shall seek me, and shall die in your sins: whither I go, ye cannot come. Then said the Jews, Will he kill himself? because he saith, Whither I go, ye cannot come. And he said unto them, Ye are from beneath; I am from above: ye are of this world; I am not of this world.

I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am *he*, ye shall die in your sins. Then said they unto him, Who art thou? And Jesus saith unto them, Even *the same* that said unto you from the beginning. I have many things to say and to judge of you: but he that sent me is true; and I speak to the world those things which I have heard of him. They understood not that he spake to them of the Father. Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am *he*, and *that* I do nothing of myself; but as my Father hath taught me, I speak these things. And he that sent me is with me: the Father hath not left me alone: for I do always those things that please him. As he spake these words, many believed on him. Then said Jesus to those Jews which believed on him, If ye continue in my word, *these* are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free.

They answered him, We be Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be made free? Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin. And the servant abideth not in the house for ever: *but* the Son abideth ever. If the Son therefore shall make you free, ye shall be free indeed. I know that ye are Abraham's seed; but ye seek to kill me, because my word hath no place in you. I speak that which I have seen with my Father: and ye do

that which ye have seen with your father. They answered and said unto him, Abraham is our father. Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham. But now ye seek to kill me, a man that hath told you the truth, which I have heard of God: this did not Abraham. Ye do the deeds of your father. Then said they to him, We be not born of fornication; we have one Father, even God. Jesus said unto them, If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me. Why do ye not understand my speech? *even* because ye cannot hear my word. Ye are of *your* father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it. And because I tell *you* the truth, ye believe me not. Which of you convinceth me of sin? And if I say the truth, why do ye not believe me? He that is of God heareth God's words: ye therefore hear *them* not, because ye are not of God. Then answered the Jews, and said unto him, Say we not well that thou art a Samaritan, and hast a devil? Jesus answered, I have not a devil; but I honour my father, and ye do dishonour me. And I seek not mine own glory: there is one that seeketh and judgeth. Verily, verily, I say unto you, If a man keep my saying, he shall never see death. Then said the Jews unto him,

Now we know that thou hast a devil. Abraham is dead, and the prophets; and thou sayest, If a man keep my saying, he shall never taste of death. Art thou greater than our father Abraham, which is dead? and the prophets are dead: whom makest thou thyself? Jesus answered, If I honour myself, my honour is nothing: it is my Father that honoureth me; of whom ye say, that he is your God: yet ye have not known him; but I know him: and if I should say, I know him not, I shall be a liar like unto you: but I know him, and keep his saying. Your father Abraham rejoiced to see my day: and he saw *it*, and was glad. Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham? Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am. Then took they up stones to cast at him: but Jesus hid himself, and went out of the temple, going through the midst of them, and so passed by.

1st LESSON FOR EVENING.

Job xlii.

THEN Job answered the LORD, and said, I know that thou canst do every *thing*, and *that* no thought can be withholden from thee. Who is he that hideth counsel without knowledge? therefore have I uttered that I understood not; things too wonderful for me, which I knew not. Hear, I beseech thee, and I will speak: I will demand of thee, and declare thou unto me. I have heard of thee by the hearing of the ear: but now mine eye seeth thee. Wherefore I abhor

myself, and repent in dust and ashes.

And it was so, that after the LORD had spoken these words unto Job, the LORD said to Eliphaz the Temanite, My wrath is kindled against thee, and against thy two friends: for ye have not spoken of me *the thing that is right*, as my servant Job *hath*. Therefore take unto you now seven bullocks and seven rams, and go to my servant Job, and offer up for yourselves a burnt offering; and my servant Job shall pray for you: for him will I accept: lest I deal with you *after your folly*, in that ye have not spoken of me *the thing which is right*, like my servant Job. So Eliphaz the Temanite and Bildad the Shuhite and Zophar the Naamathite went, and did according as the LORD commanded them: the LORD also accepted Job. And the LORD turned the captivity of Job, when he prayed for his friends: also the LORD gave Job twice as much as he had before. Then came there unto him all his brethren, and all his sisters, and all they that had been of his acquaintance before, and did eat bread with him in his house: and they bemoaned him, and comforted him over all the evil that the LORD had brought upon him: every man also gave him a piece of money, and every one an earring of gold. So the LORD blessed the latter end of Job more than his beginning: for he had fourteen thousand sheep, and six thousand camels, and a thousand yoke of oxen, and a thousand she asses. He had also seven sons and three daughters. And he called the name of the first,

Jemima; and the name of the second, Kezia; and the name of the third, Keren-happuch. And in all the land were no women found so fair as the daughters of Job: and the father gave them inheritance among their brethren. After this lived Job an hundred and forty years, and saw his sons, and his sons' sons, *even four generations*. So Job died, *being* old and full of days.

2nd LESSON FOR EVENING.

Philippians ii.

IF *there be* therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, fulfil ye my joy, that ye be likeminded, having the same love, *being* of one accord, of one mind. *Let nothing be done* through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others. Let this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, *of things* in heaven, and *things* in earth, and *things* under the earth; and that every tongue

should confess that Jesus Christ is Lord, to the glory of God the Father. Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure. Do all things without murmurings and disputings: that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither laboured in vain. Yea, and if I be offered upon the sacrifice and service of your faith, I joy, and rejoice with you all. For the same cause also do ye joy, and rejoice with me. But I trust in the Lord Jesus to send Timotheus shortly unto you, that I also may be of good comfort, when I know your state. For I have no man like minded, who will naturally care for your state. For all seek their own, not the things which are Jesus Christ's. But ye know the proof of him, that, as a son with the father, he hath served with me in the Gospel. Him therefore I hope to send presently, so soon as I shall see how it will go with me. But I trust in the Lord that I also myself shall come shortly. Yet I supposed it necessary to send to you Epaphroditus, my brother, and companion in labour, and fellowsoldier, but your messenger, and he that ministered to your wants. For he longed after

you all, and was full of heaviness, because that ye had heard that he had been sick. For indeed he was sick nigh unto death: but God had mercy on him; and not on him only, but on me also, lest I should have sorrow upon sorrow. I sent him therefore the more carefully, that, when ye see him again, ye may rejoice, and that I may be the less sorrowful. Receive him therefore in the Lord with all gladness; and hold such in reputation: because for the work of Christ he was nigh unto death, not regarding his life, to supply your lack of service toward me.

All Saints' Day.

November 1.

1st LESSON FOR MORNING.

Wisdom iii. to v. 10.

BUT the souls of the righteous are in the hand of God, and there shall no torment touch them. In the sight of the unwise they seemed to die: and their departure is taken for misery, and their going from us to be utter destruction: but they are in peace. For though they be punished in the sight of men, yet is their hope full of immortality. And having been a little chastised, they shall be greatly rewarded: for God proved them, and found them worthy for himself. As gold in the furnace hath he tried them, and received them as a burnt offering. And in the time of their visitation they shall shine, and run to and fro like sparks among the stubble. They shall judge the nations, and have dominion over the people, and their Lord shall reign for ever.

They that put their trust in him shall understand the truth : and such as be faithful in love shall abide with him : for grace and mercy is to his saints, and he hath care for his elect.

2nd LESSON FOR MORNING.

Hebrews xi. v. 32, and xii. to v. 17.

AND what shall I more say ? for the time would fail me to tell of Gedeon, and of Barak, and of Samson, and of Jephthae ; of David also, and Samuel, and of the prophets : who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valliant in fight, turned to flight the armies of the aliens. Women received their dead raised to life again : and others were tortured, not accepting deliverance ; that they might obtain a better resurrection : and others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment : they were stoned, they were sawn asunder, were tempted, were slain with the sword : they wandered about in sheepskins and goatskins ; being destitute, afflicted, tormented ; (of whom the world was not worthy :) they wandered in deserts, and in mountains, and in dens and caves of the earth. And these all, having obtained a good report through faith, received not the promise : God having provided some better thing for us, that they without us should not be made perfect.

Wherefore seeing we also are

compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith ; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God. For consider him that endured such contradiction of sinners against himself, lest he be wearied and faint in your minds. Ye have not yet resisted unto blood, striving against sin. And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not the chastening of the Lord, neither shalt thou be weary when thou art rebuked of him : for whom the Lord loveth, he chasteneth, and scourgeeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons ; for what son is he whom the father chasteneth not ? But ye be without chastisement, whereof all are partakers, that are ye bastards, and not sons. Furthermore we have had many fathers of our flesh which corrected us, and we gave them reverence : shall we not much rather be in subjection unto the Father of spirits, and live ? For they verily for a few days chastened us after their own pleasure ; but he for our profit, that we might be partakers of his holiness. Now no chastening for the present seemeth to be joyous, but grievous : nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby. Wherefore

lift up the hands which hang down, and the feeble knees; and make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed. Follow peace with all *men*, and holiness, without which no man shall see the Lord: looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble *you*, and thereby many be defiled; lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright.

1st LESSON FOR EVENING.

Wisdom v. to v. 17.

THEN shall the righteous man stand in great boldness before the face of such as have afflicted him, and made no account of his labours. When they see it, they shall be troubled with terrible fear, and shall be amazed at the strangeness of his salvation, so far beyond all that they looked for. And they repenting and groaning for anguish of spirit shall say within themselves, This was he, whom we had sometimes in derision, and a proverb of reproach: we fools accounted his life madness, and his end to be without honour: how is he numbered among the children of God, and his lot is among the saints! Therefore have we erred from the way of truth, and the light of righteousness hath not shined unto us, and the sun of righteousness rose not upon us. We wearied ourselves in the way of wickedness and destruction: yea, we have gone through deserts, where there lay no way: but as for the way of the Lord, we

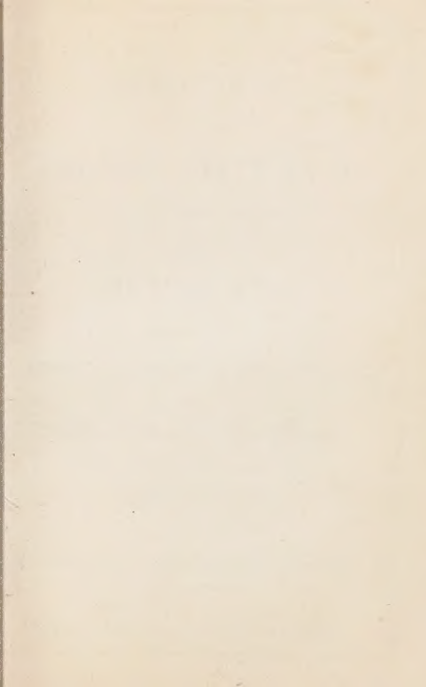
have not known it. What hath pride profited us? or what good hath riches with *our* vaunting brought us? All those things are passed away like a shadow, and as a post that hasted by; and as a ship that passeth over the waves of the water, which when it is gone by, the trace thereof cannot be found, neither the pathway of the keel in the waves; or as when a bird hath flown through the air, there is no token of her way to be found, but the light air being beaten with the stroke of her wings, and parted with the violent noise and motion of them, is passed through, and therein afterwards no sign where she went is to be found; or like as when an arrow is shot at a mark, it parteth the air, which immediately cometh together again, so that a man cannot know where it went through: even so we in like manner, as soon as we were born, began to draw to our end, and had no sign of virtue to show; but were consumed in our own wickedness. For the hope of the ungodly is like dust that is blown away with the wind; like a thin froth that is driven away with the storm; like as the smoke which is dispersed here and there with a tempest, and passeth away as the remembrance of a guest that tarryeth but a day. But the righteous live for evermore; their reward also is with the Lord, and the care of them is with the most High. Therefore shall they receive a glorious kingdom, and a beautiful crown from the Lord's hand: for with his right hand shall he cover them, and with his arm shall he protect them.

2nd LESSON FOR EVENING.

Revelation xix. to v. 17.

AND after these things I heard a great voice of much people in heaven, saying, Alleluia; Salvation, and glory, and honour, and power, unto the Lord our God: for true and righteous *are* his judgments: for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand. And again they said, Alleluia. And her smoke rose up for ever and ever. And the four and twenty elders and the four beasts fell down and worshipped God that sat on the throne, saying, Amen; Alleluia. And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great. And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the right-

eousness of saints. And he saith unto me, Write, Blessed *are* they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God. And I fell at his feet to worship him. And he said unto me, See *thou do it not*: I am thy fellowservant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy. And I saw heaven opened, and behold a white horse; and he that sat upon him *was* called Faithful and True, and in righteousness he doth judge and make war. His eyes *were* as a flame of fire: and on his head *were* many crowns; and he had a name written, that no man knew, but he himself. And he *was* clothed with a vesture dipped in blood: and his name is called The Word of God. And the armies *which were* in heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God. And he hath on *his* vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.





SELECTIONS

FROM THE

PSALMS OF DAVID

IN METRE;

WITH

H Y M N S

SUITED TO THE

FEASTS AND FASTS OF THE CHURCH,

AND

OTHER OCCASIONS OF PUBLIC WORSHIP.

PRINTED BY G. E. EYRE AND W. SPOTTISWOODE.

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"BY the Bishops, the Clergy, and the Laity of the Protestant Episcopal Church in the United States of America, in Convention, this twenty-ninth day of October, in the year of our Lord one thousand eight hundred and thirty-two; this book of Psalms in Metre, selected from the Psalms of David, with Hymns, is set forth, and allowed to be sung in all congregations of the said Church, before and after Morning and Evening Prayer, and also before and after Sermons, at the discretion of the Minister."

"And it shall be the duty of every Minister of any Church, either by standing directions, or from time to time, to appoint the portions of Psalms which are to be sung."

"And further, it shall be the duty of every Minister, with such assistance as he can obtain from persons skilled in music, to give order concerning the tunes to be sung at any time in his Church; and especially, it shall be his duty to suppress all light and unseemly music, and all indecency and irreverence in the performance, by which vain and ungodly persons profane the service of the Sanctuary."

SELECTIONS

FROM THE PSALMS OF DAVID

IN METRE.

SELECTION 1. C. M.

From the i. Psalm of David.

HOW blest is he, who ne'er consents
By ill advice to walk,
Nor stands in sinners' ways, nor sits
Where men profanely talk ;

2 But makes the perfect law of God
His business and delight ;
Devoutly reads therein by day,
And meditates by night.

3 Like some fair tree, which, fed by streams,
With timely fruit does bend,
He still shall flourish, and success
All his designs attend.

4 Ungodly men, and their attempts,
No lasting root shall find ;
Untimely blasted, and dispersed
Like chaff before the wind.

5 Their guilt shall strike the wicked dumb
Before their Judge's face :
No formal hypocrite shall then
Among the saints have place.

6 For God approves the just man's ways ;
To happiness they tend :
But sinners, and the paths they tread,
Shall both in ruin end.

SELECTION 2. C. M.

From the ii. Psalm of David.

THUS God declares his sovereign will :
" The King that I ordain,
Whose throne is fix'd on Zion's hill,
Shall there securely reign. "

2 Attend, O earth, whilst I declare
God's uncontroll'd decree :

" Thou art my Son, this day, my heir
Have I begotten thee.

SELECTIONS OF PSALMS.

- 3 "Ask, and receive thy full demands ;
Thine shall the heathen be ;
The utmost limits of the lands
Shall be possess'd by thee."
- 4 Learn then, ye princes ; and give ear.
Ye judges of the earth ;
Worship the Lord with holy fear ;
Rejoice with awful mirth.
- 5 Appease the Son with due respect,
Your timely homage pay :
Lest he revenge the bold neglect,
Incensed by your delay.
- 6 If but in part his anger rise,
Who can endure the flame !
Then blest are they, whose hope relies
On his most holy Name.

SELECTION 3. C. M.

From the iii. Psalm of David.

- T**HOU, gracious God, art my defence ;
On thee my hopes rely :
Thou art my glory, and shalt yet
Lift up my head on high.
- 2 Since whensoe'er, in my distress,
To God I made my prayer,
He heard me from his holy hill ;
Why should I now despair ?
- 3 Guarded by him I lay me down
My sweet repose to take ;
For I through him securely sleep,
Through him in safety wake.
- 4 Salvation to the Lord belongs ;
He only can defend :
His blessing he extends to all
That on his power depend.

SELECTION 4. C. M.

From the iv. Psalm of David.

- C**ONSIDER that the righteous man
Is God's peculiar choice ;
And when to him I make my prayer,
He always hears my voice.
- 2 Then stand in awe of his commands,
Flee every thing that's ill ;
Commune in private with your hearts,
And bend them to his will.
- 3 The sacrifice of righteousness
Present to God on high ;

And let your hope, securely fix'd,
On him alone rely.

- 4 While worldly minds impatient grow
More prosperous times to see,
Still let the glories of thy face
Shine brightly, Lord, on me.
- 5 So shall my heart o'erflow with joy,
More lasting and more true
Than theirs, who stores of corn and wine
Successively renew.
- 6 Then down in peace I'll lay my head,
And take my needful rest :
No other guard, O Lord, I crave,
Of thy defence possess'd.

SELECTION 5. C. M.

From the v. Psalm of David.

- R**EGARD my words, O gracious Lord,
Accept my secret prayer ;
To thee alone, my King, my God,
Will I for help repair.
- 2 Thou in the morn my voice shalt hear,
And, with the dawning day,
To thee devoutly I'll look up,
To thee devoutly pray.
- 3 Lord, I within thy house will come,
In thy abundant grace ;
And I will worship in thy fear,
Tow'rd thy most holy place.
- 4 Let those, O Lord, who trust in thee,
With shouts their joy proclaim ;
Let them rejoice whom thou preserv'st,
And all that love thy Name.
- 5 To righteous men, the righteous Lord
His blessing will extend ;
And with his favour all his saints,
As with a shield, defend.

SELECTION 6. S. M.

From the vi. Psalm of David.

- I**N mercy, not in wrath,
Rebuke me, gracious God !
Lest, if thy whole displeasure rise,
I sink beneath thy rod.
- 2 Touch'd by thy quickening power,
My load of guilt I feel ;

SELECTIONS OF PSALMS.

The wounds thy Spirit hath unclosed,
O let that Spirit heal.

- 3 In trouble and in gloom,
Must I for ever mourn ?
And wilt thou not, at length, O God,
In pitying love return ?
- 4 O come, ere life expire,
Send down thy power to save ;
For who shall sing thy Name in death,
Or praise thee in the grave ?
- 5 Why should I doubt thy grace,
Or yield to dread despair ?
Thou wilt fulfil thy promised word,
And grant me all my prayer.

SELECTION 7. C. M.

From the viii. Psalm of David.

- O THOU, to whom all creatures bow
Within this earthly frame,
Through all the world how great art thou !
How glorious is thy Name !
- 2 In heaven thy wond'rous acts are sung,
Nor fully reckon'd there ;
And yet thou mak'st the infant tongue
Thy boundless praise declare.
- 3 When heaven, thy beauteous work on high,
Employs my wondering sight ;
The moon, that nightly rules the sky,
With stars of feebler light ;
- 4 O, what is man, that, Lord, thou lov'st
To keep him in thy mind ?
Or what his offspring, that thou prov'st
To them so wondrous kind ?
- 5 Him next in power thou didst create
To thy celestial train ;
Ordain'd with dignity and state
O'er all thy works to reign.
- 6 They jointly own his powerful sway ;
The beasts that prey or graze ;
The bird that wings its airy way ;
The fish that cuts the seas.
- 7 O thou, to whom all creatures bow
Within this earthly frame,
Through all the world how great art thou !
How glorious is thy Name !

SELECTION 8. C. M.

From the ix. Psalm of David.

- T**O celebrate thy praise, O Lord,
I will my heart prepare ;
To all the listening world thy works,
Thy wondrous works declare.
- 2 The thought of them shall to my soul
Exalted pleasure bring ;
Whilst to thy name, O thou Most High,
Triumphant praise I sing.
- 3 The Lord for ever lives, who has
His righteous throne prepared,
Impartial justice to dispense,
To punish or reward.
- 4 All those who have his goodness proved,
Will in his truth confide ;
Whose mercy ne'er forsook the man
That on his help relied.
- 5 Sing praises therefore to the Lord,
From Sion, his abode ;
Proclaim his deeds, till all the world
Confess no other God.

SELECTION 9. C. M.

From the xi. Psalm of David.

- T**HE Lord a holy temple hath,
And righteous throne, above ;
Whence he surveys the sons of men,
And how their counsels move.
- 2 If God the righteous, whom he loves,
For trial does correct,
What must the sons of violence,
Whom he abhors, expect !
- 3 Snares, fire, and brimstone, on their heads
Shall in one tempest shower ;
This dreadful mixture his revenge
Into their cup shall pour.
- 4 The righteous Lord will righteous deeds
With signal favour grace,
And to the upright man disclose
The brightness of his face.

SELECTION 10. C. M.

From the xiii. Psalm of David.

- H**OW long wilt thou forget me, Lord ?
Must I for ever mourn ?

SELECTIONS OF PSALMS.

How long wilt thou withdraw from me,
Oh ! never to return ?

- 2 O hear, and to my longing eyes
Restore thy wonted light ;
Dawn on my spirit, lest I sleep
In death's most gloomy night.
- 3 Since I have always placed my trust
Beneath thy mercy's wing,
Thy saving health will come ; and then
My heart with joy shall spring.
- 4 Then shall my song, with praise inspired,
To thee, my God, ascend ;
Who to thy servant in distress
Such bounty didst extend.

SELECTION 11. L. M.

From the xiv. Psalm of David.

- T**HE Lord look'd down from heaven's high tower,
And all the sons of men did view,
To see if any own'd his power,
If any truth or justice knew ;
- 2 But all, he saw, were gone aside,
All were degenerate grown, and base ;
None took religion for their guide,
Not one of all the sinful race.
 - 3 How will they tremble then for fear,
When his just wrath shall them o'ertake :
For to the righteous God is near,
And never will their cause forsake.
 - 4 Oh, that from Sion he'd employ
His might, and burst th' oppressive band !
Then shouts of universal joy
Should loudly echo through the land.

SELECTION 12. C. M.

From the xv. Psalm of David.

- L**ORD, who's the happy man that may
To thy blest courts repair,
Not, stranger-like, to visit them,
But to inhabit there ?
- 2 'Tis he who walketh uprightly,
Whom righteousness directs ;
Whose generous tongue disdains to speak
The thing his heart rejects.
 - 3 Who never did a slander forge,
His neighbour's fame to wound ;
Nor hearken to a false report
By malice whisper'd round.

- 4 Who vice, in all its pomp and power,
Can treat with just neglect ;
And piety, though clothed in rags,
Religiously respect.
- 5 Who to his plighted vows and trust
Has ever firmly stood ;
And, though he promise to his loss,
He makes his promise good.
- 6 Whose soul in usury disdains
His treasure to employ ;
Whom no rewards can ever bribe
The guiltless to destroy.
- 7 The man, who by this righteous course
Has happiness insured,
When earth's foundation shakes, shall stand,
By Providence secured.

SELECTION 13. C. M.

From the xvi. Psalm of David.

MY grateful soul shall bless the Lord,
Whose precepts give me light ;
And private counsel still afford
In sorrow's dismal night.

- 2 I strive each action to approve
To his all-seeing eye ;
No danger shall my hopes remove,
Because he still is nigh.
- 3 Therefore my heart all grief defies,
My glory does rejoice ;
My flesh shall rest, in hope to rise,
Waked by his powerful voice.
- 4 Thou, Lord, when I resign my breath,
My soul from hell shalt free ;
Nor let thy Holy One in death
The least corruption see.
- 5 Thou shalt the paths of life display,
Which to thy presence lead ;
Where pleasures dwell without allay,
And joys that never fade.

SELECTION 14.

From the xviii. Psalm of David.

Part I. L. M.

NO change of time shall ever shock
My firm affection, Lord, to thee ;
For thou hast always been my rock,
A fortress and defence to me.

SELECTIONS OF PSALMS.

- 2 Thou my deliverer art, my God ;
 My trust is in thy mighty power :
 Thou art my shield from foes abroad,
 At home my safeguard and my tower.
- 3 To thee I will address my prayer,
 To whom all praise we justly owe ;
 So shall I, by thy watchful care,
 Be guarded safe from every foe.

Part II. L. M.

- 1 THOU suit'st, O Lord, thy righteous ways
 To various paths of human kind ;
 They who for mercy merit praise,
 With thee shall wondrous mercy find.
- 2 Thou to the just shalt justice show ;
 The pure thy purity shall see :
 Such as perversely choose to go,
 Shall meet with due returns from thee.
- 3 That he the humble soul will save,
 And crush the haughty's boasted might,
 In me the Lord an instance gave,
 Whose darkness he has turn'd to light.
- 4 Who then deserves to be adored,
 But God, on whom my hopes depend ?
 Or who, except the mighty Lord,
 Can with resistless power defend ?
- 5 Let the eternal Lord be praised,
 The rock on whose defence I rest !
 To highest heavens his Name be raised,
 Who me with his salvation bless'd !
- 6 My God, to celebrate thy fame,
 My grateful voice to heaven I'll raise ;
 And nations, strangers to thy Name,
 Shall learn to sing thy glorious praise.

SELECTION 15.

From the xix. Psalm of David.

Part I. C. M.

- THE heavens declare thy glory, Lord,
 Which that alone can fill ;
 The firmament and stars express
 Their great Creator's skill.
- 2 The dawn of each returning day
 Fresh beams of knowledge brings ;
 And from the dark returns of night
 Divine instruction springs.
- 3 Their powerful language to no realm
 Or region is confined ;

'Tis nature's voice, and understood
Alike by all mankind.

- 4 Their doctrine does its sacred sense
Through earth's extent display ;
Its bright contents the circling sun
Does round the world convey.
- 5 From east to west, from west to east,
His ceaseless course he goes ;
And, through his progress, cheerful light
And vital warmth bestows.

Part II. C. M.

- 1 GOD'S perfect law converts the soul,
Reclaims from false desires ;
With sacred wisdom his sure word
The ignorant inspires.
- 2 The statutes of the Lord are just,
And bring sincere delight ;
His pure commands, in search of truth,
Assist the feeblest sight.
- 3 His perfect worship here is fix'd,
On sure foundations laid ;
His equal laws are in the scales
Of truth and justice weigh'd ;
- 4 Of more esteem than golden mines,
Or gold refined with skill ;
More sweet than honey, or the drops
That from the comb distil.
- 5 My trusty counsellors they are,
And friendly warnings give :
Divine rewards attend on those
Who by thy precepts live.
- 6 But what frail man observes how oft
He does from virtue fall ?
O cleanse me from my secret faults,
Thou God that know'st them all !
- 7 Let no presumptuous sin, O Lord,
Dominion have o'er me ;
That, by thy grace preserved, I may
The great transgression flee.
- 8 So shall my prayer and praises be
With thy acceptance blest ;
And I, secure on thy defence,
My strength and saviour, rest.

SELECTION 16. S. M.

From the xx. Psalm of David.

MAY Jacob's God defend
And hear us in distress ;

SELECTIONS OF PSALMS.

Our succour from his temple send,
Our cause from Sion bless !

- 2 May he accept our vow,
Our sacrifice receive,
Our heart's devout request allow,
Our holy wishes give !
- 3 O Lord, thy saving grace
We joyfully declare ;
Our banner in thy name we raise—
" The Lord fulfil our prayer ! "
- 4 Now know we that the Lord
His chosen will defend ;
From heaven will strength divine afford,
And will their prayer attend.
- 5 Some earthly succour trust,
But we in God's right hand :
Lo ! while they fall, so vain they boast,
We rise, and upright stand.
- 6 Still save us, Lord ; and still
Thy servants deign to bless :
Hear, King of heaven, in times of ill,
The prayers that we address.

SELECTION 17.

From the xxii. Psalm of David.

Part I. C. M.

- M**Y God, my God, why leav'st thou me
When I with anguish faint ?
O, why so far from me removed,
And from my loud complaint ?
- 2 Lo ! I am treated like a worm,
Like none of human birth ;
Not only by the great reviled,
But made the rabble's mirth.
 - 3 With laughter, all the gazing crowd
My agonies survey ;
They shoot the lip, they shake the head
And thus deriding say :
 - 4 " In God he trusted, boasting oft
That he was Heaven's delight ;
Let God come down to save him now,
And own his favourite."
 - 5 Withdraw not, then, so far from me,
When trouble is so nigh ;
O send me help ! thy help, on which
Alone I can rely.

Part II. C. M.

- 1 LIKE water is my life pour'd out,
My joints are out of frame;
My heart dissolves within my breast,
Like wax before the flame.
- 2 My strength is like a potsherd dried,
My tongue is parch'd with drought;
And to the dismal shades of death
My fainting soul is brought.
- 3 Like dogs, to compass me, my foes
In wicked counsel meet;
They pierced my inoffensive hands,
They pierced my harmless feet.
- 4 My body's rack'd, till all my bones
Distinctly may be told;
Yet such a spectacle of woe
As pastime they behold.
- 5 As spoil, my garments they divide,
Lots for my vesture cast:
Therefore, O leave me not, my God,
But to my succour haste.

Part III. C. M.

- 1 LORD, to my brethren I'll declare
The triumphs of thy Name;
In presence of assembled saints
Thy glory thus proclaim:
- 2 "Ye worshippers of Jacob's God,
All you of Israel's line,
O praise the Lord, and to your praise
Sincere obedience join.
- 3 "He ne'er disdain'd on low distress
To cast a gracious eye;
Nor turn'd from misery his face,
But hears its humble cry."
- 4 Thus in thy sacred courts, will I
My cheerful thanks express;
In presence of thy saints perform
The vows of my distress.
- 5 The meek companions of my grief
Shall find my table spread;
And all that seek the Lord shall be
With joys immortal fed.
- 6 Then shall the glad converted world
To God their homage pay;
And scatter'd nations of the earth
One sovereign Lord obey.

- 7 'Tis his supreme prerogative
O'er all mankind to reign ;
'Tis just that he should rule the world,
Who does the world sustain.
- 8 The rich, who are with plenty fed,
His bounty must confess ;
The sons of want, by him relieved,
Their generous patron bless.
- 9 With humble worship to his throne
They all for aid resort ;
That power, which first their being gave,
Alone can them support.
- 10 Then shall a chosen spotless race,
Devoted to his Name,
To their adoring sons his truth
And glorious acts proclaim.

SELECTION 18. C. M.

From the xxiii. Psalm of David.

- T**HE Lord himself, the mighty Lord,
Vouchsafes to be my guide ;
The shepherd, by whose constant care
My wants are all supplied.
- 2 In tender grass he makes me feed,
And gently there repose ;
Then leads me to cool shades, and where
Refreshing water flows.
- 3 He does my wandering soul reclaim,
And, to his endless praise,
Instruct with humble zeal to walk
In his most righteous ways.
- 4 I pass the gloomy vale of death,
From fear and danger free ;
For there his aiding rod and staff
Defend and comfort me.
- 5 Since God doth thus his wondrous love
Through all my life extend,
That life to him I will devote,
And in his temple spend.

SELECTION 19. C. M.

From the xxiv. Psalm of David.

- T**HE spacious earth is all the Lord's,
The Lord's her fulness is ;
The world, and they that dwell therein,
By sovereign right are his.

- 2 He framed and fix'd it on the seas,
And his almighty hand
Upon inconstant floods has made
The stable fabric stand.
- 3 But for himself, this Lord of all
One chosen seat design'd ;
O who shall to that sacred hill
Deserved admittance find ?
- 4 The man whose hands and heart are pure,
Whose thoughts from pride are free ;
Who honest poverty prefers
To gainful perjury.
- 5 This, this is he, on whom the Lord
Shall shower his blessings down ;
Whom God, his Saviour, shall vouchsafe
With righteousness to crown.
- 6 Such is the race of saints, by whom
The sacred courts are trod ;
And such the proselytes that seek
Thy face, O Jacob's God.
- 7 Erect your heads, eternal gates ;
Unfold, to entertain
The King of glory : see ! he comes
With his celestial train.
- 8 Who is the King of glory ? who ?
The Lord, for strength renown'd ;
In battle mighty ; o'er his foes
Eternal victor crown'd.
- 9 Erect your heads, ye gates ; unfold,
In state to entertain
The King of glory : see ! he comes
With all his shining train.
- 10 Who is the King of glory ? who ?
The Lord of hosts renown'd ;
Of glory he alone is King,
Who is with glory crown'd.

SELECTION 20. S. M.

From the xxv. Psalm of David.

TO God, in whom I trust,
I lift my heart and voice :
O let me not be put to shame,
Nor let my foes rejoice.

- 2 Those who on thee rely,
Let no disgrace attend ;
Be that the shameful lot of such
As wilfully offend.

SELECTIONS OF PSALMS.

- 3 To me thy truth impart,
And lead me in thy way ;
For thou art he that brings me help,
On thee I wait all day.
- 4 Thy mercies and thy love,
O Lord, recall to mind ;
And graciously continue still,
As thou wert ever, kind.
- 5 Let all my youthful crimes
Be blotted out by thee ;
And, for thy wondrous goodness' sake,
In mercy think on me.
- 6 His mercy and his truth
The righteous Lord displays,
In bringing wandering sinners home,
And teaching them his ways.
- 7 He those in justice guides
Who his direction seek ;
And in his sacred paths shall lead
The humble and the meek.
- 8 Through all the ways of God
Both truth and mercy shine,
To such as, with religious hearts,
To his blest will incline.
- 9 Since mercy is the grace
That most exalts thy fame,
Forgive my heinous sin, O Lord,
And so advance thy Name.
- 10 Whoe'er with humble fear
To God his duty pays,
Shall find the Lord a faithful guide,
In all his righteous ways.
- 11 For God to all his saints
His secret will imparts,
And does his gracious covenant write
In their obedient hearts.
- 12 To Israel's chosen race
Continue ever kind ;
And, in the midst of all their wants,
Let them thy succour find.

SELECTION 21. C. M.

From the xxvi. Psalm of David.*

JUDGE me, O Lord, for I the paths
Of righteousness have trod ;

* Extract from the Journal of the General Convention, 1832.

4. *Resolved*, As the sense and declaration of this Convention, that

I shall not fail, who all my trust
Repose on thee, my God.

- 2 I'll wash my hands in innocence,
And round thine altar go ;
Pour the glad hymn of triumph thence,
And thence thy wonders show.
- 3 My thanks I'll publish there, and tell
How thy renown excels ;
That seat affords me most delight,
In which thine honour dwells.

SELECTION 22. C. M.

From the xxvii. Psalm of David.

WHOM should I fear, since God to me
Is saving health and light ?
Since strongly he my life supports,
What can my soul affright ?

- 2 Henceforth within his house to dwell
I earnestly desire ;
His wondrous beauty there to view,
And of his will inquire.
- 3 For there I may with comfort rest,
In times of deep distress ;
And safe, as on a rock, abide
In that secure recess.
- 4 When us to seek thy glorious face
Thou kindly dost advise ;
" Thy glorious face I'll always seek,"
My grateful heart replies.
- 5 Then hide not thou thy face, O Lord,
Nor me in wrath reject ;
My God and Saviour, leave not him
Thou didst so oft protect.
- 6 Though all of nearest earthly ties,
Me, in my woe, forsake.
Yet thou, whose love excels them all,
Wilt care and pity take.
- 7 Instruct me in thy paths, O Lord,
My ways directly guide ;
Lest sinful men, who watch my steps,
Should see me tread aside.
- 8 I trusted that my future life
Should with thy love be crown'd ;

much of the rubrics in the Form of Consecration of a Church or Chapel as requires the singing of " Psalm 26, verses 6, 7, and 8," will hereafter be duly complied with by singing verses 2 and 3, in the selection from the 26th Psalm, included in the Psalms in Metre authorized by these resolutions to be set forth.

SELECTIONS OF PSALMS.

Or else my fainting soul had sunk,
With sorrow compass'd round.

- 9 God's time with patient faith expect,
Who will inspire thy breast
With inward strength ; do thou thy part,
And leave to him the rest.

SELECTION 23. C. M.

From the xxviii. Psalm of David.

ADORED for ever be the Lord ;
His praise I will resound,
From whom the cries of my distress
A gracious answer found.

- 2 He is my strength and shield ; my heart
Has trusted in his Name ;
And now relieved, my heart, with joy,
His praises shall proclaim.
- 3 The Lord, the everlasting God,
Is my defence and rock,
The saving health, the saving strength,
Of his anointed flock.
- 4 O save and bless thy people, Lord,
Thy heritage preserve ;
Feed, strengthen, and support their hearts,
That they may never swerve.

SELECTION 24. L. M.

From the xxix. Psalm of David.

YE that in might and power excel,
Your grateful sacrifice prepare ;
God's glorious actions loudly tell,
His wondrous power to all declare.

- 2 To his great Name fresh altars raise ;
Devoutly due respect afford ;
Him in his holy temple praise,
Where he's with solemn state adored.
- 3 'Tis he that, with amazing noise,
The watery clouds in sunder breaks ;
The ocean trembles at his voice,
When he from heaven in thunder speaks.
- 4 How full of power his voice appears !
With what majestic terror crown'd !
Which from their roots tall cedars tears,
And strews their scatter'd branches round.
- 5 God rules the angry floods on high ;
His boundless sway shall never cease ;

His saints with strength he will supply,
And bless his own with constant peace.

SELECTION 25. C. M.

From the xxx. Psalm of David.

IN my distress to God I cried,
Who kindly did relieve,
And from the grave's expecting mouth
My hopeless life retrieve.

- 2 O to his courts, ye saints of his,
With songs of praise repair ;
With me commemorate his truth,
And providential care.
- 3 His wrath has but a moment's reign,
His favour no decay ;
The night of grief is recompensed
With joy's returning day.
- 4 Therefore, O Lord, I'll gladly sing
Thy praise in grateful verse ;
And, as thy favours endless are,
Thy endless praise rehearse.

SELECTION 26. S. M.

From the xxxi. Psalm of David.

- D**EFEND me, Lord, from shame,
For still I trust in thee ;
As just and righteous is thy Name,
From danger set me free.
- 2 Bow down thy gracious ear,
And speedy succour send ;
Do thou my steadfast rock appear,
To shelter and defend.
 - 3 To thee, the God of truth,
My life, and all that's mine,
(For thou preserv'st me from my youth,)
I willingly resign.
 - 4 My hope, my steadfast trust,
I on thy help repose :
That thou, my God, art good and just,
My soul with comfort knows.
 - 5 Whate'er events betide,
Thy wisdom times them all ;
Then, Lord, thy servant safely hide
From those that seek his fall.
 - 6 The brightness of thy face
To me, O Lord, disclose ;
And, as thy mercies still increase,
Preserve me from my foes.

SELECTIONS OF PSALMS.

- 7 How great thy mercies are
 To such as fear thy Name,
 Which thou, for those that trust thy care,
 Dost to the world proclaim !
- 8 O all ye saints, the Lord
 With eager love pursue ;
 Who to the just will help afford,
 And give the proud their due.
- 9 Ye that on God rely,
 Courageously proceed ;
 For he will still your hearts supply
 With strength in time of need.

SELECTION 27. L. M.

From the xxxii. Psalm of David.

- H**E'S blest, whose sins have pardon gain'd,
 No more in judgment to appear ;
 Whose guilt remission has obtain'd,
 And whose repentance is sincere.
- 2 No sooner I my wound disclosed,
 The guilt that tortured me within,
 But thy forgiveness interposed,
 And mercy's healing balm pour'd in.
- 3 Sorrows on sorrows multiplied,
 The harden'd sinner shall confound ;
 But them who in His truth confide,
 Blessings of mercy shall surround.
- 4 His saints, that have perform'd his laws,
 Their life in triumph shall employ ;
 Let them, as they alone have cause,
 In grateful raptures shout for joy.

SELECTION 28.

From the xxxiii. Psalm of David.

Part I. C. M.

- L**ET all the just to God, with joy,
 Their cheerful voices raise ;
 For well the righteous it becomes
 To sing glad songs of praise.
- 2 Let harps, and psalteries, and lutes,
 In joyful concert meet ;
 And new-made songs of loud applause
 The harmony complete.
- 3 For faithful is the word of God ;
 His works with truth abound :
 He justice loves, and all the earth
 Is with his goodness crown'd.

- 4 By his almighty word, at first,
The heavenly arch was rear'd ;
And all the beauteous hosts of light
At his command appear'd.
- 5 Let earth, and all that dwell therein,
Before him trembling stand :
For when he spake the word, 'twas made,
'Twas fix'd at his command.

Part II. C. M.

- 1 WHATE'ER the mighty Lord decrees,
Shall stand for ever sure ;
The settled purpose of his heart
To ages shall endure.
- 2 How happy then are they, to whom
The Lord for God is known !
Whom he, from all the world besides,
Has chosen for his own.
- 3 Our soul on God with patience waits ;
Our help and shield is he :
Then, Lord, let still our hearts rejoice,
Because we trust in thee.
- 4 The riches of thy mercy, Lord,
Do thou to us extend ;
Since we, for all we want or wish,
On thee alone depend.

SELECTION 29.

From the xxxiv. Psalm of David.

Part I. C. M.

- T**HROUGH all the changing scenes of life,
In trouble and in joy,
The praises of my God shall still
My heart and tongue employ.
- 2 Of his deliverance I will boast,
Till all that are distress'd
From my example comfort take,
And charm their griefs to rest.
- 3 O magnify the Lord with me,
With me exalt his Name :
When in distress to him I call'd,
He to my rescue came.
- 4 The Angel of the Lord encamps
Around the good and just ;
Deliverance he affords to all
Who on his succour trust.

- 5 O make but trial of his love,
Experience will decide
How blest they are, and only they,
Who in his truth confide.
- 6 Fear him, ye saints ; and you will then
Have nothing else to fear ;
Make you his service your delight,
Your wants shall be his care.

Part II. C. M.

- 1 APPROACH, ye children of the Lord,
And my instruction hear ;
I'll teach you the true discipline
Of his religious fear.
- 2 Let him who length of life desires,
And prosperous days would see,
From slandering language keep his tongue,
His lips from falsehood free :
- 3 The crooked paths of vice decline,
And virtue's ways pursue ;
Establish peace, where 'tis begun,
And where 'tis lost, renew.
- 4 The Lord from heaven beholds the just
With favourable eyes ;
And, when distress'd, his gracious ear
Is open to their cries :
- 5 But turns his wrathful look on those
Whom mercy can't reclaim,
To cut them off, and from the earth
Blot out their evil name.
- 6 Deliverance to his saints he gives,
When his relief they crave ;
He's nigh to heal the broken heart,
And contrite spirit save.
- 7 Great troubles may afflict the just,
Yet God will save them still ;
The righteous he will keep from harm,
And guard from every ill.
- 8 The wicked, from their wickedness,
Their ruin shall derive ;
Whilst righteous men, whom they detest,
Shall them and their's survive.
- 9 For God preserves the souls of those
Who on his truth depend ;
To them, and their posterity,
His blessing shall descend.

SELECTION 30. L. M.

From the xxxvi. Psalm of David.

- O** LORD, thy mercy, my sure hope,
 The highest orb of heaven transcends ;
 Thy sacred truth's unmeasured scope
 Beyond the spreading sky extends.
- 2 Thy justice like the hills remains,
 Unfathom'd depths thy judgments are ;
 Thy providence the world sustains,
 The whole creation is thy care.
- 3 Since of thy goodness all partake,
 With what assurance should the just
 Thy sheltering wings their refuge make,
 And saints to thy protection trust !
- 4 Such guests shall to thy courts be led,
 To banquet on thy love's repast ;
 And drink, as from a fountain's head,
 Of joys that shall for ever last.
- 5 With thee the springs of life remain,
 Thy presence is eternal day ;
 O let thy saints thy favour gain,
 To upright hearts thy truth display.

SELECTION 31.

From the xxxvii. Psalm of David.

Part I. IL 2.

- T**HOUGH wicked men grow rich or great,
 Yet let not their successful state
 Thy anger or thy envy raise ;
 For they, cut down like tender grass,
 Or like young flowers away shall pass,
 Whose blooming beauty soon decays.
- 2 Depend on God, and him obey ;
 So thou within the land shalt stay,
 Secure from danger and from want :
 Make his commands thy chief delight ;
 And he, thy duty to requite,
 Shall all thy earnest wishes grant.
- 3 In all thy ways trust thou the Lord,
 And he will needful help afford,
 To perfect every just design :
 He'll make, like light, serene and clear,
 Thy clouded innocence appear,
 And as a mid-day sun to shine.
- 4 With quiet mind on God depend,
 And patiently for him attend,
 Nor envy the success of crime :

SELECTIONS OF PSALMS.

For God will sinful men destroy ;
 While they his presence shall enjoy,
 Who trust on him and wait his time.

Part II. II. 2.

- 1 THE good man's way is God's delight :
 He orders all the steps aright
 Of him that moves by his command ;
 Though he sometimes may be distress'd,
 Yet shall he ne'er be quite oppress'd,
 For God upholds him with his hand.
- 2 With caution shun each wicked deed,
 In virtue's ways with zeal proceed,
 And so prolong your happy days :
 For God, who judgment loves, does still
 Preserve his saints secure from ill,
 While soon the wicked race decays.
- 3 The upright shall possess the land,
 His portion shall for ages stand ;
 His mouth with wisdom is supplied,
 His tongue by rules of judgment moves,
 His heart the law of God approves ;
 Therefore his footsteps never slide,

Part III. II. 2.

- 1 THE wicked I in power have seen,
 And like a bay-tree fresh and green,
 That spreads its pleasant branches round ;
 But he was gone as swift as thought ;
 And, though in every place I sought,
 No sign or track of him I found.
- 2 Observe the perfect man with care,
 And mark all such as upright are ;
 Their roughest days in peace shall end ;
 While on the latter end of those
 Who dare God's sacred will oppose,
 A common ruin shall attend.
- 3 God to the just will aid afford,
 Their only safeguard is the Lord,
 Their strength in time of need is he :
 Because on him they still depend,
 The Lord will timely succour send,
 And from the wicked set them free.

SELECTION 32. C. M.

From the xxxviii. Psalm of David.

THY chastening wrath, O Lord, restrain,
 Though I deserve it all ;

Nor let on me the heavy storm
Of thy displeasure fall.

- 2 My sins, which to a deluge swell,
My sinking head o'erflow,
And, for my feeble strength to bear,
Too vast a burden grow.
- 3 But, Lord, before thy searching eyes
All my desires appear ;
The groanings of my burden'd soul
Have reach'd thine open ear.
- 4 Forsake me not, O Lord, my God,
Nor far from me depart :
Make haste to my relief, O thou
Who my salvation art.

SELECTION 33. C. M.

From the xxxix. Psalm of David.

LORD, let me know my term of days,
How soon my life will end :
The numerous train of ills disclose,
Which this frail state attend.

- 2 My life, thou know'st, is but a span,
A cipher sums my years ;
And every man, in best estate,
But vanity appears.
- 3 Man, like a shadow, vainly walks,
With fruitless cares oppress'd ;
He heaps up wealth, but cannot tell
By whom 'twill be possess'd.
- 4 Why then should I on worthless toys
With anxious cares attend ?
On thee alone my steadfast hope
Shall ever, Lord, depend.
- 5 Lord, hear my cry, accept my tears,
And listen to my prayer,
Who sojourn like a stranger here,
As all my fathers were.
- 6 O spare me yet a little time ;
My wasted strength restore,
Before I vanish quite from hence,
And shall be seen no more.

SELECTION 34. L. M.

From the xl. Psalm of David.

I WAITED meekly for the Lord,
Till he vouchsafed a kind reply ;
Who did his gracious ear afford,
And heard from heaven my humble cry.

SELECTIONS OF PSALMS.

- 2 The wonders he for me has wrought
Shall fill my mouth with songs of praise ;
And others, to his worship brought,
To hopes of like deliverance raise.
- 3 For blessings shall that man reward,
Who on th' Almighty Lord relies ;
Who treats the proud with disregard,
And hates the hypocrite's disguise.
- 4 Who can the wondrous works recount,
Which thou, O God, for us hast wrought !
The treasures of thy love surmount
The power of numbers, speech, and thought.
- 5 I've learnt that thou hast not desired
Offerings and sacrifice alone ;
Nor blood of guiltless beasts required
For man's transgression to atone.
- 6 I therefore come—come to fulfil
The oracles thy books impart :
'Tis my delight to do thy will ;
Thy law is written in my heart.
- 7 In full assemblies I have told
Thy truth and righteousness at large ;
Nor did, thou know'st, my lips withhold
From uttering what thou gav'st in charge :
- 8 Nor kept within my breast confined
Thy faithfulness and saving grace ;
But preach'd thy love, for all design'd,
That all might that and truth embrace.
- 9 Then let those mercies I declared
To others, Lord, extend to me ;
Thy loving-kindness my reward,
Thy truth my safe protection be.

SELECTION 35. C. M.

From the xli. Psalm of David.

- H**APPY the man whose tender care
Relieves the poor distress'd !
When troubles compass him around,
The Lord shall give him rest.
- 2 The Lord his life, with blessings crown'd,
In safety shall prolong ;
And disappoint the will of those
That seek to do him wrong.
- 3 If he, in languishing estate,
Oppress'd with sickness lie ;
The Lord will easy make his bed,
And inward strength supply.

- 4 Secure of this, to thee, my God,
I thus my prayer address'd :
" Lord, for thy mercy, heal my soul,
Though I have much transgress'd."
- 5 Thy tender care secures my life
From danger and disgrace ;
And thou vouchsaf'st to set me still
Before thy glorious face.
- 6 Let therefore Israel's Lord and God
From age to age be bless'd ;
And all the people's glad applause
With loud Amens express'd.

SELECTION 36. C. M.

From the xlii. Psalm of David.

- A**S pants the hart for cooling streams
When heated in the chase ;
So longs my soul, O God, for thee,
And thy refreshing grace.
- 2 For thee, my God, the living God,
My thirsty soul doth pine ;
O, when shall I behold thy face,
Thou Majesty divine ?
- 3 Why restless, why cast down, my soul ?
Trust God ; who will employ
His aid for thee, and change these sighs
To thankful hymns of joy.
- 4 God of my strength, how long shall I,
Like one forgotten, mourn ;
Forlorn, forsaken, and exposed
To my oppressor's scorn ?
- 5 My heart is pierced, as with a sword,
While thus my foes upbraid :
" Vain boaster, where is now thy God ?
And where his promised aid ?"
- 6 Why restless, why cast down, my soul ?
Hope still ; and thou shalt sing
The praise of him who is thy God,
Thy health's eternal spring.

SELECTION 37. II. 5.

From the xlii. Psalm of David.

- A**S pants the wearied hart for cooling springs,
That sinks exhausted in the summer's chase,
So pants my soul for thee, great King of kings,
So thirsts to reach thy sacred dwelling-place.

SELECTIONS OF PSALMS.

- 2 Why throb, my heart? Why sink, my saddening soul?
 Why droop to earth, with various woes oppress'd?
 My years shall yet in blissful circles roll,
 And peace be yet an inmate of this breast.
- 3 Lord, thy sure mercies, ever in my sight,
 My heart shall gladden through the tedious day;
 And midst the dark and gloomy shades of night,
 To thee, my God, I'll tune the grateful lay.
- 4 Why faint, my soul? why doubt Jehovah's aid?
 Thy God the God of mercy still shall prove;
 Within his courts thy thanks shall yet be paid:
 Unquestion'd be his faithfulness and love.

SELECTION 38. L. M.

From the xliii. Psalm of David.

- L**ET me with light and truth be bless'd;
 Be these my guides to lead the way,
 Till on thy holy hill I rest,
 And in thy sacred temple pray.
- 2 Then will I there fresh altars raise
 To God, who is my only joy;
 And well-tuned harps, with songs of praise,
 Shall all my grateful hours employ.
- 3 Why then cast down, my soul? and why
 So much oppress'd with anxious care?
 On God, thy God, for aid rely,
 Who will thy ruin'd state repair.

SELECTION 39. C. M.

From the xlv. Psalm of David.

- W**HILE I the King's loud praise rehearse,
 Indited by my heart,
 My tongue is like the pen of him
 That writes with ready art.
- 2 How matchless is thy form, O King!
 Thy mouth with grace o'erflows;
 Because fresh blessings God on thee
 Eternally bestows.
- 3 Gird on thy sword, most mighty Prince;
 And, clad in rich array,
 With glorious ornaments of power,
 Majestic pomp display.
- 4 Ride on in state, and still protect
 The meek, the just, and true;
 Whilst thy right hand, with swift revenge,
 Does all thy foes pursue.

- 5 How sharp thy weapons are to them
That dare thy power despise !
Down, down they fall, while through their heart
The piercing arrow flies.
- 6 But thy firm throne, O God, is fix'd,
For ever to endure ;
Thy sceptre's sway shall always last,
By righteous laws secure.
- 7 Because thy heart, by justice led,
Did upright ways approve,
And hated still the crooked paths,
Where wandering sinners rove :
- 8 Therefore did God, thy God, on thee
The oil of gladness shed ;
And has, above thy fellows round,
Advanced thy lofty head.

SELECTION 40. II. 2.

From the xli. Psalm of David.

- G**OD is our refuge in distress,
A present help when dangers press,
In him, undaunted we'll confide ;
Though earth were from her centre tost,
And mountains in the ocean lost,
Torn piecemeal by the roaring tide.
- 2 A gentler stream with gladness still
The city of our Lord shall fill,
The royal seat of God most high :
God dwells in Sion, whose fair towers
Shall mock th' assaults of earthly powers,
While his almighty aid is nigh.
- 3 Submit to God's almighty sway,
For him the heathen shall obey,
And earth her sovereign Lord confess :
The God of hosts conducts our arms,
Our tower of refuge in alarms,
As to our fathers in distress.

SELECTION 41. L. M.

From the xlvii. Psalm of David.

- O** ALL ye people, clap your hands,
And with triumphant voices sing ;
No force the mighty power withstands
Of God, the universal King.
- 2 He shall assaulting foes repel,
And with success our battles fight ;
Shall fix the place where we must dwell,
The pride of Jacob, his delight.

SELECTIONS OF PSALMS.

- 3 God is gone up, our Lord and King,
 With shouts of joy, and trumpet's sound ;
 To him repeated praises sing,
 And let the cheerful song rebound.
- 4 Your utmost skill in praise be shown,
 For him who all the world commands ;
 Who sits upon his righteous throne,
 And spreads his way o'er heathen lands.

SELECTION 42. C. M.

From the xlviii. Psalm of David.

- T**HE Lord, the only God, is great,
 And greatly to be praised
 In Sion, on whose happy mount
 His sacred throne is raised.
- 2 In Sion we have seen perform'd
 A work that was foretold,
 In pledge that God, for times to come,
 His city will uphold.
- 3 Let Sion's mount with joy resound ;
 Her daughters all be taught
 In songs his judgments to extol,
 Who this deliverance wrought.
- 4 Compass her walls in solemn pomp,
 Your eyes quite round her cast ;
 Count all her towers, and see if there
 You find one stone displaced.
- 5 Her forts and palaces survey,
 Observe their order well ;
 That to the ages yet to come
 His wonders you may tell.
- 6 This God is ours, and will be ours,
 Whilst we in him confide ;
 Who, as he has preserved us now,
 Till death will be our guide.

SELECTION 43.

From the l. Psalm of David.

Part I. II. 2.

- T**HE Lord hath spoke, the mighty God
 Hath sent his summons all abroad,
 From dawning light till day declines :
 The listening earth his voice hath heard,
 And he from Sion hath appear'd,
 Where beauty in perfection shines.
- 2 Our God shall come, and keep no more
 Misconstrued silence as before,
 But wasting flames before him send ;

Around shall tempests fiercely rage,
 Whilst he does heaven and earth engage
 His just tribunal to attend.

- 3 Assemble all my saints to me,
 (Thus runs the great divine decree,)
 That in my lasting covenant live,
 And offerings bring with constant care :
 The heavens his justice shall declare,
 For God himself shall sentence give.

Part II. II. 2.

- 1 ATTEND, my people ; Israel, hear ;
 Thy strong accuser I'll appear ;
 Thy God, thine only God, am I :
 'Tis not of offerings I complain,
 Which, daily in my temple slain,
 My sacred altar did supply.
- 2 The sacrifices I require
 Are hearts which love and zeal inspire,
 And vows with strictest care made good :
 In time of trouble call on me,
 And I will set thee safe and free,
 And thou shalt praise thy gracious God.
- 3 Consider this, ye thoughtless men !
 My vengeance shall not fall in vain,
 And none will dare your cause to own :
 Who praises me due honour gives ;
 And to the man that justly lives
 My strong salvation shall be shown.

SELECTION 44. S. M.

From the li. Psalm of David.

- HAVE mercy, Lord, on me,
 As thou wert ever kind ;
 Let me, oppress'd with loads of guilt,
 Thy wonted mercy find.
- 2 Wash off my foul offence,
 And cleanse me from my sin ;
 For I confess my crime, and see
 How great my guilt has been.
- 3 Against thee, Lord, alone,
 And only in thy sight,
 Have I transgress'd ; and, though condemn'd,
 Must own thy judgment right.
- 4 In guilt each part was form'd
 Of all this sinful frame ;
 In guilt I was conceived, and born
 The heir of sin and shame.

SELECTIONS OF PSALMS.

- 5 Yet, Lord, thy searching eye
Does inward truth require ;
And secretly with wisdom's laws
My soul thou wilt inspire.
- 6 With hyssop purge me, Lord,
And so I clean shall be :
I shall with snow in whiteness vie,
When purified by thee.
- 7 Make me to hear with joy
Thy kind forgiving voice ;
That so the bones which thou hast broke
May with fresh strength rejoice.
- 8 Blot out my crying sins,
Nor me in anger view :
Create in me a heart that's clean,
An upright mind renew.
- 9 Withdraw not thou thy help,
Nor cast me from thy sight ;
Nor let thy Holy Spirit take
His everlasting flight.
- 10 The joy thy favour gives
Let me, O Lord, regain ;
And thy free Spirit's firm support
My fainting soul sustain.
- 11 So I thy righteous ways
To sinners will impart ;
Whilst my advice shall wicked men
To thy just laws convert.
- 12 Could sacrifice atone,
Whole flocks and herds should die ;
But on such offerings thou disdain'st
To cast a gracious eye.
- 13 A broken spirit is
By God most highly prized ;
By him a broken, contrite heart
Shall never be despised.
- 14 Let Sion favour find,
Of thy good will assured ;
And thy own city flourish long,
By lofty walls secured.
- 15 The just shall then attend,
And pleasing tribute pay ;
And sacrifice of choicest kind
Upon thine altar lay.

SELECTION 45. C. M.

From the lv. Psalm of David.

- G**IVE ear, thou Judge of all the earth,
And listen when I pray ;
Nor from thy humble suppliant turn
Thy glorious face away.
- 2 My heart is pain'd : the shades of death
Their terrors round me spread ;
While fearful tremblings seize my breast,
Horrors o'erwhelm my head.
- 3 And thus I breathe my heavy sigh
To Him who hears above :
"O that my soul on wings could fly,
And emulate the dove !
- 4 " Swift I'd escape, and flee afar,
Some secret place to find ;
Hide from the world's distracting care,
And rest my weary mind :
- 5 " I'd wing my everlasting flight,
Bidding the world farewell,
From sin and strife, to realms of light,
Where peace and quiet dwell."
- 6 Thus will I call on God, who still
Shall in my aid appear ;
At morn, at noon, at night I'll pray,
And he my voice shall hear.

SELECTION 46. C. M.

From the lvi. Psalm of David.

- L**ORD, though at times surprised by fear,
On danger's first alarm,
Yet still for succour I depend
On thy almighty arm.
- 2 God's faithful promise I shall praise,
On which I now rely ;
In God I trust, and, trusting him,
The arm of flesh defy.
- 3 I'll trust God's word, and so despise
The force that man can raise ;
To thee, O God, my vows are due,
To thee I'll render praise.
- 4 Thou hast retrieved my soul from death,
And thou wilt still secure
The life thou hast so oft preserved,
And make my footsteps sure :

SELECTIONS OF PSALMS.

- 5 That thus, protected by thy power,
 I may this light enjoy ;
 And in the service of my God
 My lengthen'd days employ.

SELECTION 47. L. M.

From the lvii. Psalm of David.

- O** GOD, my heart is fix'd, 'tis bent,
 Its thankful tribute to present ;
 And, with my heart, my voice I'll raise,
 To thee, my God, in songs of praise.
- 2 Awake, my glory ; harp and lute,
 No longer let your strings be mute ;
 And I, my tuneful part to take,
 Will with the early dawn awake.
- 3 Thy praises, Lord, I will resound
 To all the listening nations round :
 Thy mercy highest heavens transcends,
 Thy truth beyond the clouds extends.
- 4 Be thou, O God, exalted high ;
 And as thy glory fills the sky,
 So let it be on earth display'd,
 Till thou art here, as there, obey'd.

SELECTION 48. L. M.

From the lxii. Psalm of David.

- M**Y soul, for help on God rely,
 On him alone thy trust repose ;
 My rock and health will strength supply,
 To bear the shock of all my foes.
- 2 God does his saving health dispense,
 And flowing blessings daily send ;
 He is my fortress and defence,
 On him my soul shall still depend.
- 3 In him, ye people, always trust ;
 Before his throne pour out your hearts :
 For God, the merciful and just,
 His timely aid to us imparts.
- 4 The Lord has oft his will express'd,
 And I this truth have fully known ;
 To be of boundless power possess'd,
 Belongs of right to God alone.
- 5 Though mercy is his darling grace,
 In which he chiefly takes delight ;
 Yet will he all the human race
 According to their works requite.

SELECTION 49. II. 2.

From the lxiii. Psalm of David.

- O** GOD, my gracious God, to thee
 My morning prayers shall offer'd be,
 For thee my thirsty soul does pant;
 My fainting flesh implores thy grace,
 As in a dry and barren place,
 Where I refreshing waters want.
- 2 O, to my longing eyes once more,
 That view of glorious power restore,
 Which thy majestic house displays:
 Because to me thy wondrous love
 Than life itself does dearer prove,
 My lips shall always speak thy praise.
- 3 My life, while I that life enjoy,
 In blessing God I will employ,
 With lifted hands adore his name:
 As with its choicest food supplied,
 My soul shall be full satisfied,
 While I with joy his praise proclaim.
- 4 When down I lie, sweet sleep to find,
 Thou, Lord, art present to my mind,
 And when I wake in dead of night;
 Because thou still dost succour bring,
 Beneath the shadow of thy wing
 I rest with safety and delight.

SELECTION 50.

From the lxxv. Psalm of David.

Part I. L. M.

- F**OR thee, O God, our constant praise
 In Sion waits, thy chosen seat;
 Our promised altars there we'll raise,
 And all our zealous vows complete.
- 2 Thou, who to every humble prayer
 Dost always bend thy listening ear,
 To thee shall all mankind repair,
 And at thy gracious throne appear.
- 3 Our sins, though numberless, in vain
 To stop thy flowing mercy try;
 Whilst thou o'erlook'st the guilty stain,
 And washest out the crimson dye.
- 4 Bless'd is the man, who, near thee placed,
 Within thy sacred dwelling lives!
 'Tis there abundantly we taste
 The vast delights thy temple gives.

Part II. L. M.

- 1 LORD, from thy unexhausted store,
Thy rain relieves the thirsty ground ;
Makes lands, that barren were before,
With corn and useful fruits abound.
- 2 On rising ridges down it pours,
And every furrow'd valley fills :
Thou mak'st them soft with gentle showers,
In which a blest increase distils.
- 3 Thy goodness does the circling year
With fresh returns of plenty crown ;
And where thy glorious paths appear,
The fruitful clouds drop fatness down.
- 4 They drop on barren deserts, changed
By them to pastures fresh and green :
The hills about, in order ranged,
In beauteous robes of joy are seen.
- 5 Large flocks with fleecy wool adorn
The cheerful downs : the valleys bring
A plenteous crop of full-ear'd corn,
And seem, for joy, to shout and sing.

SELECTION 51.

From the lxvi. Psalm of David.

Part I. C. M.

- L**ET all the lands, with shouts of joy,
To God their voices raise ;
Sing psalms in honour of his Name,
And spread his glorious praise.
- 2 And let them say, How dreadful, Lord,
In all thy works art thou !
To thy great power thy stubborn foes
Shall all be forced to bow.
 - 3 Through all the earth the nations round
Shall thee their God confess ;
And, with glad hymns, their awful dread
Of thy great Name express.
 - 4 O come, behold the works of God,
And then with me you'll own,
That he to all the sons of men
Has wondrous judgments shown.
 - 5 O all ye nations, bless our God,
And loudly speak his praise ;
Who keeps our souls alive, and still
Confirms our steadfast ways.

Part II. C. M.

- 1 MY offerings to God's house I'll bring,
And there my vows will pay,
Which I with solemn zeal did make
In trouble's dismal day.
- 2 O come, all ye that fear the Lord,
Attend with heedful care ;
Whilst I what God for me has done
With grateful joy declare.
- 3 As I before his aid implored,
So now I praise his Name ;
But, if my heart to sin incline,
My prayer will God disclaim.
- 4 But God to me, whene'er I cried,
His gracious ear did bend ;
And to the voice of my request
With constant love attend.
- 5 Then bless'd for ever be my God,
Who never, when I pray,
Withholds his mercy from my soul,
Nor turns his face away.

SELECTION 52. S. M.

From the lxxvii. Psalm of David.

- T**O bless thy chosen race,
In mercy, Lord, incline ;
And cause the brightness of thy face
On all thy saints to shine :
- 2 That so thy wondrous way
May through the world be known ;
While distant lands their tribute pay,
And thy salvation own.
 - 3 Let differing nations join
To celebrate thy fame ;
Let all the world, O Lord, combine
To praise thy glorious Name.
 - 4 O let them shout and sing,
With joy and pious mirth ;
For thou, the righteous Judge and King,
Shalt govern all the earth.
 - 5 Let differing nations join
To celebrate thy fame ;
Let all the world, O Lord, combine
To praise thy glorious Name.
 - 6 Then God upon our land
Shall constant blessings shower ;
And all the world in awe shall stand
Of his resistless power.

SELECTION 53. L. M.

From the lxviii. Psalm of David.

- T**HE servants of Jehovah's will
 His favour's gentle beams enjoy ;
 Their upright hearts let gladness fill,
 And cheerful songs their tongues employ.
- 2 To him your voice in anthems raise,
 Jehovah's awful name he bears ;
 In him rejoice, extol his praise,
 Who rides upon high-rolling spheres.
- 3 His chariots numberless, his powers
 Are heavenly hosts, that wait his will ;
 His presence now fills Sion's towers,
 As once it honour'd Sinai's hill.
- 4 Ascending high, in triumph thou
 Captivity hast captive led,
 And on thy people didst bestow
 Thy gifts and graces freely shed.
- 5 E'en rebels shall partake thy grace,
 And humble proselytes repair
 To worship at thy dwelling-place,
 And all the world pay homage there.
- 6 For benefits each day bestow'd,
 Be daily his great Name ador'd,
 Who is our Saviour and our God,
 Of life and death the sovereign Lord.

SELECTION 54.

From the lxix. Psalm of David.

Part I. L. M.

- S**AVE me, O God, from waves that roll,
 And press to overwhelm my soul :
 With painful steps in mire I tread,
 And deluges o'erflow my head.
- 2 O Lord, to thee I will repair
 For help, with humble, timely prayer ;
 Relieve me from thy mercy's store,
 Display thy truth's preserving power.
- 3 From threat'ning dangers me relieve,
 And from the mire my feet retrieve ;
 From all my foes in safety keep,
 And snatch me from the raging deep.
- 4 Lord, hear the humble prayer I make,
 For thy transcending goodness' sake ;
 Relieve thy supplicant once more
 From thy abounding mercy's store.

- 5 Reproach and grief have broke my heart ;
 I look'd for some to take my part,
 To pity, or relieve my pain ;
 But look'd, alas ! for both in vain.
- 6 With hunger pined, for food I call,
 Instead of food they give me gall ;
 And when with thirst my spirits sink,
 They give me vinegar to drink.
- 7 For new afflictions they procur'd
 For him who had thy stripes endur'd ;
 And made the wounds thy scourge had torn,
 To bleed afresh with sharper scorn.

Part II. L. M.

- 1 MY soul, howe'er distress'd and poor,
 Thy strong salvation shall restore :
 Thy power with songs I'll then proclaim,
 And celebrate with thanks thy Name.
- 2 Our God shall this more highly prize
 Than herds or flocks in sacrifice ;
 Which humble saints with joy shall see,
 And hope for like redress with me.
- 3 For God regards the poor's complaint,
 And frees the captive from restraint :
 Let heaven, earth, sea, their voices raise,
 And all the world resound his praise.

SELECTION 55. C. M.

From the lxxi. Psalm of David.

- I**N thee I put my steadfast trust,
 Defend me, Lord, from shame :
 Incline thine ear, and save my soul,
 For righteous is thy Name.
- 2 Be thou my strong abiding-place,
 To which I may resort :
 Thy promise, Lord, is my defence,
 Thou art my rock and fort.
- 3 My steadfast and unchanging hope
 Shall on thy power depend ;
 And I in grateful songs of praise
 My time to come will spend.
- 4 Thy righteous acts and saving health
 My mouth shall still declare ;
 Unable yet to count them all,
 Though summ'd with utmost care.
- 5 While God vouchsafes me his support,
 I'll in his strength go on ;
 All other righteousness disclaim,
 And mention his alone.

SELECTIONS OF PSALMS.

- 6 Thou, Lord, hast taught me from my youth,
 To praise thy glorious Name ;
 And ever since, thy wondrous works
 Have been my constant theme.
- 7 Therefore, with psaltery and harp,
 Thy truth, O Lord, I'll praise ;
 To thee, the God of Jacob's race,
 My voice in anthems raise.
- 8 Then joy shall fill my mouth, and songs
 Employ my cheerful voice ;
 My grateful soul, by thee redeem'd,
 Shall in thy strength rejoice.

SELECTION 56. C. M.

From the lxxii. Psalm of David.

- L**O! hills and mountains shall bring forth
 The happy fruits of peace ;
 Which all the land shall own to be
 The work of righteousness :
- 2 While David's Son our needy race
 Shall rule with gentle sway ;
 And from their humble neck shall take
 Oppressive yokes away.
- 3 In every heart thy awful fear
 Shall then be rooted fast,
 As long as sun and moon endure,
 Or time itself shall last.
- 4 He shall descend like rain, that cheers
 The meadow's second birth ;
 Or like warm showers, whose gentle drops
 Refresh the thirsty earth.
- 5 In his blest days the just and good
 Shall spring up all around :
 The happy land shall every where
 With endless peace abound.
- 6 His uncontroll'd dominion shall
 From sea to sea extend ;
 Begin at proud Euphrates' stream,
 At nature's limits end.
- 7 To him the savage nations round
 Shall bow their servile heads ;
 His vanquish'd foes shall lick the dust,
 Where he his conquest spreads.
- 8 The kings of Tarshish and the isles
 Shall costly presents bring ;
 From spicy Sheba gifts shall come,
 And wealthy Saba's king.

- 9 To him shall every king on earth
His humble homage pay ;
And differing nations gladly join
To own his righteous sway.
- 10 For he shall set the needy free,
When they for succour cry ;
Shall save the helpless and the poor,
And all their wants supply.
- 11 For him shall constant prayer be made,
Through all his prosperous days :
His just dominion shall afford
A lasting theme of praise.
- 12 The memory of his glorious Name
Through endless years shall run ;
His spotless fame shall shine as bright
And lasting as the sun.
- 13 In him the nations of the world
Shall be completely bless'd,
And his unbounded happiness
By every tongue confess'd.
- 14 Then bless'd be God, the mighty Lord,
The God whom Israel fears ;
Who only wondrous in his works
Beyond compare, appears.
- 15 Let earth be with his glory fill'd,
For ever bless his Name ;
Whilst to his praise the listening world
Their glad assent proclaim.

SELECTION 57. L. M.

From the lxxiii. Psalm of David.

- T**HY presence, Lord, hath me supplied,
Thou my right hand support dost give ;
Thou first shalt with thy counsel guide,
And then to glory me receive.
- 2 Whom then in heaven, but thee alone,
Have I, whose favour I require ?
Throughout the spacious earth there's none,
Compared with thee, that I desire.
- 3 My trembling flesh and aching heart
May often fail to succour me ;
But God shall inward strength impart,
And my eternal portion be.
- 4 For they that far from thee remove
Shall into sudden ruin fall ;
If after other gods they rove,
Thy vengeance shall destroy them all.

SELECTIONS OF PSALMS.

- 5 But as for me, 'tis good and just
That I should still to God repair ;
In him I always put my trust,
And will his wondrous works declare,

SELECTION 58. C. M.

From the lxxiv. Psalm of David.

- T**HINE is the cheerful day, O Lord ;
Thine the return of night ;
Thou hast prepared the glorious sun,
And every feebler light.
- 2 By thee the borders of the earth
In perfect order stand ;
The summer's warmth, and winter's cold,
Attend on thy command.

SELECTION 59. IV. 1.

From the lxxvi. Psalm of David.

- T**HE Name of our God
In Israel is known ;
His mansion beloved
Is Sion alone :
There broke he the arrows
The enemy hurl'd,
And honour'd his mountain
Above all the world.
- 2 The pride of thy foes
Is turn'd to thy praise ;
Their fierceness o'erruled
Thy providence sways ;
Their sin overflowing
Thy power will restrain ;
Thy arm on the wicked
New glory will gain.
- 3 Ye nations, to God
Vow homage sincere ;
Devote to him gifts,
Love, worship, and fear :
Before him, ye mighty,
Your spirits repress ;
Ye high, and ye humble,
His wonders confess !

SELECTION 60. C. M.

From the lxxviii. Psalm of David.

- H**EAR, O my people ; to my law
Devout attention lend ;
Let the instruction of my mouth
Deep in your hearts descend.

- 2 My tongue shall oracles proclaim
Which ancient times have known ;
The truths which our forefathers' care
To us has handed down.
- 3 We will not hide them from our sons,
Our offspring shall be taught
The praises of the Lord, whose strength
Has works of wonder wrought.
- 4 For Jacob he his law ordain'd,
His league with Israel made ;
With charge to be from age to age,
From race to race, convey'd :
- 5 That generations yet to come
Should to their unborn heirs
Religiously transmit the same,
And they again to theirs.
- 6 To teach them that in God alone
Their hope securely stands ;
That they should ne'er his works forget,
But keep his just commands.

SELECTION 61. L. M.

From the lxxx. Psalm of David.

- O** THOU whom heavenly hosts obey,
How long shall thy fierce anger burn ?
How long thy suffering people pray,
And to their prayers have no return ?
- 2 Thou brought'st a vine from Egypt's land ;
And, casting out the heathen race,
Didst plant it with thine own right hand,
And firmly fix it in their place.
 - 3 Before it thou preparedst the way,
And mad'st it take a lasting root ;
Which, bless'd with thy indulgent ray,
O'er all the land did widely shoot.
 - 4 The hills were cover'd with its shade,
Its goodly boughs did cedars seem ;
Its branches to the sea were spread,
And reach'd to proud Euphrates' stream.
 - 5 To thee, O God of hosts, we pray,
Thy wonted goodness, Lord, renew ;
From heaven, thy throne, this vine survey,
And her sad state with pity view.
 - 6 Behold the vineyard made by thee,
Which thy right hand did guard so long ;
And keep that branch from danger free,
Which for thyself thou mad'st so strong.

- 7 Do thou convert us, Lord, do thou
 The lustre of thy face display ;
 And all the ills we suffer now,
 Like scatter'd clouds, shall pass away.

SELECTION 62. C. M.

From the lxxxi. Psalm of David.

TO God, our never-failing strength,
 With loud applauses sing :
 And jointly make a cheerful noise
 To Jacob's awful King.

2 Compose a hymn of praise, and touch
 Your instruments of joy ;
 Let psalteries and tuneful harps
 Your grateful skill employ.

3 Let trumpets at the festival
 Their joyful voices raise,
 To celebrate th' appointed time,
 The solemn day of praise.

4 For this a statute was of old,
 Which Jacob's God decreed
 To be with pious care observed,
 By Israel's chosen seed.

SELECTION 63. C. M.

From the lxxxiv. Psalm of David.

O GOD of hosts, the mighty Lord,
 How lovely is the place,
 Where thou, enthroned in glory, show'st
 The brightness of thy face !

2 My longing soul faints with desire
 To view thy blest abode ;
 My panting heart and flesh cry out
 For thee, the living God.

3 The birds, more happy far than I,
 Around thy temple throng ;
 Securely there they build, and there
 Securely hatch their young.

4 O Lord of hosts, my King and God,
 How highly bless'd are they,
 Who in thy temple always dwell,
 And there thy praise display !

5 Thrice happy they, whose choice has thee
 Their sure protection made,
 Who long to tread the sacred ways
 That to thy dwelling lead !

- 6 Who pass through parch'd and thirsty vales,
Yet no refreshment want;
Their pools are fill'd with rain, which thou
At their request dost grant.
- 7 Thus they proceed from strength to strength,
And still approach more near;
Till all on Sion's holy mount
Before their God appear.
- 8 Within thy courts one single day
'Tis better to attend,
Than, Lord, in any other place
A thousand days to spend.
- 9 Much rather in God's house will I
The meanest office take,
Than in the wealthy tents of sin
My pompous dwelling make.
- 10 For God, who is our sun and shield,
Will grace and glory give;
And no good thing will he withhold
From them that justly live.
- 11 Thou God, whom heavenly hosts obey,
How highly bless'd is he,
Whose hope and trust, securely placed,
Are still reposed on thee!

SELECTION 64. C. M.

From the lxxxv. Psalm of David.

- O** GOD our Saviour, all our hearts
To thy obedience turn;
That, quench'd with our repenting tears,
Thy wrath no more may burn.
- 2 For why should'st thou be angry still,
And wrath so long retain?
Revive us, Lord, and let thy saints
Thy wonted comfort gain.
- 3 Thy gracious favour, Lord, display,
Which we have long implored;
And, for thy wondrous mercy's sake,
Thy wonted aid afford.
- 4 God's answer patiently I'll wait;
For he with glad success,
If they no more to folly turn,
His mourning saints will bless.
- 5 To all that fear God's holy Name
His sure salvation's near;
His glory in our happy land
For ever shall appear.

- 6 For mercy now with truth is join'd ;
And righteousness with peace,
Like kind companions, absent long,
With friendly arms embrace.
- 7 Truth from the earth shall spring, whilst heaven
Shall streams of justice pour ;
And God, from whom all goodness flows,
Shall endless plenty shower.
- 8 Before him righteousness shall march,
And his just paths prepare ;
While we his holy steps pursue
With constant zeal and care.

SELECTION 65. C. M.

From the lxxxvi. Psalm of David.

- T**O my complaint, O Lord my God,
Thy gracious ear incline ;
Hear me, distress'd, and destitute
Of all relief but thine.
- 2 Do thou, O God, preserve my soul,
That does thy Name adore ;
Thy servant keep, and him whose trust
Relies on thee, restore.
- 3 To me, who daily thee invoke,
Thy mercy, Lord, extend ;
Refresh thy servant's soul, whose hopes
On thee alone depend.
- 4 Thou, Lord, art good ; nor only good,
But prompt to pardon too ;
Of plenteous mercy to all those
Who for thy mercy sue.
- 5 To my repeated humble prayer,
O Lord, attentive be ;
When troubled, I on thee will call,
For thou wilt answer me.
- 6 Among the gods there's none like thee,
O Lord, alone divine !
To thee as much inferior they,
As are their works to thine.
- 7 Therefore their great Creator, thee
The nations shall adore ;
Their long-misguided prayers and praise
To thy bless'd Name restore.
- 8 All shall confess thee great, and great
The wonders thou hast done ;
Confess thee God, the God supreme,
Confess thee God alone.

- 9 Teach me thy way, O Lord, and I
From truth shall ne'er depart ;
In reverence to thy sacred Name
Devoutly fix my heart.
- 10 Thee will I praise, O Lord my God,
Praise thee with heart sincere ;
And to thy everlasting Name
Eternal trophies rear.
- 11 Thy boundless mercy shown to me
Transcends my power to tell ;
For thou hast oft redeem'd my soul
From lowest deeps of hell.
- 12 And thou thy constant goodness didst
To my assistance bring ;
Of patience, mercy, and of truth,
Thou everlasting spring !

SELECTION 66. II. 3.

From the lxxxvii. Psalm of David.

- GOD'S temple crowns the holy mount,
The Lord there condescends to dwell ;
His Zion's gates, in his account,
Our Israel's fairest tents excel :
Yea, glorious things of thee we sing,
O city of th' Almighty King !
- 2 Of honour'd Sion we aver,
Illustrious throngs from her proceed ;
Th' Almighty shall establish her,
And shall enrol her holy seed :
Yea, for his people he shall count
The children of his favour'd mount.
- 3 He'll Sion find with numbers fill'd
Who celebrate his matchless praise ;
Who, here, in hallelujahs skill'd,
In heaven their harps and hymns shall raise ;
O Sion, seat of Israel's King,
Be mine to drink thy living spring !

SELECTION 67. L. M.

From the lxxxviii. Psalm of David.

- GOD of my life, O Lord most high,
To thee by day and night I cry ;
Vouchsafe my mournful voice to hear,
To my distress incline thine ear.
- 2 Like those whose strength and hopes are fled,
They number me among the dead ;
Like those who, shrouded in the grave,
For thee no more remembrance have.

- 3 Wilt thou by miracle revive
The dead, whom thou forsook'st alive ?
Shall the mute grave thy love confess,
A mouldering tomb thy faithfulness ?
- 4 To thee, O Lord, I cry forlorn,
My prayer prevents the early morn :
Why hast thou, Lord, my soul forsook,
Nor once vouchsafed a gracious look ?
- 5 Companions dear, and friends beloved,
Far from my sight thou hast removed :
God of my life, O Lord most high,
Vouchsafe to hear my mournful cry !

SELECTION 68. L. M.

From the lxxxix. Psalm of David.

- THY mercies, Lord, shall be my song,
My song on them shall ever dwell ;
To ages yet unborn, my tongue
Thy never-failing truth shall tell.
- 2 I have affirm'd, and still maintain,
Thy mercy shall for ever last ;
Thy truth, that does the heavens sustain,
Like them shall stand for ever fast.
- 3 Thus spak'st thou by thy prophet's voice :
" With David I a league have made ;
To him, my servant and my choice,
By solemn oath this grant convey'd :
- 4 " While earth, and seas, and skies endure,
Thy seed shall in my sight remain ;
To them thy throne I will ensure,
They shall to endless ages reign. "
- 5 For such stupendous truth and love,
Both heaven and earth just praises owe,
By choirs of angels sung above,
And by assembled saints below.
- 6 What seraph of celestial birth
To vie with Israel's God shall dare ?
Or who among the gods of earth
With our Almighty Lord compare ?
- 7 With reverence and religious dread,
His saints should to his temple press ;
His fear through all their hearts should spread,
Who his almighty Name confess.
- 8 Lord God of armies, who can boast
Of strength or power like thine renown'd ?
Of such a numerous, faithful host,
As that which does thy throne surround ?

- 9 Thou dost the lawless sea control,
And change the prospect of the deep ;
Thou mak'st the sleeping billows roll ;
Thou mak'st the rolling billows sleep.
- 10 In thee the sovereign right remains
Of earth and heaven ; thee, Lord, alone,
The world, and all that it contains,
Their Maker and Preserver own.
- 11 Thine arm is mighty, strong thy hand,
Yet, Lord, thou dost with justice reign ;
Possess'd of absolute command,
Thou truth and mercy dost maintain.
- 12 Happy, thrice happy they, who hear
Thy sacred trumpet's joyful sound ;
Who may at festivals appear,
With thy most glorious presence crown'd.
- 13 Thy saints shall always be o'erjoy'd,
Who on thy sacred Name rely ;
And, in thy righteousness employ'd,
Above their foes be raised on high.
- 14 For in thy strength they shall advance,
Whose conquests from thy favour spring :
The Lord of hosts is our defence,
And Israel's God our Israel's King.

SELECTION 69.

From the xc. Psalm of David.

Part I. C. M.

- O** LORD, the saviour and defence
Of us thy chosen race,
From age to age thou still hast been
Our sure abiding-place.
- 2 Before thou brought'st the mountains forth,
Or th' earth and world didst frame,
Thou always wast the mighty God,
And ever art the same.
- 3 Thou turnest man, O Lord, to dust,
Of which he first was made ;
And when thou speak'st the word, 'Return,'
'Tis instantly obey'd.
- 4 For in thy sight a thousand years
Are like a day that's past ;
Or like a watch in dead of night,
Whose hours unminded waste.
- 5 Thou sweep'st us off as with a flood,
We vanish hence like dreams :—
At first we grow like grass, that feels
The sun's reviving beams ;

SELECTIONS OF PSALMS.

- 6 But howsoever fresh and fair
 Its morning beauty shows,
 'Tis all cut down, and wither'd quite,
 Before the evening close.
- 7 We by thine anger are consumed,
 And by thy wrath dismay'd ;
 Our public crimes and secret sins
 Before thy sight are laid.
- 8 Beneath thine anger's sad effects
 Our drooping days we spend ;
 Our unregarded years break off,
 Like tales that quickly end.
- 9 Our term of time is seventy years,
 An age that few survive ;
 But if, with more than common strength,
 To eighty we arrive—
- 10 Yet then our boasted strength decays,
 To sorrow turn'd and pain :
 So soon the slender thread is cut,
 And we no more remain.

Part II. C. M.

- 1 BUT who thine anger's dread effects
 Does, as he ought, revere ?
 And yet thy wrath does fall or rise,
 As more or less we fear.
- 2 So teach us, Lord, th' uncertain sum
 Of our short days to mind,
 That to true wisdom all our hearts
 May ever be inclined.
- 3 O to thy servants, Lord, return,
 And speedily relent :
 As we of our misdeeds, do thou
 Of our just doom repent.
- 4 To satisfy and cheer our souls,
 Thy early mercy send ;
 That we may all our days to come
 In joy and comfort spend.
- 5 To all thy servants, Lord, let this
 Thy wondrous work be known ;
 And to our offspring yet unborn,
 Thy glorious power be shown.
- 6 Let thy bright rays upon us shine,
 Give thou our work success ;
 The glorious work we have in hand
 Do thou vouchsafe to bless.

SELECTION 70.

From the xci. Psalm of David.

Part I. II. 2.

HE that has God his guardian made,
 Shall under the Almighty's shade
 Secure and undisturb'd abide :
 Thus to my soul of him I'll say,
 He is my fortress and my stay,
 My God, in whom I will confide.

- 2 His tender love and watchful care
 Shall free thee from the fowler's snare,
 And from the noisome pestilence ;
 He over thee his wings shall spread,
 And cover thy unguarded head ;
 His truth shall be thy strong defence.
- 3 No terrors that surprise by night
 Shall thy undaunted courage fright,
 Nor deadly shafts that fly by day ;
 Nor plague of unknown rise, that kills
 In darkness, nor infectious ills
 That in the burning noon-tide slay.
- 4 Because, with well-placed confidence,
 Thou mak'st the Lord thy sure defence,
 Thy refuge, even God most high ;
 Therefore no ill on thee shall come,
 Nor to thy heaven-protected home
 Shall overwhelming plagues draw nigh.

Part II. III. 3.

- 1 GOD shall charge his angel legions
 Watch and ward o'er thee to keep ;
 Though thou walk through hostile regions,
 Though in desert wilds thou sleep.
- 2 On the lion vainly roaring,
 On his young, thy foot shall tread ;
 And, the dragon's den exploring,
 Thou shalt bruise the serpent's head.
- 3 Since, with pure and firm affection,
 Thou on God hast set thy love,
 With the wings of his protection
 He will shield thee from above.
- 4 Thou shalt call on him in trouble,
 He will hearken, he will save ;
 Here for grief reward thee double,
 Crown with life beyond the grave.

SELECTIONS OF PSALMS.

SELECTION 71. C. M.

From the xcii. Psalm of David.

HOW good and pleasant must it be
To thank the Lord most high ;
And with repeated hymns of praise
His name to magnify !

- 2 With every morning's early dawn
His goodness to relate ;
And of his constant truth, each night,
The glad effects repeat !
- 3 To ten-string'd instruments we'll sing,
With tuneful psalteries join'd ;
And to the harp with solemn sounds,
For sacred use design'd.
- 4 For through thy wondrous works, O Lord,
Thou mak'st my heart rejoice ;
The thoughts of them shall make me glad,
And shout with cheerful voice.
- 5 How wondrous are thy works, O Lord !
How deep are thy decrees !
Whose winding tracks, in secret laid,
No careless sinner sees.
- 6 He little thinks, when wicked men,
Like grass, look fresh and gay,
How soon their short-lived splendour must
For ever pass away.
- 7 But thou, my God, art still most high ;
And all thy lofty foes,
Who thought they might securely sin,
Shall be o'erwhelm'd with woes.
- 8 But righteous men, like rising palms,
Shall grow and flourish still ;
Thy flock shall spread, like cedars choice,
On Lebanon's high hill.
- 9 These, planted in the house of God,
Within his courts shall thrive ;
Their vigour and their lustre both
Shall in old age revive.
- 10 Thus will the Lord his justice show ;
And God, my strong defence,
Shall due rewards to all the world
Impartially dispense.

SELECTION 72. L. M.

From the xciii. Psalm of David.

WITH glory clad, with strength array'd,
The Lord, that o'er all nature reigns,

The world's foundation strongly laid,
And the vast fabric still sustains.

- 2 How surely stablish'd is thy throne!
Which shall no change or period see;
For thou, O Lord, and thou alone,
Art God from all eternity.
- 3 The floods, O Lord, lift up their voice,
And toss the troubled waves on high;
But God above can still their noise,
And make the angry sea comply.
- 4 Thy promise, Lord, is ever sure,
And they that in thy house would dwell,
That happy station to secure,
Must still in holiness excel.

SELECTION 73.

From the xciv. Psalm of David.

Part I. C. M.

- SAY ye, the Lord shall not regard,
Shall not your sins discern?
Take heed, ye foolish and unwise;
When will ye wisdom learn?
- 2 Can He be deaf, who form'd the ear,
Or blind who framed the eye?
Shall earth's great Judge not punish those
Who his known will defy?
 - 3 He fathoms all the hearts of men,
To him their thoughts lie bare;
His eye surveys them all, and sees
How vain their counsels are.

Part II. C. M.

- 1 BLESS'D is the man, whom thou, O Lord,
In kindness dost chastise,
And by thy sacred rules to walk
Dost lovingly advise.
- 2 This man shall rest and safety find
In seasons of distress;
Whilst God prepares a pit for those
That stubbornly transgress.
- 3 For God will never from his saints
His favour wholly take;
His own possession and his lot
He will not quite forsake.
- 4 The world shall yet confess thee just
In all that thou hast done;
And those that choose thy upright ways
Shall in those paths go on.

SELECTIONS OF PSALMS.

- 5 Long since had I in silence slept,
But that the Lord was near,
To stay me when I slipp'd ; when sad,
My troubled heart to cheer.
- 6 My soul's defence is firmly plac'd
In God, the Lord most high :
He is my rock, to which I may
For refuge always fly.

SELECTION 74. L. M.

From the xcv. Psalm of David.

- O** COME, loud anthems let us sing,
Loud thanks to our Almighty King ;
For we our voices high shall raise,
When our salvation's rock we praise.
- 2 Into his presence let us haste,
To thank him for his favours past ;
To him address, in joyful songs,
The praise that to his Name belongs :
- 3 For God the Lord, enthroned in state,
Is with unrivall'd glory great ;
A King superior far to all
Whom gods the heathen falsely call.
- 4 The depths of earth are in his hand,
Her secret wealth at his command ;
The strength of hills that reach the skies,
Subjected to his empire lies.
- 5 The rolling ocean's vast abyss
By the same sovereign right is his,
'Twas made by his almighty hand,
That form'd and fix'd the solid land.
- 6 O let us to his courts repair,
And bow with adoration there ;
Down on our knees devoutly all
Before the Lord, our Maker, fall.
- 7 For he's our God, our Shepherd he,
His flock and pasture-sheep are we :
O then, ye faithful flock, to-day
His warning hear, his voice obey.

SELECTION 75. IL 8.

From the xcvi. Psalm of David.

- S**ING to the Lord a new-made song ;
Let earth in one assembled throng
Her common Patron's praise resound :
Sing to the Lord, and bless his Name,
From day to day his praise proclaim,
Who us has with salvation crown'd :

To heathen lands his fame rehearse,
His wonders to the universe.

- 2 He's great, and greatly to be praised;
In majesty and glory raised
Above all other deities;
For pageantry and idols all
Are they whom gods the heathen call;
He only rules who made the skies:
With majesty and honour crown'd,
Glory and strength his throne surround.
- 3 Be glory then to him restored
By all who have false gods adored:
Ascribe due honour to his Name,
Peace-offerings on his altar lay,
Before his throne your homage pay,
Which he, and he alone, can claim:
To worship at his sacred court,
Let all the trembling world resort.
- 4 Proclaim aloud, Jehovah reigns,
Whose power the universe sustains,
And banish'd justice will restore;
Let therefore heaven new joys confess,
And heavenly mirth let earth express,
Its loud applause the ocean roar,
Its mute inhabitants rejoice,
And for this triumph find a voice.
- 5 For joy let fertile valleys sing,
The cheerful groves their tribute bring,
And tuneful harmonies awake:
Behold! in truth and justice clad,
God comes to judge the world he made,
And to himself his throne to take:
He's come, to judge the world he's come,
With justice to reward and doom.

SELECTION 76. L. M.

From the xcvi. Psalm of David.

- J**EHOVAH reigns, let all the earth
In his just government rejoice;
Let all the lands, with sacred mirth,
In his applause unite their voice.
- 2 Darkness and clouds of awful shade
His dazzling glory shroud in state;
Judgment and righteousness are made
The habitation of his seat.
 - 3 For thou, O God, art seated high,
Above earth's potentates enthron'd;
Thou, Lord, unrivall'd in the sky,
Supreme by all the gods art own'd.

- 4 Ye who to serve this Lord aspire,
 Abhor what's ill, and truth esteem ;
 He'll keep his servants' souls entire,
 And them from wicked hands redeem.
- 5 For seeds are sown of glorious light,
 A future harvest for the just ;
 And gladness for the heart that's right,
 To recompense its pious trust.
- 6 Rejoice, ye righteous, in the Lord ;
 Memorials of his holiness
 Deep in your faithful breasts record,
 And with your thankful tongues confess.

SELECTION 77. C. M.

From the xcvi. Psalm of David.

- SING to the Lord a new-made song,
 Who wondrous things has done ;
 With his right hand and holy arm,
 The conquest he has won.
- 2 The Lord has through th' astonish'd world
 Display'd his saving might,
 And made his righteous acts appear
 In all the heathen's sight.
- 3 Of Israel's house his love and truth
 Have ever mindful been ;
 Wide earth's remotest parts the power
 Of Israel's God have seen.
- 4 Let therefore earth's inhabitants
 Their cheerful voices raise,
 And all with universal joy
 Resound their Maker's praise.
- 5 With harp and hymn's soft melody,
 Into the concert bring
 The trumpet and shrill cornet's sound,
 Before th' Almighty King.
- 6 Let the loud ocean roar her joy,
 With all that seas contain ;
 The earth and her inhabitants
 Join concert with the main.
- 7 Let floods and torrents clap their hands,
 With joy their homage pay ;
 Let echoing vales, from hill to hill,
 Redoubled shouts convey :
- 8 To welcome down the world's great Judge,
 Who does with justice come,
 And with impartial equity,
 Both to reward and doom.

SELECTION 78. C. M.

From the xcix. Psalm of David.

JEHOVAH reigns ; let therefore all
The guilty nations quake :
On cherubs' wings he sits enthroned ;
Let earth's foundations shake.

2 On Sion's hill he keeps his court,
His palace makes her towers ;
And thence his sovereignty extends
Supreme o'er earthly powers.

3 Let therefore all with praise address
His great and dreadful Name ;
And with his unresisted might,
His holiness proclaim.

4 For truth and justice, in his reign,
Of strength and power take place ;
His judgments are with righteousness
Dispensed to Jacob's race.

5 Therefore exalt the Lord our God,
Before his footstool fall ;
And with his unresisted might,
His holiness extol.

6 With worship at his sacred courts
Exalt our God and Lord ;
For he, who only holy is,
Alone should be adored.

SELECTION 79. L. M.

From the c. Psalm of David.

WITH one consent let all the earth
To God their cheerful voices raise ;
Glad homage pay with awful mirth,
And sing before him songs of praise.

2 Convinced that he is God alone,
From whom both we and all proceed ;
We, whom he chooses for his own,
The flock that he vouchsafes to feed.

3 O enter then his temple gate,
Thence to his courts devoutly press ;
And still your grateful hymns repeat,
And still his Name with praises bless.

4 For he's the Lord, supremely good,
His mercy is for ever sure ;
His truth, which always firmly stood,
To endless ages shall endure.

SELECTION 80.

From the cii. Psalm of David.

Part I. C. M.

WHEN I pour out my soul in prayer,
Do thou, O Lord, attend ;
To thy eternal throne of grace
Let my sad cry ascend.

- 2 O hide not thou thy glorious face
In times of deep distress ;
Incline thine ear, and, when I call,
My sorrows soon redress.
- 3 My days, just hastening to their end,
Are like an evening shade ;
My beauty does, like wither'd grass,
With waning lustre fade.
- 4 But thine eternal state, O Lord,
No length of time shall waste ;
The memory of thy wondrous works
From age to age shall last.

Part II. C. M.

- 1 GOD shall arise, and Sion view
With an unclouded face :
For now her time is come, his own
Appointed day of grace.
- 2 The Name and glory of the Lord
All heathen kings shall fear,
When he shall Sion build again,
And in full state appear.
- 3 For God, from his abode on high,
His gracious beams display'd ;
The Lord from heaven, his lofty throne,
Hath all the earth survey'd.
- 4 That they, in Sion, where he dwells,
Might celebrate his fame,
And through the holy city sing
Loud praises to his Name.

Part III. C. M.

- 1 THE strong foundations of the earth
Of old by thee were laid ;
Thy hands, O Lord, the arch of heaven
With wondrous skill have made.
- 2 Whilst thou for ever shalt endure,
They soon shall pass away ;
And, like a garment often worn,
Shall tarnish and decay.

- 3 Like that, when thou ordain'st their change,
To thy command they bend ;
But thou continuest still the same,
Nor have thy years an end.
- 4 Thou to the children of thy saints
Shalt lasting quiet give ;
Whose happy race, securely fix'd,
Shall in thy presence live.

SELECTION 81. L. M.

From the ciii. Psalm of David.

- M**Y soul, inspired with sacred love,
God's holy Name for ever bless ;
Of all his favours mindful prove,
And still thy grateful thanks express.
- 2 'Tis he that all thy sins forgives,
And after sickness makes thee sound ;
From danger he thy life retrieves,
By him with grace and mercy crown'd.
- 3 He with good things thy mouth supplies,
Thy vigour eagle-like restores ;
He to the sufferer promptly flies,
Who, wrong'd, his righteous help implores.
- 4 The Lord abounds with tender love,
And unexampled acts of grace ;
His waken'd wrath doth slowly move.
His willing mercy flies apace.
- 5 God will not always harshly chide,
But with his anger quickly part ;
And loves his punishments to guide
More by his love than our desert.
- 6 As high as heaven its arch extends
Above this little spot of clay.
So much his boundless love transcends
The small respects that we can pay.
- 7 As far as 'tis from east to west,
So far has he our sins removed ;
Who, with a father's tender breast,
Has such as fear him always loved.
- 8 For God, who all our frame surveys,
Considers that we are but clay ;
How fresh soe'er we seem, our days
Like grass or flowers must fade away.
- 9 Whilst they are nipp'd with sudden blasts,
Nor can we find their former place,
God's faithful mercy ever lasts
To those that fear him, and their race.

SELECTIONS OF PSALMS.

- 10 This shall attend on such as still
Proceed in his appointed way ;
And who not only know his will,
But to it just obedience pay.
- 11 The Lord, the universal King,
In heaven has fix'd his lofty throne :
To him, ye angels, praises sing,
In whose great strength his power is shown.
- 12 Ye that his just commands obey,
And hear and do his sacred will,
Ye hosts of his, this tribute pay,
Who still what he ordains fulfil.
- 13 Let every creature jointly bless
The mighty Lord ; and thou, my heart,
With grateful joy thy thanks express,
And in this concert bear thy part.

SELECTION 82. S. M.

From the ciii. Psalm of David.

- O** BLESS the Lord, my soul,
His grace to thee proclaim ;
And all that is within me, join
To bless his holy Name.
- 2 O bless the Lord, my soul,
His mercies bear in mind ;
Forget not all his benefits,
Who is to thee so kind.
- 3 He pardons all thy sins,
Prolongs thy feeble breath ;
He healeth thine infirmities,
And ransoms thee from death.
- 4 He feeds thee with his love,
Upholds thee with his truth ;
And, like the eagle's, he renews
The vigour of thy youth.
- 5 Then bless the Lord, my soul,
His grace, his love proclaim ;
Let all that is within me, join
To bless his holy Name.

SELECTION 83.

From the civ. Psalm of David.

Part I. L. M.

- B**LESS God, my soul ; thou, Lord, alone
Possessest empire without bounds,
With honour thou art crown'd, thy throne
Eternal majesty surrounds.

- 2 With light thou dost thyself enrobe,
And glory for a garment take ;
Heaven's curtain stretch beyond the globe,
Thy canopy of state to make.
- 3 God builds on liquid air, and forms
His palace-chambers in the skies ;
The clouds his chariots are, and storms
The swift-wing'd steeds with which he flies.
- 4 As bright as flame, as swift as wind,
His ministers heaven's palace fill ;
They have their sundry tasks assign'd,
All prompt to do their sovereign's will.
- 5 In praising God while he prolongs
My breath, I will that breath employ ;
And join devotion to my songs,
Sincere, as in him is my joy.

Part II. L. M.

- 1 HOW various, Lord, thy works are found,
For which thy wisdom we adore !
The earth is with thy treasure crown'd,
Till nature's hand can grasp no more.
- 2 All creatures, both of sea and land,
In sense of common want agree ;
All wait on thy dispensing hand,
And have their daily alms from thee.
- 3 They gather what thy stores disperse,
Without their trouble to provide ;
Thou op'st thy hand, the universe,
The craving world, is all supplied.
- 4 Thou for a moment hid'st thy face,
The numerous ranks of creatures mourn ;
Thou tak'st their breath, all nature's race
Decay, and to their dust return.
- 5 Again thou send'st thy Spirit forth,
Inspiring vital energies ;
Nature's restored ; replenish'd earth,
Joyous, her new creation sees.
- 6 Thus through successive ages stands
Firm fix'd thy providential care ;
Pleas'd with the work of thine own hands,
Thou dost the wastes of time repair.

SELECTION 84. II. 3.

From the civ. Psalm of David.

HOW manifold thy works, O Lord,
In wisdom, power, and goodness wrought !

SELECTIONS OF PSALMS.

The earth is with thy riches stored,
 And ocean with thy wonders fraught :
 Unfathom'd caves beneath the deep
 For thee their hidden treasures keep.

- 2 By thee alone the living live,—
 Hide but thy face, their comforts fly :
 They gather what thy seasons give,—
 Take thou away their breath, they die ;
 But send again thy Spirit forth,
 And life renews the gladden'd earth.
- 3 Joy in his works Jehovah takes,
 Yet to destruction they return ;
 He looks upon the earth, it quakes,—
 Touches the mountains, and they burn.
 But God for ever is the same ;
 Glory to his eternal Name !

SELECTION 85. C. M.

From the cv. Psalm of David.

- O** RENDER thanks, and bless the Lord,
 Invoke his sacred Name :
 Acquaint the nations with his deeds,
 His matchless deeds proclaim.
- 2 Sing to his praise in lofty hymns,
 His wondrous works rehearse ;
 Make them the theme of your discourse,
 And subject of your verse.
- 3 Rejoice in his almighty Name,
 Alone to be adored ;
 And let their hearts o'erflow with joy,
 That humbly seek the Lord.
- 4 Seek ye the Lord, his saving strength
 Devoutly still implore ;
 And, where he's ever present, seek
 His face for evermore.
- 5 The wonders that his hands have wrought
 Keep thankfully in mind ;
 The righteous statutes of his mouth,
 And laws to us assign'd.

SELECTION 86. L. M.

From the cvi. Psalm of David.

- O** RENDER thanks to God above,
 The fountain of eternal love ;
 Whose mercy firm through ages past
 Has stood, and shall for ever last.

- 2 Who can his mighty deeds express,
Not only vast, but numberless ?
What mortal eloquence can raise
His tribute of immortal praise ?
- 3 Happy are they, and only they,
Who from thy judgments never stray ;
Who know what's right ; nor only so,
But always practise what they know.
- 4 Extend to me that favour, Lord,
Thou to thy chosen dost afford ;
When thou return'st to set them free,
Let thy salvation visit me.
- 5 O may I worthy prove to see
Thy saints in full prosperity !
That I the joyful choir may join,
And count thy people's triumph mine.
- 6 Let Israel's God be ever bless'd,
His Name eternally confess'd ;
Let all his saints, with full accord,
Sing loud Amens—Praise ye the Lord !

SELECTION 87.

From the cvii. Psalm of David.

Part I. III. 1.

- M**AGNIFY Jehovah's Name ;
For his mercies ever sure,
From eternity the same,
To eternity endure.
- 2 Let his ransom'd flock rejoice,
Gather'd out of every land,
As the people of his choice,
Pluck'd from the destroyer's hand.
 - 3 In the wilderness astray,
In the lonely waste they roam,
Hungry, fainting by the way,
Far from refuge, shelter, home :—
 - 4 To the Lord their God they cry ;
He inclines a gracious ear,
Sends deliverance from on high,
Rescues them from all their fear :
 - 5 Them to pleasant lands he brings,
Where the vine and olive grow ;
Where, from verdant hills, the springs
Through luxuriant valleys flow.
 - 6 O that men would praise the Lord,
For his goodness to their race ;
For the wonders of his word,
And the riches of his grace !

Part II. C. M.

- 1 THY wondrous power, Almighty Lord,
That rules the boisterous sea,
The bold adventurers record,
Who tempt that dangerous way.
- 2 At thy command the winds arise,
And swell the towering waves ;
While they astonish'd mount the skies,
And sink in gaping graves.
- 3 Dismay'd they climb the watery hills,
Dismay'd they plunge again ;
Each like a tottering drunkard reels,
And finds his courage vain.
- 4 Then to the Lord they raise their cries,
He hears their loud request,
He calms the fierce tempestuous skies,
And lays the floods to rest.
- 5 Rejoicing, they forget their fears,
They see the storm allay'd :
The wish'd-for haven now appears ;
There, let their vows be paid !
- 6 O that the sons of men would praise
The goodness of the Lord !
And those who see his wondrous ways,
His wondrous love record !

SELECTION 88. C. M.

From the cviii. Psalm of David.

- O** GOD, my heart is fully bent
To magnify thy Name ;
My tongue with cheerful songs of praise
Shall celebrate thy fame.
- 2 Awake, my lute ; nor thou, my harp,
Thy warbling notes delay ;
Whilst I with early hymns of joy
Prevent the dawning day.
 - 3 To all the listening tribes, O Lord,
Thy wonders I will tell,
And to those nations sing thy praise
That round about us dwell ;
 - 4 Because thy mercy's boundless height
The highest heaven transcends,
And far beyond th' aspiring clouds
Thy faithful truth extends.
 - 5 Be thou, O God, exalted high
Above the starry frame ;
And let the world, with one consent,
Confess thy glorious Name.

SELECTION 89. II. 2.

From the cx. Psalm of David.

THE LORD unto my Lord thus spake:
 "Till I thy foes thy footstool make,
 Sit thou in state at my right hand:
 Supreme in Sion thou shalt be,
 And all thy proud opposers see
 Subjected to thy just command.

- 2 "Thee, in thy power's triumphant day,
 The willing people shall obey;
 And, when thy rising beams they view,
 Shall all, (redeem'd from error's night,)
 Appear more numerous and bright
 Than crystal drops of morning dew."
- 3 The Lord hath sworn, nor sworn in vain,
 That, like Melchizedech's, thy reign
 And priesthood shall no period see:
 Anointed Prince! thou, bending low,
 Shalt drink where darkest torrents flow,
 Then raise thy head in victory!

SELECTION 90. L. M.

From the cxi. Psalm of David.

PRAISE ye the Lord! our God to praise
 My soul her utmost power shall raise;
 With private friends, and in the throng
 Of saints, his praise shall be my song.

- 2 His works, for greatness though renown'd,
 His wondrous works with ease are found
 By those who seek for them aright,
 And in the pious search delight.
- 3 His works are all of matchless fame,
 And universal glory claim;
 His truth, confirm'd through ages past,
 Shall to eternal ages last.
- 4 By precepts he hath us enjoin'd
 To keep his wondrous works in mind;
 And to posterity record
 That good and gracious is our Lord.
- 5 His bounty, like a flowing tide,
 Has all his servants' wants supplied;
 And he will ever keep in mind
 His covenant with our fathers sign'd.
- 6 Just are the dealings of his hands,
 Immutable are his commands,
 By truth and equity sustain'd,
 And for eternal rules ordain'd.

- 7 He set his saints from bondage free,
And then establish'd his decree,
For ever to remain the same:
Holy and reverend is his Name.
- 8 Who wisdom's sacred prize would win,
Must with the fear of God begin:
Immortal praise and heavenly skill
Have they who know and do his will.

SELECTION 91. L. M.

From the cxii. Psalm of David.

- T**HAT man is bless'd who stands in awe
Of God, and loves his sacred law;
His seed on earth shall be renown'd,
And with successive honours crown'd.
- 2 The soul that's fill'd with virtue's light
Shines brightest in affliction's night;
To pity the distress'd inclin'd,
As well as just to all mankind.
- 3 His liberal favours he extends,
To some he gives, to others lends;
Yet what his charity impairs,
He saves by prudence in affairs.
- 4 Beset with threatening dangers round,
Unmoved shall he maintain his ground:
The sweet remembrance of the just
Shall flourish when he sleeps in dust.

SELECTION 92. IL. 2.

From the cxiii. Psalm of David.

- Y**E saints and servants of the Lord,
The triumphs of his Name record;
His sacred Name for ever bless:
Where'er the circling sun displays
His rising beams or setting rays,
Due praise to his great Name address.
- 2 God through the world extends his sway;
The regions of eternal day
But shadows of his glory are:
With him whose majesty excels,
Who made the heaven in which he dwells,
Let no created power compare.
- 3 Though 'tis beneath his state to view
In highest heaven what angels do,
Yet he to earth vouchsafes his care;
He takes the needy from his cell,
Advancing him in courts to dwell,
Companion to the greatest there.

SELECTION 93. C. M.

From the cxv. Psalm of David.

LORD, not to us, we claim no share,
But to thy sacred Name
Give glory, for thy mercy's sake,
And truth's eternal fame.

2 Why should the heathen cry, "Where's now
The God whom ye adore?"

Convince them that in heaven thou art,
And uncontroll'd thy power.

3 O Israel, make the Lord your trust,
Who is your help and shield;
Priests, Levites, trust in him alone,
Who only help can yield.

4 Let all who truly fear the Lord,
On him they fear rely;
Who them in danger can defend,
And all their wants supply.

5 Of us he oft has mindful been,
And Israel's house will bless;
Priests, Levites, proselytes, e'en all
Who his great Name confess.

6 On you, and on your heirs, he will
Increase of blessings bring:
Thrice happy you, who favourites are
Of this almighty King!

7 Heaven's highest orb of glory he
His empire's seat design'd;
And gave this lower globe of earth
A portion to mankind.

8 They who in death and silence sleep,
To him no praise afford;
But we will bless for evermore
Our ever-living Lord.

SELECTION 94. C. M.

From the cxvi. Psalm of David.

MY soul with grateful thoughts of love
Entirely is possess'd,
Because the Lord vouchsafed to hear
The voice of my request.

2 Since he has now his ear inclined,
I never will despair;
But still in all the straits of life
To him address my prayer.

3 With deadly sorrows compass'd round,
With pains of hell oppress'd,

- When troubles seized my aching heart,
And anguish rack'd my breast,—
- 4 On God's almighty Name I call'd,
And thus to him I pray'd ;
"Lord, I beseech thee save my soul,
With sorrows quite dismay'd."
- 5 How just and merciful is God,
How gracious is the Lord ;
Who saves the harmless, and to me
Does timely help afford.
- 6 Then, free from pensive cares, my soul,
Resume thy wonted rest ;
For God has wondrously to thee
His bounteous love express'd.
- 7 When death alarm'd me, he removed
My dangers and my fears ;
My feet from falling he secured,
And dried my eyes from tears.
- 8 Therefore my life's remaining years,
Which God to me shall lend,
Will I, in praises to his Name,
And in his service, spend.
- 9 In God I trusted, and of him
Did boast in greatest fear ;
Though in my trouble I exclaim'd,
All men are insincere.
- 10 O what return to God shall I
For all his goodness make ?
I'll praise his Name, and with glad zeal
The cup of blessing take.
- 11 I'll pay my vows among his saints,
Whose blood (howe'er despised
By wicked men) in God's account
Is always highly prized.
- 12 To thee I'll offerings bring of praise ;
And while I bless thy Name,
The just performance of my vows
To all thy saints proclaim.
- 13 They in Jerusalem shall meet,
And in thy house shall join
To bless thy Name with one consent,
And mix their songs with mine.

SELECTION 95. C. M.

From the cxvii. Psalm of David.

WITH cheerful notes let all the earth
To heaven their voices raise ;

Let all, inspired with godly mirth,
Sing solemn hymns of praise.

- 2 God's tender mercy knows no bound,
His truth shall ne'er decay :
Then let the willing nations round
Their grateful tribute pay.

SELECTION 96. C. M.

From the cxviii. Psalm of David.

- O** PRAISE the Lord, for he is good,
His mercies ne'er decay ;
That his kind favours ever last,
Let thankful Israel say.
- 2 Their sense of his eternal love
Let Aaron's house express ;
And that it never fails, let all
That fear the Lord confess.
- 3 Far better 'tis to trust in God,
And have the Lord our friend,
Than on the greatest human power
For safety to depend.
- 4 The Lord has been my help ; the praise
To him alone belongs ;
He is my Saviour and my strength,
He only claims my songs.
- 5 Joy fills the dwelling of the just,
Whom God has saved from harm ;
For wondrous things are brought to pass
By his almighty arm.
- 6 He, by his own resistless power,
Has endless honour won ;
The saving strength of his right hand
Amazing works has done.
- 7 God will not suffer me to fall,
But still prolongs my days ;
That, by declaring all his works,
I may advance his praise.
- 8 When God had sorely me chastised,
Till quite of hopes bereaved,
His mercy from the gates of death
My fainting life relieved.
- 9 Then open wide the temple gates
To which the just repair,
That I may enter in, and praise
My great Deliverer there.
- 10 Within those gates of God's abode
To which the righteous press,

SELECTIONS OF PSALMS.

Since thou hast heard, and set me safe,
Thy holy Name I'll bless.

- 11 That which the builders once refused
Is now the corner-stone :
This is the wondrous work of God,
The work of God alone.
- 12 This day is God's ; let all the land
Exalt their cheerful voice :
" Lord, we beseech thee, save us now,
And make us still rejoice."
- 13 Him that approaches in God's name
Let all th' assembly bless ;
" We that belong to God's own house
Have wish'd you good success."
- 14 God is the Lord, through whom we all
Both light and comfort find ;
Fast to the altar's horns with cords
The chosen victim bind.
- 15 Thou art my Lord, O God, and still
I'll praise thy holy Name ;
Because thou only art my God,
I'll celebrate thy fame.
- 16 O then with me give thanks to God,
Who still does gracious prove ;
And let the tribute of our praise
Be endless as his love.

SELECTION 97.

From the cxix. Psalm of David.

Part I. ALEPH. C. M,

- H**OW bless'd are they who always keep
The pure and perfect way ;
Who never from the sacred paths
Of God's commandments stray !
- 2 How bless'd, who to his righteous laws
Have still obedient been ;
And have, with fervent humble zeal,
His favour sought to win !
 - 3 Such men their utmost caution use
To shun each wicked deed ;
But in the path which he directs
With constant care proceed.
 - 4 Thou strictly hast enjoin'd us, Lord,
To learn thy sacred will ;
And all our diligence employ
Thy statutes to fulfil.

- 5 O then that thy most holy will
Might o'er my ways preside;
And I the course of all my life
By thy direction guide.
- 6 Then with assurance should I walk,
From all confusion free ;
Convinced, with joy, that all my ways
With thy commands agree.
- 7 My upright heart shall my glad mouth
With cheerful praises fill,
When, by thy righteous judgments taught,
I shall have learn'd thy will.
- 8 So to thy sacred laws shall I
Entire observance pay :
O then forsake me not, my God,
Nor cast me quite away !

Part II. BETH. C. M.

- 1 HOW shall the young preserve their ways
From all pollution free ?
By making still their course of life
With thy commands agree.
- 2 With hearty zeal for thee I seek,
To thee for succour pray ;
O suffer not my careless steps
From thy right paths to stray !
- 3 Safe in my heart, and closely hid,
Thy word, my treasure, lies,
To succour me with timely aid
When sinful thoughts arise.
- 4 Secured by that, my grateful soul
Shall ever bless thy Name ;
O teach me then by thy just laws
My future life to frame !
- 5 My lips, unlock'd by pious zeal,
To others have declared
How well the judgments of thy mouth
Deserve our best regard.
- 6 Whilst in the way of thy commands,
More solid joy I found,
Than had I been with vast increase
Of envied riches crown'd.
- 7 Therefore thy just and upright laws
Shall always fill my mind ;
And those sound rules which thou prescrib'st
Entire respect shall find.
- 8 To keep thy statutes undefaced
Shall be my constant joy ;

SELECTIONS OF PSALMS.

The strict remembrance of thy word
Shall all my thoughts employ.

Part III. GIMEL. C. M.

- 1 BE gracious to thy servant, Lord ;
Do thou my life defend,
That I according to thy word
My time to come may spend.
- 2 Enlighten both my eyes and mind,
That so I may discern
The wondrous things, which they behold,
Who thy just precepts learn.
- 3 My fainting soul is almost pined,
With earnest longing spent,
While always on the eager search
Of thy just will intent.
- 4 Thy sharp rebuke shall crush the proud,
Whom still thy curse pursues ;
Since they to walk in thy right ways
Presumptuously refuse.
- 5 But far from me do thou, O Lord,
Contempt and shame remove ;
For I thy sacred laws affect
With undissembled love.
- 6 For thy commands have always been
My comfort and delight ;
By them I learn with prudent care
To guide my steps aright.

Part IV. DALETH. C. M.

- 1 MY soul, oppress'd with deadly care,
Close to the dust doth cleave ;
Revive me, Lord, and let me now
Thy promised aid receive.
- 2 To thee I still declared my ways,
And thou inclin'dst thine ear ;
O teach me then my future life
By thy just laws to steer !
- 3 If thou wilt make me know thy laws,
And by their guidance walk,
The wondrous works which thou hast done
Shall be my constant talk.
- 4 But see, my soul within me sinks,
Press'd down with weighty care ;
Do thou, according to thy word,
My wasted strength repair.
- 5 Far, far from me be all false ways
And lying arts removed :

But kindly grant I still may keep
The path by thee approved.

- 6 Thy faithful ways, thou God of truth,
My happy choice I've made ;
Thy judgments, as my rule of life,
Before me always laid.
- 7 My care has been to make my life
With thy commands agree ;
O then preserve thy servant, Lord,
From shame and ruin free !
- 8 So in the way of thy commands
Shall I with pleasure run ;
And, with a heart enlarged with joy,
Successfully go on.

Part V. HE. C. M.

- 1 INSTRUCT me in thy statutes, Lord,
Thy righteous paths display ;
And I from them, through all my life,
Will never go astray.
- 2 If thou true wisdom from above
Wilt graciously impart,
To keep thy perfect laws I will
Devote my zealous heart.
- 3 Direct me in the sacred ways
To which thy precepts lead ;
Because my chief delight has been
Thy righteous paths to tread.
- 4 Do thou to thy most just commands
Incline my willing heart ;
Let no desire of worldly wealth
From thee my thoughts divert.
- 5 From those vain objects turn mine eyes,
Which this false world displays ;
But give me lively power and strength
To keep thy righteous ways.
- 6 Confirm the promise of thy word,
And give thy servant aid,
Who to transgress thy sacred laws
Is awfully afraid.
- 7 The censure and reproach I fear,
In mercy, Lord, remove ;
For all the judgments thou ordain'st
Are full of grace and love.
- 8 Thou know'st how after thy commands
My longing heart does pant ;
O then make haste to raise me up,
And promised succour grant.

Part VI. VAU. C. M.

- 1 THY constant blessing, Lord, bestow,
To cheer my drooping heart;
To me, according to thy word,
Thy saving health impart.
- 2 So shall I, whosoe'er upbraids,
This ready answer make;
"In God I trust, who never will
His faithful promise break."
- 3 Then let not quite the word of truth
Be from my mouth removed;
Since still my ground of steadfast hope
Thy judgments, Lord, have proved.
- 4 So I to keep thy righteous laws
Will all my study bend;
And constantly my time to come
In their observance spend.
- 5 My soul shall gladly walk at large,
From all oppression free,
Since I resolved to make my life
With thy commands agree.
- 6 My longing heart and ravish'd soul
Shall both o'erflow with joy.
When in thy loved commandments I
My happy hours employ.
- 7 Then will I to thy holy laws
Lift up my willing hands;
My care and business then shall be
To study thy commands.

Part VII. ZAIN. C. M.

- 1 ACCORDING to thy promised grace,
Thy favour, Lord, extend;
Make good to me the word, on which
Thy servant's hopes depend.
- 2 That only comfort in distress
Did all my griefs control;
Thy word, when troubles hemm'd me round,
Reviv'd my fainting soul.
- 3 Thy judgments then, of ancient date,
I quickly call'd to mind,
Till, ravish'd with such thoughts, my soul
Did speedy comfort find.
- 4 Thy Name, that cheer'd my heart by day,
Has fill'd my thoughts by night;
I then resolved by thy just laws
To guide my steps aright.

- 5 That peace of mind, which has my soul
In deep distress sustain'd,
By strict obedience to thy will
I happily obtain'd.

Part VIII. CHETH. C. M.

- 1 O LORD, my God, my portion thou
And sure possession art ;
Thy words I steadfastly resolve
To treasure in my heart.
- 2 With all the strength of warm desire
I did thy grace implore ;
Disclose, according to thy word,
Thy mercy's boundless store.
- 3 With deep reflection and strict care
On all my ways I thought ;
And so, reclaim'd to thy just paths,
My wandering steps I brought.
- 4 Prolonging not the time, my soul
Resolved without delay
To watch, that I might never more
From thy commandments stray.
- 5 To such as fear thy holy Name
Myself I closely join ;
To all who their obedient wills
To thy commands resign.
- 6 O'er all the earth thy mercy, Lord,
Abundantly is shed ;
O grant that I may truly learn
Thy sacred paths to tread.

Part IX. TETH. C. M.

- 1 WITH me, thy servant, thou hast dealt
Most graciously, O Lord ;
Repeated benefits bestow'd,
According to thy word.
- 2 Teach me the sacred skill by which
Right judgment is attain'd,
Who in belief of thy commands
Have steadfastly remain'd.
- 3 Before affliction stopp'd my course,
My footsteps went astray ;
But I have since been disciplined
Thy precepts to obey.
- 4 Thou art, O Lord, supremely good,
And all thou dost is so ;
On me, thy statutes to discern,
Thy saving skill bestow.

- 5 'Tis good for me that I have felt
Affliction's chastening rod,
That I may duly learn and keep
The statutes of my God.
- 6 The law that from thy mouth proceeds,
Of more esteem I hold
Than richest mines, than thousand mines
Of silver and of gold.

Part X. JOD. C. M.

- 1 TO me, who am the workmanship
Of thy almighty hands,
The heavenly understanding give
To learn thy just commands.
- 2 My preservation to thy saints
Strong comfort will afford,
To see success attend my hopes,
Who trusted in thy word.
- 3 That right thy judgments are, I now
By sure experience see ;
And that in faithfulness, O Lord,
Thou hast afflicted me.
- 4 O let thy tender mercy now
Afford me needful aid ;
According to thy promise, Lord,
To me, thy servant, made !
- 5 To me thy saving grace restore,
That I again may live ;
Whose soul can relish no delight
But what thy precepts give.
- 6 In thy blest statutes let my heart
Continue always sound ;
That guilt and shame, the sinner's lot,
May never me confound.

Part XI. CAPH. C. M.

- 1 MY soul with long expectance faints
To see thy saving grace ;
Yet still on thy unerring word
My confidence I place.
- 2 My very eyes consume and fail
With waiting for thy word ;
O when wilt thou thy kind relief
And promised aid afford ?
- 3 Thy wonted kindness, Lord, restore,
My drooping heart to cheer ;
That by thy righteous statutes I
My life's whole course may steer.

Part XII. LAMED. C. M.

- 1 FOR ever and for ever, Lord,
Unchanged thou dost remain ;
Thy word, establish'd in the heavens,
Does all their orbs sustain.
- 2 Through circling ages, Lord, thy truth
Immovable shall stand,
As doth the earth which thou uphold'st
By thine almighty hand.
- 3 All things the course by thee ordain'd
E'en to this day fulfil ;
They are the faithful subjects all,
And servants of thy will.
- 4 Unless thy sacred law had been
My comfort and delight,
I must have fainted and expired
In dark affliction's night.
- 5 Thy precepts therefore from my thoughts
Shall never, Lord, depart ;
For thou by them hast to new life
Restored my dying heart.
- 6 I've seen an end of what we call
Perfection here below ;
But thy commandments, like thyself,
No change or period know.

Part XIII. MEM. C. M.

- 1 THE love that to thy laws I bear
No language can display ;
They with fresh wonders entertain
My raptured thoughts all day.
- 2 My feet with care I have refrain'd
From every sinful way,
That to thy sacred word I might
Entire obedience pay.
- 3 I have not from thy judgments stray'd,
By vain desires misled ;
For, Lord, thou hast instructed me
Thy righteous paths to tread.
- 4 How sweet are all thy words to me ;
O what divine repast !
How much more grateful to my soul
Than honey to my taste !
- 5 Taught by thy sacred precepts, I
With heavenly skill am blest ;
Through which the treacherous ways of sin
I utterly detest.

Part XIV. NUN. C. M.

- 1 THY word is to my feet a lamp,
The way of truth to show ;
A watch-light, to point out the path
In which I ought to go.
- 2 I've vow'd, and from my covenant, Lord,
Will never start aside,
That in thy righteous judgments I
Will steadfastly abide.
- 3 Let still my sacrifice of praise
With thee acceptance find ;
And in thy righteous judgments, Lord,
Instruct my willing mind.
- 4 Thy testimonies I have made
My heritage and choice ;
For they, when other comforts fail,
My drooping heart rejoice.
- 5 My heart with early zeal began
Thy statutes to obey ;
And, till my course of life is done,
Shall keep thine upright way.

Part XV. SAMECH. C. M.

- 1 DECEITFUL thoughts and practices
I utterly detest ;
But to thy law affection bear
Too great to be express'd.
- 2 My hiding-place, my refuge-tower,
And shield art thou, O Lord ;
I firmly anchor all my hopes
On thy unerring word.
- 3 Away from me, ye wicked men,
Approach not my abode ;
For firmly I resolve to keep
The precepts of my God.
- 4 According to thy gracious word,
From danger set me free ;
Nor make me of those hopes ashamed,
That I repose on thee.

Part XVI. AIN. C. M.

- 1 MINE eyes, alas ! begin to fail,
In long expectance held ;
Till thy salvation they behold,
And righteous word fulfill'd.
- 2 To me, thy servant in distress,
Thy wonted grace display,

And discipline my willing heart
Thy statutes to obey.

- 3 On me, devoted to thy fear,
Thy sacred skill bestow,
That of thy testimonies I
The full extent may know.
- 4 Thy laws and precepts I account
In all respects divine ;
They teach me to discern the right
And all false ways decline.

Part XVII. PE. C. M.

- 1 THE wonders which thy laws contain,
No words can represent ;
Therefore to learn and practise them
My zealous heart is bent.
- 2 The very entrance to thy word
Celestial light displays,
And knowledge of true happiness
To simplest minds conveys.
- 3 With eager hopes I waiting stood,
And fainting with desire,
That of thy wise commands I might
The sacred skill acquire.
- 4 With favour, Lord, look down on me,
Who thy relief implore ;
As thou art wont to visit those
Who thy blest Name adore.
- 5 Directed by thy heavenly word
Let all my footsteps be ;
Nor wickedness of any kind
Dominion have o'er me.
- 6 On me, devoted to thy fear,
Lord, make thy face to shine :
Thy statutes both to know and keep
My heart with zeal incline.

Part XVIII. TSADDI. C. M.

- 1 THOU art the righteous Judge, in whom
Wrong'd innocence may trust ;
And, like thyself, thy judgments, Lord,
In all respects are just.
- 2 Most just and true those statutes were
Which thou didst first decree ;
And all with faithfulness perform'd
Succeeding times shall see.

- 3 Lord, each neglected word of thine,
Howe'er by men despised,
Is pure, and for eternal truth
By me, thy servant, prized.
- 4 Thy righteousness shall then endure
When time itself is past ;
Thy law is truth itself, that truth
Which shall for ever last.
- 5 Though trouble, anguish, doubts, and dread,
To compass me unite ;
Beset with danger, still I make
Thy precepts my delight.
- 6 Eternal and unerring rules
Thy testimonies give :
Teach me the wisdom that will make
My soul for ever live.

Part XIX. KOPH. C. M.

- 1 WITH my whole heart to God I call'd—
Lord, hear my earnest cry !
And I thy statutes to perform
Will all my care apply.
- 2 Again more fervently I pray'd—
O save me, that I may
Thy testimonies fully know,
And steadfastly obey !
- 3 My earlier prayer the dawning day
Prevented, while I cried
To him, upon whose faithful word
My hope alone relied.
- 4 Lord, hear my supplicating voice,
And wonted favour show ;
O quicken me, and so approve
Thy judgments ever true !
- 5 Concerning thy divine commands
My soul has known of old,
That they were true, and shall their truth
To endless ages hold.

Part XX. RESCH. C. M.

- 1 CONSIDER my affliction, Lord,
And me from bondage draw ;
Think on thy servant in distress,
Who ne'er forgets thy law.
- 2 Defend my cause, and me to save
Thy timely aid afford ;
With beams of mercy quicken me,
According to thy word.

- 3 From harden'd sinners thou remov'st
Salvation far away;
'Tis just thou should'st withdraw from them
Who from thy statutes stray.
- 4 Since great thy tender mercies are
To all who thee adore;
According to thy judgments, Lord,
My fainting hopes restore.
- 5 Consider, O my gracious God,
How I thy precepts love;
O therefore quicken me with beams
Of mercy from above.
- 6 As from the birth of time thy truth
Has held through ages past,
So shall thy righteous judgments firm
To endless ages last.

Part XXL SCHIN. C. M.

- 1 THY sacred word my joyful breast
With heavenly rapture warms;
Nor conquest, nor the spoils of war,
Have such transporting charms.
- 2 Perfidious practices and lies
I utterly detest;
But to thy laws affection bear,
Too vast to be express'd.
- 3 Seven times a day, with grateful voice,
Thy praises I resound,
Because I find thy judgments all
With truth and justice crown'd.
- 4 Secure, substantial peace have they
Who truly love thy law;
No smiling mischief them can tempt,
Nor frowning danger awe.
- 5 For thy salvation I have hoped,
And, though so long delay'd,
With cheerful zeal and anxious care
All thy commands obey'd.
- 6 Thy testimonies I have kept,
And constantly obey'd;
Because the love I bore to them
Thy service easy made.
- 7 From strict observance of thy laws
I never yet withdrew;
Convinced that my most secret ways
Are open to thy view.

SELECTIONS OF PSALMS.

Part XXII. TAU. C. M.

- 1 TO my request and earnest cry
Attend, O gracious Lord ;
Inspire my heart with heavenly skill,
According to thy word.
- 2 Let my repeated prayer at last
Before thy throne appear ;
According to thy plighted word,
For my relief draw near.
- 3 Then shall my grateful lips return
The tribute of their praise,
When thou thy counsels hast reveal'd,
And taught me thy just ways.
- 4 My tongue the praises of thy word
Shall thankfully resound ;
For thy commands are right, thy laws
With truth and justice crown'd.
- 5 Let thy almighty arm appear,
And bring me timely aid ;
For I the laws thou hast ordain'd
My heart's free choice have made.
- 6 My soul has waited long to see
Thy saving grace restored ;
Nor comfort knew, but what thy laws,
Thy heavenly laws, afford.
- 7 Prolong my life, that I may sing
My great Restorer's praise ;
Whose justice, from the depths of woe,
My fainting soul shall raise.
- 8 Though like a sheep that's lost I've stray'd,
And from thy ways declined,
Do thou, O Lord, thy servant seek,
Who keeps thy laws in mind.

SELECTION 98. C. M.

From the cxxi. Psalm of David.

- T**O Sion's hill I lift my eyes,
From thence expecting aid ;
From Sion's hill, and Sion's God,
Who heaven and earth has made.
- 2 He will not let thy foot be moved,
Thy guardian will not sleep ;
Behold, the God who slumbers not,
Will favour'd Israel keep.
 - 3 Sheker'd beneath th' Almighty's wings,
Thou shalt securely rest,

Where neither sun nor moon shall thee
By day or night molest.

- 4 From common accidents of life
The Lord shall guard thee still ;
'Tis even he that shall preserve
Thy soul from every ill.
- 5 At home, abroad, in peace, in war,
Thy God shall thee defend ;
Conduct thee through life's pilgrimage,
Safe to thy journey's end.

SELECTION 99. C. M.

From the cxxii. Psalm of David.

- O 'TWAS a joyful sound to hear
Our tribes devoutly say,
Up, Israel, to the temple haste,
And keep your festal-day !
- 2 At Salem's courts we must appear,
With our assembled powers,
In strong and beauteous order ranged
Like her united towers.
- 3 'Tis thither, by divine command,
The tribes of God repair,
Before his ark to celebrate
His Name with praise and prayer.
- 4 O, ever pray for Salem's peace ;
For they shall prosp'rous be,
Thou holy city of our God,
Who bear true love to thee.
- 5 May peace within thy sacred walls
A constant guest be found ;
With plenty and prosperity
Thy palaces be crown'd.
- 6 For my dear brethren's sake, and friends
No less than brethren dear,
I'll pray—May peace in Salem's towers
A constant guest appear.
- 7 But most of all I'll seek thy good,
And ever wish thee well,
For Sion and the temple's sake,
Where God vouchsafes to dwell.

SELECTION 100. C. M.

From the cxxiv. Psalm of David.

- HAD not the Lord, may Israel say,
On Israel's side engaged,
The foe had quickly swallow'd us,
So furiously be raged.

SELECTIONS OF PSALMS.

- 2 Had not the Lord himself vouchsafed
To check his fierce control,
The adversary's dreary flood
Had overwhelm'd our soul.
- 3 But praised be our eternal Lord,
Who left us not his prey ;
The snare is broke, his rage disarm'd,
And we again are free.
- 4 Secure in God's almighty Name
Our confidence remains ;
The God who made both heaven and earth,
Of both sole monarch reigns.

SELECTION 101. C. M.

From the cxxv. Psalm of David.

- W**HO place on Sion's God their trust,
Like Sion's rock shall stand ;
Like her immovably be fix'd
By his almighty hand.
- 2 Look how the hills on every side
Jerusalem enclose ;
So stands the Lord around his saints,
To guard them from their foes.
- 3 Be good, O righteous God, to those
Who righteous deeds affect ;
The heart that innocence retains,
Let innocence protect.
- 4 All those who walk in crooked paths,
The Lord shall soon destroy ;
Cut off th' unjust, but crown the saints
With lasting peace and joy.

SELECTION 102. C. M.

From the cxxvii. Psalm of David.

- W**E build with fruitless cost, unless
The Lord the pile sustain ;
Unless the Lord the city keep,
The watchman wakes in vain.
- 2 In vain we rise before the day,
And late to rest repair,
Allow no respite to our toil,
And eat the bread of care.
- 3 Supplies of life, with ease to them,
He on his saints bestows ;
He crowns their labours with success,
Their nights with safe repose.

SELECTION 103. C. M.

From the cxxviii. Psalm of David.

THE man is bless'd that fears the Lord,
Nor only worship pays,
But keeps his steps confined with care
To his appointed ways.

2 He shall upon the sweet returns
Of his own labour feed ;
Without dependence live, and see
His wishes all succeed.

3 Who fears the Lord shall prosper thus ;
Him Sion's God shall bless,
And grant him all his days to see
Jerusalem's success.

SELECTION 104. S. M.

From the cxxx. Psalm of David.

FROM lowest depths of woe
To God I send my cry ;
Lord, hear my supplicating voice,
And graciously reply.

2 Should'st thou severely judge,
Who can their trial bear ?
But thou forgiv'st, lest we despond,
And quite renounce thy fear.

3 My soul with patience waits
For thee, the living Lord ;
My hopes are on thy promise built,
Thy never-failing word.

4 My longing eyes look out
For thy enlivening ray,
More duly than the morning watch
To spy the dawning day.

5 Let Israel trust in God,
No bounds his mercy knows ;
The plenteous source and spring from whence
Eternal succour flows :

6 Whose friendly streams to us
Supplies in want convey ;
A healing spring, a spring to cleanse
And wash our guilt away.

SELECTION 105. III. 1.

From the cxxxi. Psalm of David.

LORD, for ever at thy side
Let my place and portion be :

SELECTIONS OF PSALMS.

Strip me of the robe of pride,
Clothe me with humility.

- 2 Meekly may my soul receive
All thy Spirit hath reveal'd ;
Thou hast spoken—I believe,
Though the oracle be seal'd.
- 3 Humble as a little child,
Weaned from the mother's breast,
By no subtleties beguiled,
On thy faithful word I rest.
- 4 Israel ! now and evermore
In the Lord Jehovah trust ;
Him, in all his ways, adore,
Wise, and wonderful, and just.

SELECTION 106. C. M.

From the cxxxii. Psalm of David.

- O** WITH due reverence let us all
To God's abode repair ;
And, prostrate at his footstool fall'n,
Pour out our humble prayer.
- 2 Arise, O Lord, and now possess
Thy constant place of rest ;
Be that, not only with thy ark,
But with thy presence bless'd.
 - 3 Clothe thou thy priests with righteousness,
Make thou thy saints rejoice ;
And, for thy servant David's sake,
Hear thy anointed's voice.
 - 4 Fair Sion does, in God's esteem,
All other seats excel ;
His place of everlasting rest,
Where he desires to dwell.
 - 5 Her store th' Almighty will increase,
Her poor with plenty bless ;
Her saints shall shout for joy, her priests
His saving health confess.

SELECTION 107. C. M.

From the cxxxiii. Psalm of David.

- H**OW vast must their advantage be,
How great their pleasure prove,
Who live like brethren, and consent
In offices of love.
- 2 True love is like the precious oil,
Which, pour'd on Aaron's head,
Ran down his beard, and o'er his robes
Its costly fragrance shed.

- 3 'Tis like refreshing dew, which does
 On Hermon's top distil ;
 Or like the early drops that fall
 On Sion's favour'd hill.
- 4 For Sion is the chosen seat
 Where the Almighty King
 The promis'd blessing has ordain'd,
 And life's eternal spring.

SELECTION 108. C. M.

From the cxxxiv. Psalm of David.

- B**LESS God, ye servants, that attend
 Upon his solemn state ;
 That in his temple's hallow'd courts
 With humble reverence wait.
- 2 Within his house lift up your hands
 And bless his holy Name ;
 From Zion bless thy Israel, Lord,
 Who earth and heaven didst frame.

SELECTION 109. C. M.

From the cxxxv. Psalm of David.

- O** PRAISE the Lord with one consent,
 And magnify his Name ;
 Let all the servants of the Lord
 His worthy praise proclaim.
- 2 Praise him, all ye that in his house
 Attend with constant care ;
 With those that to his outmost courts
 With humble zeal repair.
- 3 For God his own peculiar choice
 The sons of Jacob makes ;
 And Israel's offspring for his own
 Most valued treasure takes.
- 4 That God is great, we often have
 By glad experience found ;
 And seen how he, with wondrous power,
 Above all gods is crown'd.
- 5 For he, with unresisted strength,
 Performs his sovereign will,
 In heaven and earth, and watery stores
 That earth's deep caverns fill.
- 6 Their just returns of thanks to God
 Let grateful Israel pay ;
 Nor let anointed Aaron's race
 To bless the Lord delay.

- 7 Their sense of his unbounded love
 Let Levi's house express ;
 And let all those who fear the Lord,
 His name for ever bless.
- 8 Let all with thanks his wondrous works
 In Sion's courts proclaim ;
 Let them in Salem, where he dwells,
 Exalt his holy Name.

SELECTION 110. II. 4.

From the cxxxvi. Psalm of David.

- T**O God, the mighty Lord,
 Your joyful thanks repeat ;
 To him due praise afford,
 As good as he is great.
 For God does prove
 Our constant friend ;
 His boundless love
 Shall never end.
- 2 To him, whose wondrous power,
 All other gods obey,
 Whom earthly kings adore,
 Your grateful homage pay.
 For God, &c.
- 3 By his almighty hand
 Amazing works are wrought ;
 The heavens by his command
 Were to perfection brought.
 For God, &c.
- 4 He spread the ocean round
 About the spacious land :
 And bade the rising ground
 Above the waters stand.
 For God, &c.
- 5 By him the heavens display
 Their numerous hosts of light,
 The sun to rule by day,
 The moon and stars by night.
 For God, &c.
- 6 He, in our depth of woes,
 On us with favour thought ;
 And from our cruel foes
 In peace and safety brought.
 For God, &c.
- 7 He does the food supply
 On which all creatures live :

To God, who reigns on high,
 Eternal praises give.
 For God will prove
 Our constant friend ;
 His boundless love
 Shall never end.

SELECTION 111. L. M.

From the cxxxvii. Psalm of David.

- W**HEN we, our weary limbs to rest,
 Sat down by proud Euphrates' stream,
 We wept, with doleful thoughts oppress'd,
 And Sion was our mournful theme.
- 2 Our harps, that when with joy we sung,
 Were wont their tuneful parts to bear,
 With silent strings neglected hung
 On willow trees that wither'd there.
- 3 O Salem, our once happy seat,
 When I of thee forgetful prove,
 Let then my trembling hand forget
 The speaking strings with art to move.
- 4 If I to mention thee forbear,
 Perpetual silence be my doom ;
 Or if my chiefest joy compare
 With thee, Jerusalem, my home !

SELECTION 112. C. M.

From the cxxxviii. Psalm of David.

- W**ITH my whole heart, my God and King,
 Thy praise I will proclaim ;
 Before the mighty I will sing,
 And bless thy holy Name.
- 2 I'll worship at thy sacred seat,
 And, with thy love inspired ;
 The praises of thy truth repeat,
 O'er all thy works admired.
- 3 Thou graciously inclin'dst thine ear,
 When I to thee did cry ;
 And, when my soul was press'd with fear,
 Didst inward strength supply.
- 4 For God, although enthroned on high,
 Does thence the poor respect ;
 The proud, far off, his scornful eye
 Beholds with just neglect.
- 5 Though I with troubles am oppress'd,
 He shall my foes disarm,
 Relieve my soul when most distress'd,
 And keep me safe from harm.

- 6 The Lord, whose mercies ever last,
 Shall fix my happy state ;
 And, mindful of his favours past,
 Shall his own work complete.

SELECTION 113. L. M.

From the cxxxix. Psalm of David.

THOU, Lord, by strictest search hast known
 My rising up and lying down ;
 My secret thoughts are known to thee,
 Known long before conceived by me.

- 2 Thine eye my bed and path surveys,
 My public haunts and private ways :
 Thou know'st what 'tis my lips would vent,
 My yet unutter'd words' intent.
- 3 Surrounded by thy power I stand,
 On every side I find thy hand :
 O skill for human reach too high !
 Too dazzling bright for mortal eye !
- 4 From thy all-seeing Spirit, Lord,
 What hiding-place does earth afford ?
 O where can I thy influence shun,
 Or whither from thy presence run ?
- 5 If up to heaven I take my flight,
 'Tis there thou dwell'st, enthroned in light ;
 If to the world unseen, my God,
 There also hast thou thine abode.
- 6 If I the morning's wings could gain,
 And fly beyond the western main ;
 E'en there, in earth's remotest land,
 I still should find thy guiding hand.
- 7 Or, should I try to shun thy sight
 Beneath the sable wings of night ;
 One glance from thee, one piercing ray,
 Would kindle darkness into day.
- 8 The veil of night is no disguise,
 No screen from thy all-searching eyes ;
 Through midnight shades thou find'st thy way,
 As in the blazing noon of day.
- 9 Thou know'st the texture of my heart,
 My reins and every vital part :
 I'll praise thee, from whose hands I came
 A work of such a wondrous frame.
- 10 Let me acknowledge too, O God,
 That since this maze of life I trod,
 Thy thoughts of love to me surmount
 The power of numbers to recount.

- 11 Far sooner could I reckon o'er
The sands upon the ocean's shore ;
Each morn, revising what I've done,
I find th' account but new begun.
- 12 Search, try, O God, my thoughts and heart,
If mischief lurk in any part ;
Correct me where I go astray,
And guide me in thy perfect way.

SELECTION 114. C. M.

From the cxli. Psalm of David.

- L**ORD, in thy sight, O let my prayer
Like morning incense rise ;
My lifted hands accepted be
As evening sacrifice.
- 2 From hasty language curb my tongue,
And let a constant guard
Still keep the portal of my lips
With wary silence barr'd.
- 3 From wicked men's designs and deeds
My heart and hands restrain ;
Nor let me share their evil works,
Or their unrighteous gain.
- 4 Let upright men reprove my faults,
And I shall think them kind ;
Like healing oil upon my head
I their reproof shall find.

SELECTION 115. C. M.

From the cxlii. Psalm of David.

- L**ORD, hear my prayer, and to my cry
Thy wonted audience lend ;
In thy accustom'd faith and truth
A gracious answer send.
- 2 Nor at thy strict tribunal bring
Thy servant to be tried ;
For in thy sight no living man
Can e'er be justified.
- 3 To thee my hands in humble prayer
I fervently stretch out ;
My soul for thy refreshment thirsts,
Like land oppress'd with drought.
- 4 Hear me with speed, my spirit fails ;
Thy face no longer hide,
Lest I become forlorn like them
That in the grave reside.
- 5 Thy kindness early let me hear,
Whose trust on thee depends :

SELECTIONS OF PSALMS.

Teach me the way where I should go,
My soul to thee ascends.

- 6 Do thou, O Lord, from all my foes
Preserve and set me free ;
A safe retreat, a hiding-place,
My soul implores from thee.
- 7 Thou art my God, thy righteous will
Instruct me to obey ;
Let thy good Spirit lead and keep
My soul in thy right way.
- 8 O, for the sake of thy great Name,
Revive my drooping heart ;
For thy truth's sake, to me distress'd
Thy saving health impart.

SELECTION 116. L. M.

From the cxliv. Psalm of David.

LORD, what's in man, that thou should'st love
Of him such tender care to take ?
What in his offspring could thee move
Such great account of him to make ?

- 2 The life of man does quickly fade,
His thoughts but empty are and vain,
His days are like a flying shade,
Of whose short stay no signs remain.
- 3 To thee, almighty King of kings,
In new-made hymns my voice I'll raise ;
And instruments of many strings
Shall help me to adore and praise.

SELECTION 117.

From the cxlv. Psalm of David.

Part I. C. M.

THREE will I bless, my God and King,
Thy endless praise proclaim ;
This tribute daily I will bring,
And ever bless thy Name.

- 2 Thou, Lord, beyond compare art great,
And highly to be praised ;
Thy majesty, with boundless height,
Above our knowledge raised.
- 3 Renown'd for mighty acts, thy fame
To future time extends ;
From age to age thy glorious Name
Successively descends.
- 4 Whilst I thy glory and renown,
And wondrous works express,

- The world with me thy might shall own,
And thy great power confess.
- 5 The praise that to thy love belongs,
They shall with joy proclaim ;
Thy truth of all their grateful songs
Shall be the constant theme.
- 6 The Lord is good ; fresh acts of grace
His pity still supplies ;
His anger moves with slowest pace,
His willing mercy flies.
- 7 Thy love through earth extends its fame,
To all thy works express'd :
These show thy praise, whilst thy great Name
Is by thy servants bless'd.
- 8 They, with a glorious prospect fired,
Shall of thy kingdom speak ;
And thy great power, by all admired,
Their lofty subject make.
- 9 God's mighty works of ancient date
Shall thus to all be known ;
And thus his kingdom's glorious state
In all its splendour shown.
- 10 His steadfast throne, from changes free,
Shall stand for ever fast ;
His boundless sway no end shall see,
But time itself outlast.

Part II. C. M.

- 1 THE Lord does them support that fall,
And makes the prostrate rise :
For his kind aid all creatures call,
Who timely food supplies.
- 2 Whate'er their various wants require,
With open hand he gives ;
And so fulfils the just desire
Of every thing that lives.
- 3 How holy is the Lord, how just,
How righteous all his ways !
How nigh to him, who with firm trust
For his assistance prays !
- 4 He grants the full desires of those
Who him with fear adore ;
And will their troubles soon compose,
When they his aid implore.
- 5 The Lord preserves all those with care
Whom grateful love employs ;
But sinners, who his vengeance dare,
In justice he destroys.

- 6 My time to come, in praises spent,
 Shall still advance his fame ;
 And all mankind, with one consent,
 For ever bless his Name.

SELECTION 118. III. 3.

From the cxlv. Psalm of David.

- G**OD, my King, thy might confessing,
 Ever will I bless thy Name ;
 Day by day thy throne addressing,
 Still will I thy praise proclaim.
- 2 Honour great our God befitteth ;
 Who his majesty can reach ?
 Age to age his works transmitteth,
 Age to age his power shall teach.
- 3 They shall talk of all thy glory,
 On thy might and greatness dwell,
 Speak of thy dread acts the story,
 And thy deeds of wonder tell.
- 4 Nor shall fail from memory's treasure,
 Works by love and mercy wrought ;
 Works of love surpassing measure,
 Works of mercy passing thought.
- 5 Full of kindness and compassion,
 Slow to anger, vast in love.
 God is good to all creation ;
 All his works his goodness prove.
- 6 All thy works, O Lord, shall bless thee,
 Thee shall all thy saints adore ;
 King supreme shall they confess thee,
 And proclaim thy sovereign power.
- 7 They thy might, all might excelling,
 Shall to all mankind make known ;
 And the brightness of thy dwelling,
 And the glories of thy throne.
- 8 Ever, God of endless praises,
 Shall thy royal might remain ;
 Evermore thy brightness blazes,
 Ever lasts thy righteous reign.
- 9 Them that fall the Lord protecteth,
 He sustains the bow'd and bent :
 Every eye from thee expecteth,
 Fix'd on thee, its nourishment.
- 10 Thou to all, great God of nature,
 Giv'st in season due their food ;
 Spread'st thy hand, and every creature
 Satisfiest still with good.

- 11 God is just in all he doeth,
Kind is he in all his ways ;
He his ready presence showeth,
When a faithful servant prays.
- 12 Who sincerely seek and fear him,
He to them their wish will give ;
When they call, the Lord will hear them,
He will hear them, and relieve.
- 13 From Jehovah all who prize him
Shall his saving health enjoy :
All the wicked who despise him,
He will in their sin destroy.
- 14 Still, Jehovah, thee confessing,
Shall my tongue thy praise proclaim ;
And may all mankind with blessing
Ever hail thy holy Name.

SELECTION 119. C. M.

From the cxlvi. Psalm of David.

- O** PRAISE the Lord, and thou, my soul,
For ever bless his Name :
His wondrous love, while life shall last,
My constant praise shall claim.
- 2 On princes, on the sons of men,
Let none for aid rely ;
They cannot help, they turn to dust,
And all their counsels die.
- 3 Then happy he, who Jacob's God
For his protector takes ;
Who still, with well-placed hope, the Lord
His constant refuge makes.
- 4 The Lord, who made both heaven and earth,
And all that they contain,
Will never quit his steadfast truth,
Nor make his promise vain.
- 5 The poor, oppress'd, from all their wrongs
Are eased by his decree ;
He gives the hungry needful food,
And sets the prisoners free.
- 6 By him the blind receive their sight,
The weak and fall'n he rears ;
With kind regard and tender love
He for the righteous cares.
- 7 The strangers he preserves from harm,
The orphan kindly treats ;
Defends the widow, and the wiles
Of wicked men defeats.

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- 8 The God that does in Sion dwell,
Is our eternal King :
From age to age his reign endures :
Let all his praises sing.

SELECTION 120. II. 2.

From the cxlvi. Psalm of David.

- I**'LL praise my Maker with my breath,
And when my voice is lost in death,
Praise shall employ my nobler powers :
My days of praise shall ne'er be past,
While life, and thought, and being last,
Or immortality endures.
- 2 Why should I place in man my trust ?
E'en princes die and turn to dust,
Vain is the help of flesh and blood ;
Their breath departs, their pomp and power,
And thoughts, all vanish in an hour,
Nor can they make their promise good.
- 3 Happy the man whose hopes rely
On Israel's God : he made the sky,
And earth, and seas, with all their train ;
He saves th' oppress'd, he feeds the poor ;
His truth for ever stands secure,
And none shall find his promise vain.
- 4 The Lord gives eyesight to the blind,
The Lord supports the sinking mind,
He sends the righteous strength and peace,
He helps the stranger in distress,
The widow and the fatherless,
And to the prisoner grants release.
- 5 God shall the wicked overturn,
On them his wrath shall ever burn,
Sinners shall perish in their ways :
Sion ! the God thy sons adore,
He, he is King for evermore ;
The Lord thy God for ever praise !

SELECTION 121.

From the cxlvii. Psalm of David.

Part I. C. M.

- O** PRAISE the Lord with hymns of joy,
And celebrate his fame ;
For pleasant, good, and comely 'tis
To praise his holy Name.
- 2 His holy city God will build,
Though levell'd with the ground ;
Bring back his people, though dispersed
Through all the nations round.

- 3 He kindly heals the broken hearts,
And all their wounds does close ;
He tells the number of the stars,
Their several names he knows.
- 4 Great is the Lord, and great his power,
His wisdom has no bound ;
The meek he raises, and throws down
The wicked to the ground.
- 5 To God the Lord, a hymn of praise
With grateful voices sing ;
To songs of triumph tune the harp,
And strike each warbling string.
- 6 He covers heaven with clouds, and thence
Refreshing rain bestows ;
And on the mountains, through his care,
The grass in plenty grows.
- 7 His care the beasts that loosely range
With timely food supplies ;
He feeds the ravens' tender brood,
And stops their hungry cries.
- 8 The Lord to him that fears his Name
His tender love extends ;
To him that on his boundless grace
With steadfast hope depends.
- 9 Let Sion and Jerusalem
To God their praise address ;
Whose strength secures their lasting gates,
Who does their children bless.

Part II. L. M.

- 1 JEHOVAH speaks : swift from the skies
To earth the sovereign mandate flies ;
The elements confess their Lord,
With prompt obedience to his word ;
- 2 The thick-descending flakes of snow
O'er earth a fleecy mantle throw ;
And glitt'ring frost o'er all the plains
Binds nature fast in icy chains.
- 3 He speaks : the ice and snow obey,
And nature's fetters melt away ;
Softly the vernal breezes blow,
And murmuring waters freely flow.
- 4 But nobler works his grace record ;
To Israel he reveals his word ;
To them, his chosen flock, alone,
He makes his sacred precepts known.

- 5 Such bliss no heathen nation shares,
 His oracles are only theirs :
 Let Israel then their voices raise,
 And bless their God in songs of praise.

SELECTION 122. II. 4

From the cxlviii. Psalm of David.

- Y**E boundless realms of joy,
 Exalt your Maker's fame;
 His praise your song employ
 Above the starry frame :
 Your voices raise,
 Ye Cherubim
 And Seraphim,
 To sing his praise.
- 2 Thou moon, that rul'st the night,
 And sun, that guid'st the day,
 Ye glittering stars of light,
 To him your homage pay :
 His praise declare,
 Ye heavens above,
 And clouds that move
 In liquid air.
- 3 Let them adore the Lord,
 And praise his holy Name,
 By whose almighty word
 They all from nothing came ;
 And all shall last,
 From changes free ;
 His firm decree
 Stands ever fast.
- 4 Let earth her tribute pay :
 Praise him, ye dreadful whales,
 And fish that through the sea
 Glide swift with glittering scales ;
 Fire, hail, and snow,
 And misty air,
 And winds that where
 He bids them blow.
- 5 By hills, and mountains, all
 In grateful concert join'd ;
 By cedars stately tall,
 And trees for fruit design'd ;
 By every beast,
 And creeping thing,
 And fowl of wing,
 His Name be blest.

- 6 Let all of highest birth,
 With those of humbler name,
 And judges of the earth,
 His matchless praise proclaim :
 In this design,
 Let youths with maids,
 And hoary heads
 With children, join.
- 7 United zeal be shown
 His wondrous fame to raise,
 Whose glorious Name alone
 Deserves our endless praise ;
 Earth's utmost ends
 His power obey ;
 His glorious sway
 The sky transcends.
- 8 His chosen saints to grace,
 He sets them up on high ;
 And favours Israel's race,
 Who still to him are nigh :
 O therefore raise
 Your grateful voice,
 And still rejoice
 The Lord to praise !

SELECTION 123. IV. 1.

From the cxlix. Psalm of David.

- O** PRAISE ye the Lord,
 Prepare your glad voice,
 His praise in the great
 Assembly to sing :
 In their great Creator
 Let Israel rejoice ;
 And children of Sion
 Be glad in their King.
- 2 Let them his great Name
 Extol in their songs,
 With hearts well attuned
 His praises express ;
 Who always takes pleasure
 To hear their glad tongues,
 And waits with salvation
 The humble to bless.
- 3 With glory adorn'd,
 His people shall sing
 To God, who their heads
 With safety doth shield :

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Such honour and triumph
 His favour shall bring :
 O therefore, for ever
 All praise to him yield !

SELECTION 124. L. M.

From the cl. Psalm of David.

- O PRAISE the Lord in that blest place,
 From whence his goodness largely flows ;
 Praise him in heaven, where he his face,
 Unveil'd in perfect glory shows.
- 2 Praise him for all the mighty acts
 Which he in our behalf has done ;
 His kindness this return exacts,
 With which our praise should equal run.
- 3 Let the shrill trumpet's warlike voice
 Make rocks and hills his praise rebound ;
 Praise him with harp's melodious noise,
 And gentle psaltery's silver sound.
- 4 Let them who joyful hymns compose,
 To cymbals set their songs of praise ;
 To well-tuned cymbals, and to those
 That loudly sound on solemn days.
- 5 Let all that vital breath enjoy,
 The breath he does to them afford,
 In just return of praise employ :
 Let every creature praise the Lord !

END OF THE SELECTIONS OF PSALMS IN METRE.

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HYMNS,

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OF

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AND

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THE GREAT AMERICAN

THE CHURCH

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HYMNS.

I. THE HOLY SCRIPTURES.

HYMN 1. C. M.

GREAT God, with wonder and with praise,
On all thy works I look ;
But still thy wisdom, power, and grace,
Shine brightest in thy book.

- 2 The stars that in their courses roll,
Have much instruction given ;
But thy good word informs my soul
How I may soar to heaven.
- 3 The fields provide me food, and show
The goodness of the Lord ;
But fruits of life and glory grow
In thy most holy word.
- 4 Here are my choicest treasures hid,
Here my best comfort lies ;
Here my desires are satisfied,
And here my hopes arise.
- 5 Lord, make me understand thy law,
Show what my faults have been ;
And from thy Gospel let me draw
Pardon for all my sin.
- 6 Here would I learn how Christ has died
To save my soul from hell ;
Not all the books on earth beside,
Such heavenly wonders tell.
- 7 Then let me love my Bible more,
And take a fresh delight,
By day to read these wonders o'er,
And meditate by night.

HYMN 2. C. M.

FATHER of mercies ! in thy word
What endless glory shines !
For ever be thy Name adored
For these celestial lines.

- 2 Here may the wretched sons of want
Exhaustless riches find ;
Riches above what earth can grant,
And lasting as the mind.

- 3 Here the fair tree of knowledge grows,
And yields a free repast ;
Sublimers sweets than nature knows
Invite the longing taste.
- 4 Here the redeemer's welcome voice
Spreads heavenly peace around ;
And life and everlasting joys
Attend the blissful sound.
- 5 O may these heavenly pages be
My ever dear delight ;
And still new beauties may I see,
And still increasing light.
- 6 Divine Instructor, gracious Lord,
Be thou for ever near ;
Teach me to love thy sacred word,
And view my Saviour there.

II. CREATION.

HYMN 3. C. M.

- G**REAT first of beings ! mighty Lord
Of all this wondrous frame !
Produced by thy creating word,
The world from nothing came.
- 2 Thy voice sent forth the high command,
'Twas instantly obey'd :
And through thy goodness all things stand
Which by thy power were made.
- 3 Lord, for thy glory shine the whole ;
They all reflect thy light :
For this, in course the planets roll,
And day succeeds the night.
- 4 For this, the sun dispenses heat
And beams of cheering day ;
And distant stars, in order set,
By night thy power display.
- 5 For this, the earth its produce yields ;
For this, the waters flow ;
And blooming plants adorn the fields,
And trees aspiring grow.
- 6 Inspired with praise, our minds pursue
This wise and noble end ;
That all we think, and all we do,
Shall to thine honour tend.

HYMN 4. C. M.

Genesis i.

- L**ET heaven arise, let earth appear,
Proclaim th' Eternal Lord :
The heaven arose, the earth appear'd,
At his creating word.
- 2 But formless was the earth, and void,
Dark, sluggish, and confused ;
Till o'er the mass the Spirit moved,
And quickening power diffused.
- 3 Then spake the Lord Omnipotent
The mandate, " Be there light :"
Light darted forth in vivid rays,
And scatter'd ancient night.
- 4 The glorious firmament he spread,
To part the earth and sky ;
And fix'd the upper elements
Within their spheres on high.
- 5 He bade the seas together flow ;
They left the solid land :
And herbs, and plants, and fruitful trees,
Sprung forth at his command.
- 6 Above, he form'd the stars ; and placed
Two greater orbs of light ;
The radiant sun to rule the day,
The moon to rule the night.
- 7 To all the varied living tribes
He gave their wondrous birth :
Some form'd within the watery deep,
Some from the teeming earth.
- 8 Then, chief o'er all his works below,
Man, honour'd man, was made ;
His soul with God's pure image stamp'd,
With innocence array'd.
- 9 Completed now the mighty work,
God his creation view'd ;
And, pleased with all that he had made,
Pronounced it " very good."

HYMN 5. II. 1.

Psalm cxlviii.

Praise from Living Creatures.

BEGIN, my soul, th' exalted lay ;
Let each enraptured thought obey,
And praise th' Almighty's Name :

- Let heaven and earth, and seas and skies,
In one melodious concert rise,
To swell th' inspiring theme.
- 2 Ye angels, catch the thrilling sound,
While all the adoring thrones around
His boundless mercy sing ;
Let every listening saint above
Wake all the tuneful soul of love,
And touch the sweetest string.
- 3 Whate'er this living world contains,
That wings the air or treads the plains,
United praise bestow ;
Ye tenants of the ocean wide,
Proclaim Him through the mighty tide,
And in the deeps below.
- 4 Let man, by nobler passions sway'd,
The feeling heart, the judging head,
In heavenly praise employ ;
Spread HIS tremendous Name around,
While heaven's broad arch rings back the sound,
The general burst of joy.

HYMN 6. II. 1.

Psalm cxlviii.

Praise from the Elements and Worlds.

- Y**E fields of light, celestial plains,
Where pure, serene, effulgence reigns,
Ye scenes divinely fair,
Your Maker's wondrous power proclaim,
Tell how he form'd your shining frame,
And breathed the fluid air.
- 2 Join, all ye stars, the vocal choir ;
Thou dazzling orb of liquid fire
The mighty chorus aid ;
And, soon as evening veils the plain,
Thou moon, prolong the hallow'd strain,
And praise Him in the shade.
- 3 Thou heaven of heavens, his vast abode,
Proclaim the glories of thy God ;
Ye worlds, declare his might :
He spake the word, and ye were made,
Darkness and dismal chaos fled,
And nature sprung to light.
- 4 Let every element rejoice ;
Ye thunders, burst with awful voice
To him who bids you roll ;
His praise in softer notes declare,
Each whispering breeze of yielding air,
And breathe it to the soul.

HYMN 7. L. M.

Psalm xix.

THE spacious firmament on high,
 With all the blue ethereal sky,
 And spangled heavens, a shining frame,
 Their great Original proclaim.

- 2 Th' unwearied sun, from day to day,
 Does his Creator's power display,
 And publishes to every land
 The work of an Almighty hand.
- 3 Soon as the evening shades prevail,
 The moon takes up the wondrous tale;
 And, nightly, to the listening earth,
 Repeats the story of her birth ;
- 4 Whilst all the stars that round her burn,
 And all the planets in their turn,
 Confirm the tidings as they roll,
 And spread the truth from pole to pole.
- 5 What though in solemn silence all
 Move round this dark terrestrial ball ;
 What though no real voice nor sound
 Amidst their radiant orbs be found ;
- 6 In reason's ear they all rejoice,
 And utter forth a glorious voice ;
 For ever singing as they shine,
 " The hand that made us is divine."

III. PROVIDENCE.

HYMN 8. L. M.

ETERNAL Source of every joy,
 Well may thy praise our lips employ,
 While in thy temple we appear,
 To hail thee Sovereign of the year.

- 2 Wide as the wheels of nature roll,
 Thy hand supports and guides the whole :
 The sun is taught by thee to rise,
 And darkness when to veil the skies.
- 3 The flowery spring at thy command
 Perfumes the air, and paints the land ;
 The summer rays with vigour shine,
 To raise the corn, and cheer the vine.
- 4 Thy hand in autumn richly pours
 Through all our coasts redundant stores ;
 And winters, soften'd by thy care,
 No more the face of horror wear.

- 5 Seasons, and months, and weeks, and days,
Demand successive songs of praise ;
And be the grateful homage paid,
With morning light, and evening shade.
- 6 Here in thy house let incense rise,
And circling sabbaths bless our eyes,
Till to those lofty heights we soar,
Where days and years revolve no more.

HYMN 9. II. 3.

Psalm xxiii.

- T**HE Lord my pasture shall prepare,
And feed me with a shepherd's care ;
His presence shall my wants supply,
And guard me with a watchful eye ;
My noon-day walks he shall attend,
And all my midnight hours defend.
- 2 When in the sultry glebe I faint,
Or on the thirsty mountain pant,
To fertile vales and dewy meads
My weary wandering steps he leads,
Where peaceful rivers, soft and slow,
Amid the verdant landscape flow.
- 3 Though in the paths of death I tread,
With gloomy horrors overspread :
My steadfast heart shall fear no ill,
For thou, O Lord, art with me still :
Thy friendly crook shall give me aid,
And guide me through the dreadful shade.

HYMN 10. C. M.

- W**HEN all thy mercies, O my God,
My rising soul surveys,
Transported with the view, I'm lost
In wonder, love, and praise.
- 2 O how shall words with equal warmth
The gratitude declare,
That glows within my ravish'd heart !
But thou canst read it there.
- 3 Thy providence my life sustain'd,
And all my wants redrest,
When in the silent womb I lay,
And hung upon the breast.
- 4 To all my weak complaints and cries
Thy mercy lent an ear,
Ere yet my feeble thoughts had learnt
To form themselves in prayer.

- 5 Unnumber'd comforts to my soul
Thy tender care bestow'd,
Before my infant heart conceived
From whom those comforts flow'd.
- 6 When in the slippery paths of youth
With heedless steps I ran,
Thine arm, unseen, convey'd me safe,
And led me up to man.
- 7 Through hidden dangers, toils, and deaths,
It gently clear'd my way,
And through the pleasing snares of vice,
More to be fear'd than they.
- 8 When worn with sickness, oft hast thou
With health renew'd my face ;
And, when in sins and sorrows sunk,
Reviv'd my soul with grace.
- 9 Thy bounteous hand with worldly bliss
Has made my cup run o'er :
And in a kind and faithful friend
Has doubled all my store.
- 10 Ten thousand thousand precious gifts
My daily thanks employ ;
Nor is the least a cheerful heart,
That tastes those gifts with joy.
- 11 Through every period of my life
Thy goodness I'll pursue ;
And after death, in distant worlds,
The glorious theme renew.
- 12 When nature fails, and day and night
Divide thy works no more,
My ever grateful heart, O Lord,
Thy mercy shall adore.
- 13 Through all eternity, to thee
A joyful song I'll raise ;
But O ! eternity's too short
To utter all thy praise.

HYMN 11. III. 1.

Psalm xxxi. 15.

" My times are in thy hand."

- SOVEREIGN Ruler of the skies,
Ever gracious, ever wise,
All our times are in thy hand,
All events at thy command.
- 2 He that form'd us in the womb,
He shall guide us to the tomb ;
All our ways shall ever be
Order'd by his wise decree.

- 3 Times of sickness, times of health,
 Blighting want, and cheerful wealth,
 All our pleasures, all our pains,
 Come, and end, as God ordains.
- 4 May we always own thy hand,
 Still to thee surrender'd stand,
 Know that thou art God alone,
 We and ours are all thy own !

HYMN 12. C. M.

- G**OD moves in a mysterious way
 His wonders to perform ;
 He plants his footsteps in the sea,
 And rides upon the storm.
- 2 Deep in unfathomable mines
 With never-failing skill,
 He treasures up his bright designs,
 And works his gracious will.
- 3 Ye fearful saints, fresh courage take ;
 The clouds ye so much dread
 Are big with mercy, and shall break
 In blessings on your head.
- 4 Judge not the Lord by feeble sense,
 But trust him for his grace :
 Behind a frowning providence
 He hides a smiling face.
- 5 His purposes will ripen fast,
 Unfolding every hour :
 The bud may have a bitter taste,
 But sweet will be the flower.
- 6 Blind unbelief is sure to err,
 And scan his work in vain :
 God is his own interpreter,
 And he will make it plain.

IV. REDEMPTION.

HYMN 13. S. M.

Job ix. 2—6.

- A**H, how shall fallen man
 Be just before his God !
 If he contend in righteousness,
 We sink beneath his rod.
- 2 If he our ways should mark,
 With strict inquiring eyes,

Could we for one of thousand faults
A just excuse devise ?

- 3 All-seeing, powerful God !
Who can with thee contend ?
Or who that tries th' unequal strife,
Shall prosper in the end ?
- 4 The mountains, in thy wrath,
Their ancient seats forsake :
The trembling earth deserts her place,
Her rooted pillars shake :
- 5 Ah, how shall guilty man
Contend with such a God ?
None, none can meet him, and escape,
But through the Saviour's blood.

HYMN 14. L. M.

Job ix. 30—33.

THOUGH I should seek to wash me clean
In water of the driven snow,
My soul would yet its spot retain,
And sink in conscious guilt and woe :

- 2 The Spirit, in his power divine,
Would cast my vaunting soul to earth,
Expose the foulness of its sin,
And show the vileness of its worth.
- 3 Ah, not like erring man is God,
That men to answer him should dare ;
Condemn'd, and into silence awed,
They helpless stand before his bar.
- 4 There, must a Mediator plead,
Who, God and man, may both embrace ;
With God, for man to intercede,
And offer man the purchased grace.
- 5 And lo ! the Son of God is slain
To be this Mediator crown'd :
In Him, my soul, be cleansed from stain,
In Him thy righteousness be found !

HYMN 15. L. M.

ALL glorious God, what hymns of praise
Shall our transported voices raise :
What ardent love and zeal are due,
While heaven stands open to our view.

- 2 Once we were fallen, and O how low !
Just on the brink of endless woe :
When Jesus, from the realms above,
Borne on the wings of boundless love,

- 3 Scatter'd the shades of death and night,
And spread around his heavenly light :
By him what wondrous grace is shown
To souls impoverish'd and undone.
- 4 He shows, beyond these mortal shores,
A bright inheritance as ours ;
Where saints in light our coming wait,
To share their holy, happy state.

HYMN 16. C. M.

- S**ALVATION ! O the joyful sound,
Glad tidings to our ears ;
A sovereign balm for every wound,
A cordial for our fears.
- 2 Salvation ! buried once in sin,
At hell's dark door we lay ;
But now we rise by grace divine,
And see a heavenly day.
- 3 Salvation ! let the echo fly
The spacious earth around ;
While all the armies of the sky
Conspire to raise the sound.
- 4 Salvation ! O thou bleeding Lamb,
To thee the praise belongs :
Our hearts shall kindle at thy Name,
Thy Name inspire our songs.

Chorus for the end of each verse.

Glory, honour, praise, and power,
Be unto the Lamb for ever !
Jesus Christ is our Redeemer !
Hallelujah, praise the Lord !

HYMN 17. C. M.

- T**O our Redeemer's glorious Name
Awake the sacred song :
O may his love (immortal flame)
Tune every heart and tongue.
- 2 His love, what mortal thought can reach ;
What mortal tongue display !
Imagination's utmost stretch
In wonder dies away.
- 3 He left his radiant throne on high,
Left the bright realms of bliss,
And came to earth to bleed and die !
Was ever love like this ?
- 4 Dear Lord, while we adoring pay
Our humble thanks to thee,

May every heart with rapture say,
 "The Saviour died for me."

- 5 O may the sweet, the blissful theme,
 Fill every heart and tongue ;
 Till strangers love thy charming Name,
 And join the sacred song.

HYMN 18. III. 3.

- S**AVIOUR, source of every blessing,
 Tune my heart to grateful lays ;
 Streams of mercy, never ceasing,
 Call for ceaseless songs of praise.
- 2 Teach me some melodious measure,
 Sung by raptured saints above ;
 Fill my soul with sacred pleasure,
 While I sing redeeming love.
- 3 Thou didst seek me when a stranger,
 Wandering from the fold of God ;
 Thou, to save my soul from danger,
 Didst redeem me with thy blood.
- 4 By thy hand restored, defended,
 Safe through life thus far I've come ;
 Safe, O Lord, when life is ended,
 Bring me to my heavenly home.

HYMN 19. C. M.

Titus iii. 4-7.

- M**Y grateful soul, for ever praise,
 For ever love his Name,
 Who turn'd thee from the fatal paths
 Of folly, sin, and shame.
- 2 Vain and presumptuous is the trust
 Which in our works we place ;
 Salvation from a higher source
 Flows to our fallen race.
- 3 'Tis from the love of God through Christ
 That all our hopes begin ;
 His mercy saved our souls from death
 And wash'd us from our sin.
- 4 His Spirit, through the Saviour shed,
 His sacred fire imparts,
 Removes our dross, and love divine
 Enkindles in our hearts.
- 5 Thus rais'd from death, we live anew ;
 And, justified by grace,
 We hope in glory to appear,
 And see our Father's face.

HYMN 20. C. M.

- H**OW helpless guilty nature lies,
 Unconscious of its load :
 The heart unchanged can never rise
 To happiness and God.
- 2 The will perverse, the passions blind,
 In paths of ruin stray :
 Reason debased can never find
 The safe, the narrow way.
- 3 Can ought beneath a power divine
 The stubborn will subdue ?
 'Tis thine, Almighty Saviour, thine
 To form the heart anew.
- 4 'Tis thine the passions to recall,
 And upwards bid them rise ;
 And make the scales of error fall
 From reason's darken'd eyes.
- 5 To chase the shades of death away,
 And bid the sinner live,
 A beam of heaven, a vital ray,
 'Tis thine alone to give.
- 6 O change these wretched hearts of ours,
 And give them life divine :
 Then shall our passions and our powers,
 Almighty Lord, be thine.

HYMN 21. C. M.

- F**ATHER, to thee my soul I lift,
 On thee my hope depends,
 Convinced that every perfect gift
 From thee alone descends.
- 2 Mercy and grace are thine alone,
 And power and wisdom too ;
 Without the Spirit of thy Son
 We nothing good can do.
- 3 Thou all our works in us hast wrought,
 Our good is all divine :
 The praise of every holy thought
 And righteous word is thine
- 4 From thee, through Jesus, we receive
 The power on thee to call,
 In whom we are, and move, and live ;
 Our God is all in all.

HYMN 22. III. 1.

- S**ING, my soul, His wondrous love,
 Who, from yon bright throne above,

Ever watchful o'er our race,
Still to man extends his grace.

- 2 Heaven and earth by him were made,
All is by his sceptre sway'd ;
What are we that he should show
So much love to us below !
- 3 God, the merciful and good,
Bought us with the Saviour's blood ;
And, to make our safety sure,
Guides us by his Spirit pure.
- 4 Sing, my soul, adore his Name,
Let his glory be thy theme :
Praise him till he calls thee home,
Trust his love for all to come.

HYMN 23. S. M.

- G**RACE ! 'tis a charming sound,
Harmonious to the ear ;
Heaven with the echo shall resound,
And all the earth shall hear.
- 2 Grace first contriv'd a way
To save rebellious man,
And all the means that grace display,
Which drew the wondrous plan.
 - 3 Grace guides my wandering feet
To tread the heavenly road ;
And new supplies each hour I meet
While pressing on to God.
 - 4 Grace all the work shall crown
Through everlasting days ;
It lays in heaven the topmost stone,
And well deserves the praise.

V. THE CHURCH.

HYMN 24. S. M.

- L**IKE Noah's weary dove,
That soar'd the earth around,
But not a resting-place above
The cheerless waters found ;
- 2 O cease, my wandering soul,
On restless wing to roam ;
All the wide world, to either pole,
Has not for thee a home.
 - 3 Behold the ark of God,
Behold the open door ;

Hasten to gain that dear abode,
And rove, my soul, no more.

- 4 There, safe thou shalt abide,
There, sweet shall be thy rest,
And every longing satisfied,
With full salvation blest.
- 5 And, when the waves of ire
Again the earth shall fill,
The Ark shall ride the sea of fire;
Then rest on Sion's hill.

HYMN 25. S. M.

- I** LOVE thy kingdom, Lord,
The house of thine abode,
The Church our blest Redeemer saved,
With his own precious blood.
- 2 I love thy Church, O God;
Her walls before thee stand,
Dear as the apple of thine eye,
And graven on thy hand.
- 3 If e'er to bless thy sons,
My voice or hands deny,
These hands let useful skill forsake,
This voice in silence die.
- 4 If e'er my heart forget
Her welfare or her woe,
Let every joy this heart forsake,
And every grief o'erflow.
- 5 For her my tears shall fall;
For her my prayers ascend;
To her my cares and toils be given,
Till toils and cares shall end.
- 6 Beyond my highest joy
I prize her heavenly ways,
Her sweet communion, solemn vows,
Her hymns of love and praise.
- 7 Jesus, thou Friend divine,
Our Saviour and our King,
Thy hand from every snare and foe
Shall great deliverance bring.
- 8 Sure as thy truth shall last,
To Sion shall be given
The brightest glories earth can yield,
And brighter bliss of heaven.

HYMN 26. C. M.

Heb. xii. 18, 22-24.

- N**OT to the terrors of the Lord,
The tempest, fire, and smoke:
Not to the thunder of that word
Which God on Sinai spoke:
- 2 But we are come to Sion's hill,
The city of our God;
Where milder words declare his will,
And spread his love abroad.
- 3 Behold th' innumerable host
Of angels clothed in light:
Behold the spirits of the just
Whose faith is changed to sight.
- 4 Behold the bless'd assembly there
Whose names are writ in heaven;
Hear God, the Judge of all, declare
Their sins, through Christ, forgiven.
- 5 Angels, and living saints, and dead,
But one communion make:
All join in Christ, their vital Head,
And of his love partake.

HYMN 27. S. M.

- B**LEST is the tie that binds
Our hearts in Christian love:
The fellowship of kindred minds
Is like to that above.
- 2 Before our Father's throne
We pour united prayers;
Our fears, our hopes, our aims are one;
Our comforts and our cares.
- 3 We share our mutual woes,
Our mutual burdens bear;
And often for each other flows
The sympathizing tear.
- 4 When we at death must part,
How keen, how deep the pain:
But we shall still be join'd in heart,
And hope to meet again.
- 5 From sorrow, toil, and pain,
And sin, we shall be free;
And perfect love and friendship reign
Throughout eternity.

HYMN 28. II. 1.

Psalm cxxii.

The Church in Glory.

- WITH joy shall I behold the day
That calls my willing soul away,
To dwell among the blest :
For lo ! my great Redeemer's power
Unfolds the everlasting door,
And points me to his rest.
- 2 Ev'n now, to my expecting eyes
The heaven-built towers of Salem rise ;
Their glory I survey ;
I view her mansions that contain
The angel host, a beauteous train,
And shine with cloudless day.
- 3 Thither, from earth's remotest end,
Lo ! the redeem'd of God ascend,
Borne on immortal wing ;
There, crown'd with everlasting joy,
In ceaseless hymns their tongues employ,
Before th' Almighty King.
- 4 The King a seat hath there prepared,
High on eternal base uprear'd,
For his eternal Son :
His palaces with joy abound ;
His saints, by him with glory crown'd,
Attend and share his throne.
- 5 Mother of cities ! o'er thy head
Bright peace, with healing wings outspread
For evermore shall dwell :
Let me, blest seat ! my name behold
Among thy citizens enroll'd,
And bid the world farewell.

HYMN 29. L. M.

Isaiah lii. 1, 2.

- TRIUMPHANT Sion ! lift thy head
From dust, and darkness, and the dead :
Though humbled long, awake at length,
And gird thee with thy Saviour's strength.
- 2 Put all thy beauteous garments on,
And let thy excellence be known :
Deck'd in the robes of righteousness,
The world thy glories shall confess.
- 3 No more shall foes unclean invade,
And fill thy hallow'd walls with dread ;
No more shall hell's insulting host
Their victory and thy sorrows boast.

- 4 God from on high has heard thy prayer,
His hand thy ruin shall repair :
Nor will thy watchful Monarch cease
To guard thee in eternal peace.

VI. FESTIVALS AND FASTS.

THE LORD'S DAY.

HYMN 30. II. 4.

- A** WAKE, ye saints, awake,
And hail this sacred day ;
In loftiest songs of praise
Your joyful homage pay :
Welcome the day that God hath blest,
The type of heaven's eternal rest.
- 2 On this auspicious morn
The Lord of life arose ;
He burst the bars of death,
And vanquish'd all our foes :
And now he pleads our cause above,
And reaps the fruits of all his love.
- 3 All hail, triumphant Lord !
Heaven with hosannas rings,
And earth, in humbler strains,
Thy praise responsive sings :
Worthy the Lamb that once was slain,
Through endless years to live and reign.
- 4 Great King, gird on thy sword,
Ascend thy conquering car ;
While justice, truth, and love,
Maintain thy glorious war :
This day let sinners own thy sway,
And rebels cast their arms away.

HYMN 31. C. M.

- T**HIS is the day the Lord hath made,
Let young and old rejoice :
To him be vows and homage paid,
Whose service is our choice.
- 2 This is the temple of the Lord :
How dreadful is this place !
With meekness let us hear his word,
With reverence seek his face.
- 3 This is the homage he requires ;
The voice of praise and prayer,

HYMNS.

The soul's affections, hopes, desires,
Ourselves and all we are.

- 4 While rich and poor for mercy call,
Propitious from the skies,
The Lord, the Maker of them all,
Accepts the sacrifice.

- 5 Well pleased, through Jesus Christ his Son,
From sin he grants release ;
According to their faith 'tis done,
He bids them go in peace.

HYMN 32. S. M.

WELCOME, sweet day of rest,
That saw the Lord arise ;
Welcome to this reviving breast,
And these rejoicing eyes.

- 2 The King himself comes near,
To feast his saints to-day ;
Here may we sit, and see him here,
And love, and praise, and pray.

- 3 One day amidst the place
Where Jesus is within,
Is better than ten thousand days
Of pleasure and of sin.

- 4 My willing soul would stay
In such a frame as this,
Till it is call'd to soar away
To everlasting bliss.

HYMN 33. L. M.

A NOTHER six days' work is done,
Another Lord's day has begun ;
Return, my soul, enjoy thy rest,
Improve the hours thy God hath blest.

- 2 This day may our devotion rise,
As grateful incense to the skies ;
And heaven that sweet repose bestow,
Which none but they who feel it know.

- 3 This peaceful calm within the breast
Is the sure pledge of heavenly rest,
Which for the Church of God remains,
The end of cares, the end of pains.

- 4 In holy duties, let the day,
In holy pleasures pass away :
How sweet a sabbath thus to spend,
In hope of one that ne'er shall end.

HYMN 34. II. 3.

- G**REAT God, this sacred day of thine
 Demands the soul's collected powers ;
 Gladly we now to thee resign
 These solemn, consecrated hours :
 O may our souls adoring own
 The grace that calls us to thy throne.
- 2 All-seeing God ! thy piercing eye
 Can every secret thought explore ;
 May worldly cares our bosoms fly,
 And, where thou art, intrude no more :
 O may thy grace our spirits move,
 And fix our minds on things above.
- 3 Thy Spirit's powerful aid impart,
 And bid thy word, with life divine,
 Engage the ear, and warm the heart :
 Then shall the day indeed be thine ;
 Then shall our souls adoring own
 The grace that calls us to thy throne.

HYMN 35. II. 4.

- I**N loud exalted strains,
 The King of Glory praise ;
 O'er heaven and earth he reigns,
 Through everlasting days ;
 But Sion, with his presence blest,
 Is his delight, his chosen rest.
- 2 O King of Glory, come ;
 And with thy favour crown
 This temple as thy home,
 This people as thy own :
 Beneath this roof vouchsafe to show
 How God can dwell with men below.
- 3 Now let thine ear attend
 Our supplicating cries ;
 Now let our praise ascend,
 Accepted to the skies :
 Now let thy Gospel's joyful sound
 Spread its celestial influence round.
- 4 Here may the listening throng
 Imbibe thy truth and love ;
 Here Christians join the song
 Of seraphim above :
 Till all who humbly seek thy face,
 Rejoice in thy abounding grace.

HYMN 36. L. M.

- F**AR from my thoughts, vain world, begone ;
 Let my religious hours alone ;

- From flesh and sense I would be free,
And hold communion, Lord, with thee.
- 2 My heart grows warm with holy fire,
And kindles with a pure desire
To see thy grace, to taste thy love,
And feel thine influence from above.
- 3 When I can say that God is mine,
When I can see thy glories shine,
I'll tread the world beneath my feet,
And all that men call rich and great.
- 4 Send comfort down from thy right hand,
To cheer me in this barren land;
And in thy temple let me know
The joys that from thy presence flow.

HYMN 37. L. M.

- M**Y opening eyes with rapture see
The dawn of thy returning day;
My thoughts, O God, ascend to thee,
While thus my early vows I pay.
- 2 I yield my heart to thee alone,
Nor would receive another guest;
Eternal King! erect thy throne,
And reign sole monarch in my breast.
- 3 O bid this trifling world retire,
And drive each carnal thought away;
Nor let me feel one vain desire,
One sinful thought, through all the day.
- 4 Then, to thy courts when I repair,
My soul shall rise on joyful wing,
The wonders of thy love declare,
And join the strains which angels sing.

HYMN 38. III. 1.

- T**O thy temple I repair;
Lord, I love to worship there:
While thy glorious praise is sung,
Touch my lips, unloose my tongue.
- 2 While the prayers of saints ascend,
God of love, to mine attend;
Hear me, for thy Spirit pleads;
Hear, for Jesus intercedes.
- 3 While I hearken to thy law,
Fill my soul with humble awe,
Till thy Gospel bring to me
Life and immortality.
- 4 While thy ministers proclaim
Peace and pardon in thy Name,

Through their voice, by faith, may I
Hear thee speaking from on high.

- 5 From thy house when I return,
May my heart within me burn;
And at evening let me say,
"I have walk'd with God to-day."

HYMN 39. L. M.

After Sermon.

- A**LMIGHTY Father, bless the word,
Which, through thy grace, we now have heard ;
O may the precious seed take root,
Spring up, and bear abundant fruit.
- 2 We praise thee for the means of grace,
Thus in thy courts to seek thy face :
Grant, Lord, that we who worship here
May all, at length, in heaven appear.

HYMN 40. III. 5.

- L**ORD, dismiss us with thy blessing,
Fill our hearts with joy and peace ;
Let us each, thy love possessing,
Triumph in redeeming grace ;
O refresh us,
Travelling through this wilderness.
- 2 Thanks we give, and adoration,
For the Gospel's joyful sound ;
May the fruits of thy salvation
In our hearts and lives abound :
May thy presence
With us evermore be found.

ADVENT.

HYMN 41. C. M.

- H**ARK ! the glad sound, the Saviour comes,
The Saviour promised long :
Let every heart prepare a throne,
And every voice a song.
- 2 On him the Spirit, largely pour'd,
Exerts his sacred fire ;
Wisdom and might, and zeal and love,
His holy breast inspire.
- 3 He comes, the prisoners to release,
In Satan's bondage held ;
The gates of brass before him burst,
The iron fetters yield.

- 4 He comes, from thickest films of vice
To clear the mental ray;
And on the eyes oppress'd with night,
To pour celestial day.
- 5 He comes, the broken heart to bind,
The bleeding soul to cure,
And with the treasures of his grace,
T' enrich the humble poor.
- 6 Our glad hosannas, Prince of Peace,
Thy welcome shall proclaim;
And heaven's eternal arches ring
With thy beloved Name.

HYMN 42. III. 3.

- H**AIL! thou long-expected Jesus,
Born to set thy people free:
From our sins and fears release us,
Let us find our rest in thee.
- 2 Israel's strength and consolation,
Hope of all the saints, thou art;
Long desired of every nation,
Joy of every waiting heart.
- 3 Born thy people to deliver,
Born a child, yet God our King,
Born to reign in us for ever,
Now thy gracious kingdom bring,
- 4 By thine own eternal Spirit,
Rule in all our hearts alone;
By thine all-sufficient merit,
Raise us to thy glorious throne.

CHRISTMAS.

HYMN 43. C. M.

Luke ii. 8—15.

- W**HILE shepherds watch'd their flocks by night,
All seated on the ground,
The angel of the Lord came down,
And glory shown around.
- 2 "Fear not," said he, for mighty dread
Had seized their troubled mind;
"Glad tidings of great joy I bring
To you, and all mankind.
- 3 "To you, in David's town, this day
Is born, of David's line,
The Saviour, who is Christ the Lord,
And this shall be the sign:

- 4 "The heavenly babe you there shall find,
To human view display'd,
All meanly wrapt in swathing bands,
And in a manger laid."
- 5 Thus spake the seraph, and forthwith
Appear'd a shining throng
Of angels, praising God, who thus
Address'd their joyful song :
- 6 "All glory be to God on high,
And to the earth be peace ;
Good-will, henceforth, from heaven to men,
Begin and never cease."

HYMN 44. C. M.

- WHILE angels thus, O Lord, rejoice,
Shall men no anthem raise ?
O may we lose these useless tongues,
When we forget to praise.
- 2 Then let us swell responsive notes,
And join the heavenly throng ;
For angels no such love have known,
As we, to wake their song.
- 3 Good-will to sinful dust is shown,
And peace on earth is given ;
For lo ! th' incarnate Saviour comes,
With news of joy from heaven.
- 4 Mercy and truth, with sweet accord,
His rising beams adorn ;
Let heaven and earth in concert sing,
"The promised child is born !"
- 5 Glory to God, in highest strains,
By highest worlds is paid ;
Be glory, then, by us proclaim'd,
And by our lives display'd ;
- 6 Till we attain those blissful realms,
Where now our Saviour reigns ;
To rival these celestial choirs
In their immortal strains.

HYMN 45. III. 1.

- HARK ! the herald angels sing,
Glory to the new-born King ;
Peace on earth, and mercy mild ;
God and sinners reconciled.
- 2 Joyful all ye nations rise,
Join the triumph of the skies ;
With th' angelic host proclaim,
Christ is born in Bethlehem !

- 3 Christ, by highest heaven adored,
Christ, the everlasting Lord,
Late in time behold him come,
Offspring of the Virgin's womb.
- 4 Veil'd in flesh, the Godhead see :
Hail th' incarnate Deity,
Pleased, as man, with man to dwell ;
Jesus, now Emmanuel.
- 5 Risen with healing in his wings,
Light and life to all he brings ;
Hail the Sun of Righteousness !
Hail the heaven-born Prince of Peace !

HYMN 46.

Chorus.

- S**HOOT the glad tidings, exultingly sing ;
Jerusalem triumphs, Messiah is King !
- 1 Sion, the marvellous story be telling,
The Son of the Highest, how lowly his birth !
The brightest archangel in glory excelling,
He stoops to redeem thee, he reigns upon earth :
Cho. Shout the glad tidings, exultingly sing ;
Jerusalem triumphs, Messiah is King !
- 2 Tell how he cometh ; from nation to nation,
The heart-cheering news let the earth echo round ;
How free to the faithful he offers salvation,
How his people with joy everlasting are crown'd :
Cho. Shout the glad tidings, exultingly sing ;
Jerusalem triumphs, Messiah is King !
- 3 Mortals, your homage be gratefully bringing,
And sweet let the glad some hosanna arise ;
Ye angels, the full hallelujah be singing ;
One chorus resound thro' the earth and the skies :
Cho. Shout the glad tidings, exultingly sing ;
Jerusalem triumphs, Messiah is King !

HYMN 47. C. M.

Isaiah ix. 2—7.

- T**HE race that long in darkness pined,
Have seen a glorious light ;
The people now behold the dawn,
Who dwelt in death and night.
- 2 To hail thy rising, Sun of life,
The gathering nations come ;
Joyous as when the reapers bear
Their harvest treasures home.
- 3 For thou our burden hast removed ;
Th' oppressor's reign is broke ;

Thy fiery conflict with the foe
Has burst his cruel yoke.

- 4 To us the promised Child is born ;
To us the Son is given ;
Him shall the tribes of earth obey,
And all the hosts of heaven.
- 5 His name shall be the Prince of Peace,
For evermore adored ;
The Wonderful, the Counsellor,
The mighty God and Lord.
- 6 His power increasing still shall spread,
His reign no end shall know ;
Justice shall guard his throne above,
And peace abound below.

END OF THE YEAR.

HYMN 48. C. M.

TIME hastens on ; ye longing saints,
Now raise your voices high ;
And magnify that sovereign love
Which shows salvation nigh.

- 2 As time departs salvation comes ;
Each moment brings it near :
Then welcome each declining day,
Welcome each closing year.
- 3 Not many years their course shall run,
Not many mornings rise,
Ere all its glories stand reveal'd
To our transported eyes.

HYMN 49. C. M.

St. Luke xiii. 6—9.

SEE, in the vineyard of the Lord,
A barren fig-tree stands ;
No fruit it yields, no blossom bears,
Though planted by His hands.

- 2 From year to year the tree He views,
And still no fruit is found ;
Then " Cut it down," the Lord commands,
" Why cumberst it the ground ?"
- 3 But lo ! the gracious Saviour pleads ;
" The barren fig-tree spare,
Another year in mercy wait,
It yet may bloom and bear :
- 4 " But if my culture prove in vain,
And still no fruit be found,
I plead no more : destroy the tree,
And root it from thy ground."

NEW-YEAR.

HYMN 50. L. M.

THE God of life, whose constant care
 With blessings crowns each opening year,
 My scanty span doth still prolong,
 And wakes anew mine annual song.

- 2 How many precious souls are fled
 To the vast regions of the dead,
 Since to this day the changing sun
 Through his last yearly period run !
- 3 We yet survive ; but who can say,
 " Or through this year, or month, or day,
 I shall retain this vital breath,
 Thus far, at least, in league with death ?"
- 4 That breath is thine, eternal God ;
 'Tis thine to fix my soul's abode ;
 It holds its life from thee alone,
 On earth, or in the world unknown.
- 5 To thee our spirits we resign,
 Make them and own them still as thine ;
 So shall they live secure from fear,
 Though death should blast the rising year.
- 6 Thy children, panting to be gone,
 May bid the tide of time roll on,
 To land them on that happy shore,
 Where years and death are known no more.
- 7 No more fatigue, no more distress,
 Nor sin, nor hell, shall reach that place ;
 No groans, to mingle with the songs
 Resounding from immortal tongues :
- 8 No more alarms from ghostly foes ;
 No cares to break the long repose ;
 No midnight shade, no clouded sun,
 But sacred, high, eternal noon.
- 9 O, long-expected year ! begin ;
 Dawn on this world of woe and sin ;
 Fain would we leave this weary road,
 To sleep in death, and rest with God.

HYMN 51. C. M.

AS o'er the past my memory strays,
 Why heaves the secret sigh ?
 'Tis that I mourn departed days,
 Still unprepared to die.

- 2 The world, and worldly things beloved,
 My anxious thoughts employ'd ;

And time unhallow'd, unimproved,
Presents a fearful void.

- 3 Yet, holy Father, wild despair
Chase from my labouring breast;
Thy grace it is which prompts the prayer,
That grace can do the rest.
- 4 My life's brief remnant all be thine :
And when thy sure decree
Bids me this fleeting breath resign,
O speed my soul to thee.

EPIPHANY.

HYMN 52. S. M.

Isaiah lii. 7—10.

HOW beauteous are their feet
Who stand on Sion's hill ;
Who bring salvation on their tongues,
And words of peace reveal.

2 How charming is their voice :
How sweet their tidings are :
" Sion, behold thy Saviour-King,
He reigns and triumphs here."

3 How happy are our ears
That hear this joyful sound,
Which kings and prophets waited for,
And sought, but never found.

4 How blessed are our eyes
That see this heavenly light :
Prophets and kings desired it long,
But died without the sight.

5 The watchmen join their voice,
And tuneful notes employ ;
Jerusalem breaks forth in songs,
And deserts learn the joy.

6 The Lord makes bare his arm
Through all the earth abroad :
Let every nation now behold
Their Saviour and their God.

HYMN 53. H. 5.

Isaiah lx. &c.

RISE, crown'd with light, imperial Salem, rise ;
Exalt thy towering head and lift thine eyes :
See heaven its sparkling portals wide display,
And break upon thee in a flood of day.

- 2 See a long race thy spacious courts adorn,
See future sons, and daughters yet unborn,
In crowding ranks on every side arise,
Demanding life, impatient for the skies.
- 3 See barbarous nations at thy gates attend,
Walk in thy light, and in thy temple bend:
See thy bright altars throng'd with prostrate kings,
While every land its joyous tribute brings.
- 4 The seas shall waste, the skies to smoke decay,
Rocks fall to dust, and mountains melt away;
But fix'd his word, his saving power remains;
Thy realm shall last, thy own Messiah reigns.

HYMN 54. II. 6.

Psalm lxxii.

- H**AIL to the Lord's Anointed,
Great David's greater Son;
Hail, in the time appointed,
His reign on earth begun!
He comes to break oppression,
To set the captive free,
To take away transgression,
And rule in equity.
- 2 He comes with succour speedy,
To those who suffer wrong,
To help the poor and needy,
And bid the weak be strong;
To give them songs for sighing,
Their darkness turn to light,
Whose souls, condemn'd and dying,
Were precious in his sight.
 - 3 He shall descend like showers
Upon the fruitful earth;
And love and joy, like flowers,
Spring in his path to birth:
Before him, on the mountains,
Shall peace, the herald, go;
And righteousness, in fountains,
From hill to valley flow.
 - 4 To him shall prayer unceasing,
And daily vows ascend;
His kingdom still increasing,
A kingdom without end:
The tide of time shall never
His covenant remove;
His name shall stand for ever:
That Name to us is love.

HYMN 55. C. M.

Isaiah ii. 2—5.

- O'ER mountain-tops the mount of God
 In latter days shall rise,
 Above the summits of the hills,
 And draw the wondering eyes.
- 2 To this the joyful nations round,
 All tribes and tongues, shall flow;
 Up to the mount of God, they'll say,
 And to his house we'll go.
- 3 The beams that shine from Sion's hill
 Shall lighten every land;
 The King who reigns in Salem's towers
 Shall all the world command.
- 4 Among the nations he shall judge;
 His judgments truth shall guide:
 His sceptre shall protect the just,
 And crush the sinner's pride.
- 5 For peaceful implements shall men
 Exchange their swords and spears;
 Nor shall they study war again
 Throughout those happy years.
- 6 Come, O ye house of Jacob! come
 To worship at his shrine;
 And, walking in the light of God,
 With holy graces shine.

LENT.

HYMN 56. III. L.

Litany.

- SAVIOUR, when in dust, to Thee,
 Low we bow th' adoring knee;
 When, repentant, to the skies
 Scarce we lift our streaming eyes;
 O, by all thy pains and woe,
 Suffer'd once for man below,
 Bending from thy throne on high,
 Hear our solemn litany.
- 2 By thy birth and early years,
 By thy human griefs and fears,
 By thy fasting and distress
 In the lonely wilderness,
 By thy victory in the hour
 Of the subtle tempter's power;
 Jesus, look with pitying eye;
 Hear our solemn litany.

- 3 By thine hour of dark despair,
 By thine agony of prayer,
 By the purple robe of scorn,
 By thy wounds, thy crown of thorn,
 By thy cross, thy pangs and cries,
 By thy perfect sacrifice ;
 Jesus, look with pitying eye ;
 Hear our solemn litany.
- 4 By thy deep expiring groan,
 By the seal'd sepulchral stone,
 By thy triumph o'er the grave,
 By thy power from death to save ;
 Mighty God, ascended Lord,
 To thy throne in heaven restored,
 Prince and Saviour, hear our cry,
 Hear our solemn litany.

HYMN 57. L. M.

- M**Y God, permit me not to be
 A stranger to myself and thee :
 Amidst a thousand thoughts I rove,
 Forgetful of my highest love.
- 2 Why should my passions mix with earth,
 And thus debase my heavenly birth ?
 Why should I cleave to things below,
 And all my purest joys forego ?
- 3 Call me away from flesh and sense ;
 Thy grace, O Lord, can draw me thence :
 I would obey the voice divine,
 And all inferior joys resign.

HYMN 58. C. M.

- A**LAS, what hourly dangers rise,
 What snares beset my way ;
 To heaven, O let me lift mine eyes,
 And hourly watch and pray.
- 2 How oft my mournful thoughts complain,
 And melt in flowing tears :
 My weak resistance, ah, how vain,
 How strong my foes and fears.
- 3 O gracious God, in whom I live,
 My feeble efforts aid ;
 Help me to watch, and pray, and strive,
 Though trembling and afraid.
- 4 Increase my faith, increase my hope,
 When foes and fears prevail ;
 And bear my fainting spirit up,
 Or soon my strength will fail.

- 5 Whene'er temptations fright my heart,
Or lure my feet aside,
My God, thy powerful aid impart,
My guardian and my guide.
- 6 O keep me in thy heavenly way,
And bid the tempter flee ;
And let me never, never stray
From happiness and thee.

HYMN 59. C. M.

- H**OW oft, alas ! this wretched heart
Has wander'd from the Lord :
How oft my roving thoughts depart,
Forgetful of his word.
- 2 Yet sovereign mercy calls, " Return ;"
Dear Lord, and may I come ?
My vile ingratitude I mourn ;
O, take the wanderer home.
- 3 And canst thou, wilt thou yet forgive,
And bid my crimes remove ?
And shall a pardon'd rebel live
To speak thy wondrous love ?
- 4 Almighty grace, thy healing power,
How glorious, how divine ;
That can to life and bliss restore
So vile a heart as mine.
- 5 Thy pardoning love, so free, so sweet,
Dear Saviour, I adore :
O keep me at thy sacred feet,
And let me rove no more.

HYMN 60. L. M.

- O** THOU, to whose all-searching sight
The darkness shineth as the light,
Search, prove my heart ; it looks to thee,
O burst its bonds, and set it free.
- 2 Wash out its stains, remove its dross,
Bind my affections to the cross ;
Hallow each thought, let all within
Be clean, as thou, my Lord, art clean.
- 3 If in this darksome wild I stray,
Be thou my light, be thou my way ;
No foes, no violence I fear,
No harm, while thou, my God, art near.
- 4 When rising floods my soul o'erflow,
When sinks my heart in waves of woe,
Jesus, thy timely aid impart,
And raise my head, and cheer my heart.

- 5 Saviour, where'er thy steps I see,
Dauntless, untired, I follow thee:
O let thy hand support me still,
And lead me to thy holy hill.

[See *Hymns on Repentance*.]

PASSION WEEK AND GOOD FRIDAY.

HYMN 61. III. 4.

Isaiah lxiii. 1-4.

- W**HO is this that comes from Edom,
All his raiment stain'd with blood,
To the captive speaking freedom,
Bringing and bestowing good;
Glorious in the garb he wears,
Glorious in the spoil he bears?
- 2 'Tis the Saviour, now victorious,
Travelling onward in his might;
'Tis the Saviour, O how glorious
To his people is the sight!
Satan conquer'd, and the grave;
Jesus now is strong to save.
- 3 Why that blood his raiment staining?
'Tis the blood of many slain;
Of his foes there's none remaining,
None, the contest to maintain:
Fall'n they are, no more to rise,
All their glory prostrate lies.
- 4 Mighty Victor! reign for ever,
Wear the crown so dearly won;
Never shall thy people, never,
Cease to sing what thou hast done:
Thou hast fought thy people's foes;
Thou hast heal'd thy people's woes.

HYMN 62. L. M.

- W**HEN I survey the wondrous cross,
On which the Prince of Glory died,
My richest gain I count but loss,
And pour contempt on all my pride.
- 2 Forbid it, Lord, that I should boast,
Save in the cross of Christ my God:
All the vain things that charm me most,
I sacrifice them to thy blood.
- 3 See! from his head, his hands, his feet,
Sorrow and love flow mingled down:
Did e'er such love and sorrow meet?
Or thorns compose a Saviour's crown?

- 4 Were the whole realm of nature mine,
That were a tribute far too small ;
Love so amazing, so divine,
Demands my life, my soul, my all.

HYMN 63. C. M.

- B**EHOLD the Saviour of mankind
Nail'd to the shameful tree ;
How vast the love that him inclined
To bleed and die for me !
- 2 Hark, how he groans ! while nature shakes,
And earth's strong pillars bend ;
The temple's vail in sunder breaks,
The solid marbles rend.
- 3 'Tis done ! the precious ransom's paid ;
"Receive my soul !" he cries ;
See where he bows his sacred head !
He bows his head and dies.
- 4 But soon he'll break death's envious chain,
And in full glory shine ;
O Lamb of God, was ever pain,
Was ever love like thine !

HYMN 64. C. M.

- M**Y Saviour hanging on the tree,
In agonies and blood,
Methought once turn'd his eyes on me,
As near his cross I stood.
- 2 Sure, never till my latest breath
Can I forget that look ;
It seem'd to charge me with his death,
Though not a word he spoke.
- 3 My conscience felt and own'd the guilt,
And plung'd me in despair ;
I saw my sins his blood had spilt,
And help'd to nail him there.
- 4 Alas ! I knew not what I did ;
But now my tears are vain :
Where shall my trembling soul be hid ?
For I the Lord have slain.
- 5 A second look he gave, which said,
"I freely all forgive ;
This blood is for thy ransom paid,
I die that thou may'st live."
- 6 Thus, while his death my sin displays
In all its blackest hue—
Such is the mystery of grace—
It seals my pardon too.

HYMN 65. C. M.

- FROM whence these direful omens round,
Which heaven and earth amaze ?
Wherefore do earthquakes cleave the ground ?
Why hides the sun his rays ?
- 2 Well may the earth astonish'd shake,
And nature sympathize ;
The sun as darkest night be black :
Their Maker, Jesus, dies !
- 3 Behold, fast streaming from the tree,
His all-atoning blood !
Is this the Infinite ? 'tis He,
My Saviour and my God !
- 4 For me these pangs his soul assail,
For me this death is borne ;
My sins gave sharpness to the nail,
And pointed every thorn.
- 5 Let sin no more my soul enslave,
Break, Lord, its tyrant chain ;
O save me, whom thou can'st to save,
Nor bleed, nor die in vain.

HYMN 66. L. M.

St. John xix. 30.

- 'TIS finish'd ; so the Saviour cried,
And meekly bow'd his head and died :
'Tis finish'd : yes, the work is done,
The battle fought, the victory won.
- 2 'Tis finish'd : all that heaven decreed,
And all the ancient prophets said,
Is now fulfill'd, as long design'd,
In me, the Saviour of mankind.
- 3 'Tis finish'd : Aaron now no more
Must stain his robes with purple gore :
The sacred vail is rent in twain,
And Jewish rites no more remain.
- 4 'Tis finish'd : this, my dying groan,
Shall sins of every kind atone :
Millions shall be redeem'd from death,
By this, my last expiring breath.
- 5 'Tis finish'd : heaven is reconciled,
And all the powers of darkness spoil'd :
Peace, love, and happiness, again
Return and dwell with sinful men.
- 6 'Tis finish'd : let the joyful sound
Be heard through all the nations round :
'Tis finish'd : let the echo fly
Through heaven and hell, through earth and sky.

HYMN 67. L. M.

For the Jews.

HIGH on the bending willows hung,
 Israel, still sleeps the tuneful string?
 Still mute remains the sullen tongue,
 And Sion's song denies to sing?

- 2 Awake ! thy loudest raptures raise,
 Let harp and voice unite their strains:
 Thy promised King his sceptre sways ;
 Behold, thy own Messiah reigns.
- 3 By foreign streams no longer roam,
 And, weeping, think on Jordan's flood;
 In every clime behold a home ;
 In every temple see thy God.
- 4 No taunting foes the song require ;
 No strangers mock thy captive chain ;
 Thy friends provoke the silent lyre,
 And brethren ask the holy strain.
- 5 Then why on bending willows hung,
 Israel, still sleeps the tuneful string ?
 Why mute remains the sullen tongue,
 And Sion's songs delays to sing ?

EASTER.

HYMN 68. C. M.

1 Cor. v. 8.—Rom. vi. 9, 10, 11.

SINCE Christ our Passover is slain,
 A sacrifice for all,
 Let all, with thankful hearts, agree
 To keep the festival :

- 2 Not with the leaven, as of old,
 Of sin and malice fed ;
 But with unfeign'd sincerity,
 And truth's unleaven'd bread.
- 3 Christ being raised by power divine,
 And rescued from the grave,
 Shall die no more ; death shall on him
 No more dominion have.
- 4 For that he died, 'twas for our sins
 He once vouchsafed to die ;
 But that he lives, he lives to God
 For all eternity.
- 5 So count yourselves as dead to sin,
 But graciously restored,
 And made, henceforth, alive to God,
 Through Jesus Christ our Lord.

HYMN 69. III. 1.

- C**HRISt the Lord is risen to-day,
 Sons of men and angels say :
 Raise your joys and triumphs high,
 Sing, ye heavens, and earth reply.
- 2 Love's redeeming work is done,
 Fought the fight, the victory won :
 Jesus' agony is o'er,
 Darkness veils the earth no more.
- 3 Vain the stone, the watch, the seal,
 Christ has burst the gates of hell ;
 Death in vain forbids him rise,
 Christ hath open'd paradise.
- 4 Soar we now where Christ hath led,
 Following our exalted Head ;
 Made like him, like him we rise ;
 Ours the cross, the grave, the skies.

HYMN 70. L. M.

Col. iii. 1, 2.

- Y**E faithful souls who Jesus know,
 If risen indeed with him ye are,
 Superior to the joys below,
 His resurrection's power declare:
- 2 Your faith by holy tempers prove,
 By actions show your sins forgiven,
 And seek the glorious things above,
 And follow Christ, your Head, to heaven.
- 3 There your exalted Saviour see,
 Seated at God's right hand again,
 In all his Father's majesty,
 In everlasting power to reign.
- 4 To him continually aspire,
 Contending for your destined place,
 And emulate the angel choir,
 And only live to love and praise.

HYMN 71. C. M.

1 Cor. xv. 20, 21, 22.—Col. iii. 1.

- C**HRISt from the dead is raised, and made
 The First-Fruits of the tomb ;
 For, as by man came death, by man
 Did resurrection come.
- 2 For, as in Adam all mankind
 Did guilt and death derive ;
 So, by the righteousness of Christ,
 Shall all be made alive.

- 3 If then ye risen are with Christ,
 Seek only how to get
 The things which are above, where Christ
 At God's right hand is set.

ASCENSION.

HYMN 72. L. M.

- H**E dies, the Friend of sinners dies:
 Lo ! Salem's daughters weep around ;
 A solemn darkness veils the skies ;
 A sudden trembling shakes the ground.
- 2 Ye saints, approach, the anguish view,
 Of him who groans beneath your load ;
 He gives his precious life for you,
 For you he sheds his precious blood.
- 3 Here's love and grief beyond degree,
 The Lord of glory dies for men ;
 But lo ! what sudden joys we see,
 Jesus, the dead, revives again.
- 4 The rising God forsakes the tomb ;
 Up to his Father's court he flies ;
 Cherubic legions guard him home,
 And shout him welcome to the skies.
- 5 Break off your tears, ye saints, and tell
 How high our great Deliverer reigns ;
 Sing how he spoil'd the hosts of hell,
 And led the tyrant, Death, in chains.
- 6 Say, " Live for ever, glorious King,
 Born to redeem, instruct, and save !"
 Then ask—" O death, where is thy sting ?
 And where thy victory, O grave ?"

HYMN 73. L. M.

- O**UR Lord is risen from the dead,
 Our Jesus is gone up on high ;
 The powers of hell are captive led,
 Dragg'd to the portals of the sky.
- 2 There his triumphal chariot waits,
 And angels chant the solemn lay :
 " Lift up your heads, ye heavenly gates,
 Ye everlasting doors, give way."
- 3 Loose all your bars of massy light,
 And wide unfold the radiant scene ;
 He claims those mansions as his right ;
 Receive the King of Glory in.
- 4 " Who is the King of Glory, who ?"
 The Lord that all his foes o'ercame,

The world, sin, death, and hell o'erthrew;
And Jesus is the conqueror's name.

- 5 Lo ! his triumphal chariot waits,
And angels chant the solemn lay,
" Lift up your heads, ye heavenly gates,
Ye everlasting doors, give way."
6 " Who is the King of Glory, who ?"
The Lord of boundless power possess'd,
The King of saints and angels too,
God over all, for ever bless'd.

WHIT-SUNDAY.

HYMN 74. C. M.

COME, Holy Ghost, Creator, come,
Inspire these souls of thine ;
Till every heart which thou hast made,
Be fill'd with grace divine.

- 2 Thou art the Comforter, the gift
Of God, and fire of love ;
The everlasting spring of joy,
And unction from above.
3 Thy gifts are manifold, thou writ'st
God's law in each true heart ;
The promise of the Father, thou
Dost heavenly speech impart.
4 Enlighten our dark souls, till they
Thy sacred love embrace ;
Assist our minds, by nature frail,
With thy celestial grace.
5 Drive far from us the mortal foe,
And give us peace within ;
That, by thy guidance blest, we may
Escape the snares of sin.
6 Teach us the Father to confess,
And Son, from death revived,
And thee, with both, O Holy Ghost,
Who art from both derived.

HYMN 75. C. M.

COME, Holy Spirit, Heavenly Dove,
With all thy quickening powers ;
Kindle a flame of sacred love
In these cold hearts of ours.

- 2 See how we grovel here below,
Fond of these earthly toys :
Our souls, how heavily they go,
To reach eternal joys.

- 3 In vain we tune our lifeless songs,
 In vain we strive to rise :
 Hosannas languish on our tongues,
 And our devotion dies.
- 4 Come, Holy Spirit, Heavenly Dove,
 With all thy quickening powers ;
 Come, shed abroad a Saviour's love,
 And that shall kindle ours.

HYMN 76. C. M.

- H**E'S come, let every knee be bent,
 All hearts new joy resume ;
 Sing, ye redeem'd, with one consent,
 " The Comforter is come."
- 2 What greater gift, what greater love,
 Could God on man bestow ?
 Angels for this rejoice above,
 Let man rejoice below.
- 3 Hail, blessed Spirit ! may each soul
 Thy sacred influence feel ;
 Do thou each sinful thought control,
 And fix our wavering zeal.
- 4 Thou to the conscience dost convey
 Those checks which we should know ;
 Thy motions point to us the way ;
 Thou giv'st us strength to go.

TRINITY-SUNDAY.

HYMN 77. L. M.

- O** HOLY, holy, holy Lord,
 Bright in thy deeds and in thy Name ;
 For ever be thy Name adored,
 Thy glories let the world proclaim.
- 2 O Jesus, Lamb once crucified
 To take our load of sins away,
 Thine be the hymn that rolls its tide
 Along the realms of upper day.
- 3 O Holy Spirit from above,
 In streams of light and glory given,
 Thou source of ecstasy and love,
 Thy praises ring through earth and heaven.
- 4 O God Triune, to thee we owe
 Our every thought, our every song ;
 And ever may thy praises flow
 From saint and seraph's burning tongue.

HYMN 78. L. M.

FATHER of all, whose love profound
A ransom for our souls hath found,
Before thy throne we sinners bend ;
To us thy pardoning love extend.

2 Almighty Son, incarnate Word,
Our Prophet, Priest, Redeemer, Lord,
Before thy throne we sinners bend ;
To us thy saving grace extend.

3 Eternal Spirit, by whose breath
The soul is raised from sin and death,
Before thy throne we sinners bend ;
To us thy quickening power extend.

4 Jehovah ! Father, Spirit, Son,
Mysterious Godhead, Three in One !
Before thy throne we sinners bend ;
Grace, pardon, life, to us extend.

HYMN 79. IL 4.

WE give immortal praise
To God the Father's love,
For all our comforts here,
And all our hopes above ;
He sent his own
Eternal Son
To die for sins
That man had done.

2 To God the Son belongs
Immortal glory too,
Who saved us by his blood
From everlasting woe ;
And now he lives,
And now he reigns,
And sees the fruit
Of all his pains.

3 To God the Spirit, praise
And endless worship give,
Whose new-creating power
Makes the dead sinner live :
His work completes
The great design,
And fills the soul
With joy divine.

4 Almighty God, to thee
Be endless honours done ;
The sacred Persons Three,
The Godhead only One ;

Where reason fails
With all her powers,
There faith prevails,
And love adores.

FAST-DAY.

HYMN 80. C. M.

- A**LMIGHTY Lord, before thy throne
Thy mourning people bend :
'Tis on thy pardoning grace alone,
Our prostrate hopes depend.
- 2 Dark judgments, from thy heavy hand,
Thy dreadful power display ;
Yet mercy spares our guilty land,
And still we live to pray.
- 3 How changed, alas ! are truths divine,
For error, guilt, and shame ;
What impious numbers, bold in sin,
Disgrace the Christian name.
- 4 O turn us, turn us, mighty Lord,
Convert us by thy grace ;
Then shall our hearts obey thy word,
And see again thy face.
- 5 Then, should oppressing foes invade,
We will not sink in fear ;
Secure of all-sufficient aid,
When God, our God, is near.

HYMN 81. III. 3.

- D**READ Jehovah, God of nations,
From thy temple in the skies,
Hear thy people's supplications,
Now for their deliverance rise :
- 2 Lo ! with deep contrition turning,
Humbly at thy feet we bend ;
Hear us, fasting, praying, mourning,
Hear us, spare us, and defend.
- 3 Though our sins, our hearts confounding,
Long and loud for vengeance call,
Thou hast mercy more abounding,
Jesus' blood can cleanse them all.
- 4 Let that love veil our transgression,
Let that blood our guilt efface :
Save thy people from oppression,
Save from spoil thy holy place.

HYMN 82. L. M.

Prayer and Hope of Victory.

- N**OW may the God of grace and power
 Attend his people's humble cry ;
 Defend them in the needful hour,
 And send deliverance from on high.
- 2 In his salvation is our hope ;
 And in the name of Israel's God,
 Our troops shall lift their banners up,
 Our navies spread their flags abroad.
- 3 Some trust in horses train'd for war,
 And some of chariots make their boasts ;
 Our surest expectations are
 From Thee, the Lord of heavenly hosts.
- 4 Then save us, Lord, from slavish fear,
 And let our trust be firm and strong,
 Till thy salvation shall appear,
 And hymns of peace conclude our song.

THANKSGIVING-DAY.

HYMN 83.

Part I. III. 2.

- P**RAISE to God, immortal praise,
 For the love that crowns our days ;
 Bounteous source of every joy,
 Let thy praise our tongues employ :
 All to thee, our God, we owe,
 Source whence all our blessings flow.
- 2 All the blessings of the fields,
 All the stores the garden yields,
 Flocks that whiten all the plain,
 Yellow sheaves of ripen'd grain :
 Lord, for these our souls shall raise
 Grateful vows and solemn praise.
- 3 Clouds that drop their fattening dews,
 Suns that genial warmth diffuse,
 All the plenty summer pours,
 Autumn's rich o'erflowing stores :
 Lord, for these our souls shall raise
 Grateful vows and solemn praise.
- 4 Peace, prosperity, and health,
 Private bliss and public wealth,
 Knowledge, with its gladdening streams,
 Pure religion's holier beams :
 Lord, for these our souls shall raise
 Grateful vows and solemn praise.

Part II. III. 2.

- 5 YET, should rising whirlwinds tear
From its stem the ripening ear ;
Though the sickening flock should fall,
And the herd desert the stall :
Still to thee our souls shall raise
Grateful vows and solemn praise.
- 6 Should thine alter'd hand restrain
The early and the latter rain,
Blast each opening bud of joy,
And the rising year destroy :
Still to thee our souls shall raise
Grateful vows and solemn praise.
- 7 Life and grace, whate'er our woe,
Still to thee, our God, we owe ;
Though of earthly hopes bereft,
Yet our hope of heaven is left ;
And for these our souls shall raise
Grateful vows and solemn praise.

HYMN 84. C. M.

FOUNTAIN of mercy, God of love,
How rich thy bounties are :
The rolling seasons, as they move,
Proclaim thy constant care.

- 2 When in the bosom of the earth
The sower hid the grain,
Thy goodness mark'd its secret birth,
And sent the early rain.
- 3 The spring's sweet influence, Lord, was thine,
The plants in beauty grew ;
Thou gav'st the summer's suns to shine,
The mild refreshing dew.
- 4 These various mercies from above
Matured the swelling grain ;
A kindly harvest crowns thy love,
And plenty fills the plain.
- 5 We own and bless thy gracious sway :
Thy hand all nature hails ;
Seed-time nor harvest, night nor day,
Summer nor winter fails.

HYMN 85. L. M.

For Public Mercies and Deliverances.

SALVATION doth to God belong,
His power and grace shall be our song ;
From him alone all mercies flow,
His arm alone subdues the foe.

- 2 Then praise this God, who bows his ear
Propitious to his people's prayer ;
And though deliverance he may stay,
Yet answers still in his own day.
- 3 O may this goodness lead our land,
Still saved by thine Almighty hand,
The tribute of its love to bring
To thee, our Saviour and our King :
- 4 Till every public temple raise
A song of triumph to thy praise ;
And every peaceful, private home,
To thee a temple shall become.
- 5 Still be it our supreme delight
To walk as in thy glorious sight ;
Still in thy precepts and thy fear,
Till life's last hour, to persevere.

VII. ORDINANCES AND SPECIAL OCCASIONS.

BAPTISM OF INFANTS.

HYMN 86. III. 3.

- SAVIOUR, who thy flock art feeding,
With the shepherd's kindest care,
All the feeble gently leading,
While the lambs thy bosom share ;
- 2 Now, *these* little ones receiving,
Fold *them* in thy gracious arm ;
There, we know, thy word believing,
Only there, secure from harm.
- 3 Never from thy pasture roving,
Let *them* be the Lion's prey ;
Let thy tenderness so loving,
Keep *them* all life's dangerous way :
- 4 Then, within thy fold eternal,
Let *them* find a resting-place ;
Feed in pastures ever vernal,
Drink the rivers of thy grace.

HYMN 87. S. M.

- THE gentle Saviour calls
Our children to his breast ;
He folds them in his gracious arms,
Himself declares them blest.
- 2 " Let them approach," he cries,
" Nor scorn their humble claim ;

The heirs of heaven are such as these,
For such as these I came."

- 3 Gladly we bring them, Lord,
Devoting them to thee,
Imploring that, as we are thine,
Thine may our offspring be.

BAPTISM OF ADULTS.

HYMN 88. S. M.

Ephesians vi. 10—13.

- S**OLDIERS of Christ, arise,
And put your armour on,
Strong in the strength which God supplies,
Through his eternal Son.
- 2 Strong in the Lord of hosts,
And in his mighty power,
Who in the strength of Jesus trusts,
Is more than conqueror.
- 3 Stand then in his great might,
With all his strength endued ;
And take, to arm you for the fight,
The panoply of God.
- 4 That having all things done,
And all your conflicts past,
Ye may behold your victory won,
And stand complete at last.

CONFIRMATION.

HYMN 89. L. M.

- O** HAPPY day, that stays my choice
On thee, my Saviour and my God :
Well may this glowing heart rejoice,
And tell thy goodness all abroad.
- 2 O happy bond, that seals my vows,
To him who merits all my love ;
Let cheerful anthems fill his house,
While to his sacred throne I move.
- 3 'Tis done, the great transaction's done ;
Deign, gracious Lord, to make me thine :
Help me, through grace, to follow on,
Glad to confess thy voice divine.
- 4 Here rest, my oft-divided heart,
Fix'd on thy God, thy Saviour, rest ;
Who with the world would grieve to part ?
When call'd on angels' food to feast ?

- 5 High heaven, that heard the solemn vow,
That vow renew'd shall daily hear,
Till in life's latest hour I bow,
And bless in death a bond so dear.

HYMN 90. C. M.

- W**ITNESS, ye men and angels ; now
Before the Lord we speak ;
To him we make our solemn vow,
A vow we dare not break :
- 2 That, long as life itself shall last,
Ourselves to Christ we yield ;
Nor from his cause will we depart,
Or ever quit the field.
- 3 We trust not in our native strength,
But on his grace rely,
That, with returning wants, the Lord
Will all our need supply.
- 4 Lord, guide our doubtful feet aright,
And keep us in thy ways ;
And, while we turn our vows to prayers,
Turn thou our prayers to praise.

HYMN 91. C. M.

- Y**OUTH, when devoted to the Lord,
Is pleasing in his eyes ;
A flower, though offer'd in the bud,
Is no vain sacrifice.
- 2 'Tis easier far if we begin
To fear the Lord betimes ;
For sinners who grow old in sin,
Are harden'd by their crimes.
- 3 It saves us from a thousand snares
To mind religion young ;
Grace will preserve our following years,
And make our virtues strong.
- 4 To thee, Almighty God, to thee
Our hearts we now resign ;
'Twill please us to look back and see
That our whole lives were thine.

HYMN 92. C. M.

- O** IN the morn of life, when youth
With vital ardour glows,
And shines in all the fairest charms
That beauty can disclose ;
- 2 Deep in thy soul, before its powers
Are yet by vice enslaved,

Be thy Creator's glorious Name
And character engraved :

- 3 Ere yet the shades of sorrow cloud
The sunshine of thy days ;
And cares and toils, in endless round,
Encompass all thy ways ;
- 4 Ere yet thy heart the woes of age,
With vain regret, deplore,
And sadly muse on former joys,
That now return no more.
- 5 True wisdom, early sought and gain'd,
In age will give thee rest :
O then, improve the morn of life,
To make its evening blest.

THE LORD'S SUPPER.

HYMN 93. C. M.

Rev. v. 9, 12, 13.

- T**HOU, God, all glory, honour, power,
Art worthy to receive ;
Since all things by thy power were made,
And by thy bounty live.
- 2 And worthy is the Lamb all power,
Honour, and wealth, to gain,
Glory and strength ; who for our sins
A sacrifice was slain.
- 3 All worthy thou, who hast redeem'd
And ransom'd us to God,
From every nation, every coast,
By thy most precious blood.
- 4 Blessing and honour, glory, power,
By all in earth and heaven,
To him that sits upon the throne,
And to the Lamb be given.

HYMN 94. L. M.

- M**Y God, and is thy table spread,
And does thy cup with love o'erflow ?
Thither be all thy children led,
And let them thy sweet mercies know.
- 2 Hail ! sacred feast, which Jesus makes,
Rich banquet of his flesh and blood :
Thrice happy he who here partakes
That sacred stream, that heavenly food.
- 3 Why are its bounties all in vain
Before unwilling hearts display'd ?
Was not for you the victim slain ?
Are you forbid the children's bread ?

- 4 O let thy table honour'd be,
And furnish'd well with joyful guests :
And may each soul salvation see,
That here its holy pledges tastes.
- 5 Drawn by thy quickening grace, O Lord,
In countless numbers let them come ;
And gather from their Father's board,
The bread that lives beyond the tomb.
- 6 Nor let thy spreading Gospel rest,
Till through the world thy truth has run ;
Till with this bread all men be blest,
Who see the light or feel the sun.

HYMN 95. C. M.

- AND are we now brought near to God,
Who once at distance stood ?
And, to effect this glorious change,
Did Jesus shed his blood ?
- 2 O for a song of ardent praise,
To bear our souls above :
What should allay our lively hope,
Or damp our flaming love ?
- 3 Then let us join the heavenly choirs,
To praise our heavenly King :
O may that love which spread this board,
Inspire us while we sing :
- 4 "Glory to God in highest strains,
And to the earth be peace ;
Good-will from heaven to men is come,
And let it never cease."

HYMN 96. L. M.

- TO Jesus, our exalted Lord,
That Name in heaven and earth adored,
Fain would our hearts and voices raise
A cheerful song of sacred praise.
- 2 But all the notes which mortals know,
Are weak, and languishing, and low ;
Far, far above our humble songs,
The theme demands immortal tongues.
- 3 Yet whilst around his board we meet,
And worship at his sacred feet,
O let our warm affections move,
In glad returns of grateful love.
- 4 Yes, Lord, we love, and we adore,
But long to know and love thee more ;
And whilst we taste the bread and wine,
Desire to feed on joys divine.

- 5 Let faith our feeble senses aid,
To see thy wondrous love display'd ;
Thy broken flesh, thy bleeding veins,
Thy dreadful agonizing pains.
- 6 Let humble, penitential woe,
With painful, pleasing anguish flow ;
And thy forgiving love impart
Life, hope, and joy to every heart.

ORDINATION, OR INSTITUTION OF MINISTERS.

HYMN 97. L. M.

St. Matt. x.

- G**O forth, ye heralds, in my Name,
Sweetly the Gospel trumpet sound ;
The glorious jubilee proclaim,
Where'er the human race is found.
- 2 The joyful news to all impart,
And teach them where salvation lies ;
With care bind up the broken heart,
And wipe the tears from weeping eyes.
- 3 Be wise as serpents, where you go,
But harmless as the peaceful dove ;
And let your heaven-taught conduct show
That ye're commission'd from above.
- 4 Freely from me ye have received,
Freely, in love, to others give ;
Thus shall your doctrines be believed,
And, by your labours, sinners live.

HYMN 98. L. M.

St. Mark xvi. 15, &c. and St. Matt. xxviii. 18, &c.

- G**O, preach my Gospel," saith the Lord,
" Bid the whole earth my grace receive :
Explain to them my sacred word,
Bid them believe, obey, and live.
- 2 " I'll make my great commission known,
And ye shall prove my Gospel true,
By all the works that I have done,
And all the wonders ye shall do.
- 3 " Go, heal the sick, go, raise the dead ;
Go cast out devils in my Name ;
Nor let my prophets be afraid,
Though Greeks reproach, and Jews blaspheme.
- 4 " While thus ye follow my commands,
I'm with you till the world shall end ;

All power is trusted in my hands,
I can destroy, and can defend."

- 5 He spake, and light shone round his head ;
On a bright cloud to heaven he rode :
They to the farthest nations spread
The grace of their ascended God.

HYMN 99. L. M.

THE Saviour, when to heaven he rose,
In splendid triumph o'er his foes,
Scatter'd his gifts on men below,
And wide his royal bounties flow.

- 2 Hence sprang the Apostle's honour'd name,
Sacred beyond heroic fame ;
Hence dictates the Prophetic sage,
And hence the Evangelic page.
- 3 In lower forms, to bless our eyes,
Pastors from hence and Teachers rise ;
Who, though with feebler rays they shine,
Still mark a long-extended line :
- 4 From Christ their varied gifts derive,
And, fed by him, their graces live :
Whilst, guarded by his potent hand,
Amidst the rage of hell they stand.
- 5 So shall the bright Succession run
Through all the courses of the sun ;
Whilst unborn churches, by their care,
Shall rise and flourish, large and fair.
- 6 Jesus, our Lord, their hearts shall know,
The spring whence all these blessings flow ;
Pastors and people shout his praise,
Through the long round of endless days.

HYMN 100. L. M.

FATHER of mercies, bow thine ear,
Attentive to our earnest prayer ;
We plead for those who plead for thee,
Successful pleaders may they be.

- 2 How great their work, how vast their charge ;
Do thou their anxious souls enlarge :
Their best acquirements are our gain ;
We share the blessings they obtain.
- 3 Clothe, then, with energy divine,
Their words, and let those words be thine ;
To them thy sacred truth reveal,
Suppress their fear, inflame their zeal.
- 4 Teach them to sow the precious seed,
Teach them thy chosen flock to feed ;

- Teach them immortal souls to gain,
Souls that will well reward their pain;
- 5 Let thronging multitudes around,
Hear from their lips the joyful sound ;
In humble strains thy grace implore,
And feed thy new-creating power.
- 6 Let sinners break their massive chains,
Distressed souls forget their pains ;
Let light through distant realms be spread,
And Sion rear her drooping head.

CONSECRATION OF A CHURCH.

HYMN 101. L. M.

AND wilt thou, O Eternal God,
On earth establish thine abode ?
Then look propitious from thy throne,
And take this temple for thine own.

- 2 These walls we to thine honour raise,
Long may they echo in thy praise ;
And thou, descending, fill the place
With the rich tokens of thy grace.
- 3 Here may the great Redeemer reign,
With all the graces of his train ;
While power divine his word attends,
To conquer foes and cheer his friends.
- 4 And in the last decisive day,
When God the nations shall survey,
May it before the world appear,
Thousands were born for glory here.

MISSIONS.

HYMN 102. L. M:

JESUS shall reign where'er the sun
Does his successive journeys run ;
His kingdom spread from shore to shore,
Till moons shall wax and wane no more.

- 2 To him shall endless prayer be made,
And praises throng to crown his head ;
His Name like sweet perfume shall rise
With every morning sacrifice.
- 3 People and realms, of every tongue,
Dwell on his love with sweetest song ;
And infant voices shall proclaim
Their early blessings on his Name.
- 4 Blessings abound where'er he reigns ;
The prisoner leaps to burst his chains,

- The weary find eternal rest,
And all the sons of want are blest.
- 5 Where he displays his healing power,
Death and the curse are known no more :
In him the tribes of Adam boast
More blessings than their father lost.
- 6 Let every creature rise, and bring,
Peculiar honours to our King :
Angels descend with songs again,
And earth repeat the loud Amen.

HYMN 103. L. M.

Psalm cxvii.

- F**ROM all that dwell below the skies,
Let the Creator's praise arise ;
Jehovah's glorious Name be sung
Through every land, by every tongue.
- 2 Eternal are thy mercies, Lord,
And truth eternal is thy Word :
Thy praise shall sound from shore to shore,
Till suns shall rise and set no more.

HYMN 104. L. M.

- O** SPIRIT of the living God,
In all thy plenitude of grace,
Where'er the foot of man hath trod,
Descend on our apostate race.
- 2 Give tongues of fire and hearts of love,
To preach the reconciling word ;
Give power and unction from above,
Where'er the joyful sound is heard.
- 3 Be darkness, at thy coming, light ;
Confusion, order, in thy path ;
Souls without strength inspire with might ;
Bid mercy triumph over wrath.
- 4 Convert the nations ; far and nigh
The triumphs of the cross record ;
The name of Jesus glorify,
Till every people call him Lord.

HYMN 105. II. 1.

For Missions to the New Settlements in the United States.

- W**HEN, Lord, to this our western land,
Led by thy providential hand,
Our wandering fathers came,
Their ancient homes, their friends in youth,
Sent forth the heralds of thy truth,
To keep them in thy Name.

- 2 Then, through our solitary coast,
The desert features soon were lost ;
Thy temples there arose ;
Our shores, as culture made them fair,
Were hallow'd by thy rites, by prayer,
And blossom'd as the rose.
- 3 And O, may we repay this debt
To regions solitary yet,
Within our spreading land :
There, brethren, from our common home,
Still westward, like our fathers, roam ;
Still guided by thy hand.
- 4 Saviour, we own this debt of love :
O shed thy Spirit from above,
To move each Christian breast ;
Till heralds shall thy truth proclaim,
And temples rise to fix thy Name,
Through all our desert west.

HYMN 106. C. M.

Isaiah xxxv. 2.

- O**N Sion, and on Lebanon,
On Carmel's blooming height,
On Sharon's fertile plains, once shone
The glory, pure and bright :
- 2 From thence its mild and cheering ray
Stream'd forth from land to land ;
And empires now behold its day ;
And still its beams expand.
- 3 Its brightest splendours, darting west,
Our happy shores illumine ;
Our farther regions, once unblest,
Now like a garden bloom :
- 4 But ah, our deserts deep and wild
See not this heavenly light ;
No sacred beams, no radiance mild,
Dispel their dreary night.
- 5 Thou, who didst lighten Sion's hill,
On Carmel who didst shine,
Our deserts let thy glory fill,
Thy excellence divine.
- 6 Like Lebanon, in towering pride,
May all our forests smile ;
And may our borders blossom wide
Like Sharon's fruitful soil.

HYMN 107. H. 6.

FROM Greenland's icy mountains,
From India's coral strand,

Where Afric's sunny fountains
Roll down their golden sand ;
From many an ancient river,
From many a palmy plain,
They call us to deliver
Their land from error's chain.

2 What though the spicy breezes
Blow soft o'er Ceylon's isle ;
Though every prospect pleases,
And only man is vile :
In vain with lavish kindness
The gifts of God are strewn ;
The heathen in his blindness
Bows down to wood and stone.

3 Shall we, whose souls are lighted
With wisdom from on high ;
Shall we to men benighted
The lamp of life deny ?
Salvation, O Salvation,
The joyful sound proclaim,
Till each remotest nation
Has learnt Messiah's Name.

4 Waft, waft, ye winds, his story,
And you, ye waters, roll,
Till, like a sea of glory,
It spreads from pole to pole :
Till o'er our ransom'd nature,
The Lamb for sinners slain,
Redeemer, King, Creator,
In bliss returns to reign.

HYMN 108. L. M.

For the Jews.

DISOWNED of heaven, by man oppress'd,
Outcasts from Sion's hallow'd ground,
Wherefore should Israel's sons, once bless'd,
Still roam the scorning world around ?

2 Lord, visit thy forsaken race,
Back to thy fold the wanderers bring ;
Teach them to seek thy slighted grace,
And hail in Christ their promis'd King.

3 The veil of darkness rend in twain,
Which hides their Shiloh's glorious light ;
The sever'd olive branch again
Firm to its parent-stock unite.

4 Hail, glorious day, expected long !
When Jew and Greek one prayer shall pour ;
With eager feet one temple throng,
With grateful praise one God adore.

HYMN 109. IV. 1.

Rev. xv. 3, 4.

HOW wondrous and great
Thy works, God of praise;

How just, King of saints,

And true are thy ways :

O who shall not fear thee,

And honour thy Name :

Thou only art holy,

Thou only supreme.

2 To nations long dark

Thy light shall be shown;

Their worship and vows

Shall come to thy throne :

Thy truth and thy judgments

Shall spread all abroad,

Till earth's every people

Confess thee their God.

FOR SUNDAY AND CHARITY SCHOOLS.

HYMN 110. II. 4.

*Children and Congregation.**Children.*

COME let our voices join
In one glad song of praise ;

To God, the God of love,

Our grateful hearts we raise :

Congregation.

To God alone your praise belongs ;

His love demands your earliest songs.

Children.

2 Now we are taught to read

The book of life divine ;

Where our Redeemer's love,

And brightest glories shine :

Congregation.

To God alone the praise is due,

Who sends his word to us and you.

Children.

3 Within these hallow'd walls,

Our wandering feet are brought ;

Where prayer and praise ascend,

And heavenly truths are taught :

Congregation.

To God alone your offerings bring ;

Here in his church his praises sing.

Children.

- 4 For blessings such as these,
Our gratitude receive ;
Lord, here accept our hearts,
'Tis all that we can give :

Congregation.

Great God, accept their infant songs ;
To thee alone their praise belongs.

Both.

- 5 Lord, bid this work of love
Be crown'd with meet success ;
May thousands yet unborn
This institution bless :
Thus shall the praise resound to thee,
Now, and through all eternity.

HYMN 111. III. 1.

- G**LORY to the Father give,
God in whom we move and live ;
Children's prayers he deigns to hear,
Children's songs delight his ear.
- 2 Glory to the Son we bring,
Christ our Prophet, Priest and King ;
Children, raise your sweetest strain
To the Lamb, for he was slain.
- 3 Glory to the Holy Ghost,
He reclaims the sinner lost ;
Children's minds may he inspire,
Touch their tongues with holy fire.
- 4 Glory in the highest be
To the blessed Trinity,
For the Gospel from above,
For the word that " God is love."

HYMN 112. C. M.

- W**HEN Jesus left his heavenly throne,
He chose an humble birth ;
Like us unhonour'd and unknown,
He came to dwell on earth :
- 2 Like him, may we be found below,
In wisdom's paths of peace ;
Like him, in grace and knowledge grow,
As years and strength increase.
- 3 Sweet were his words and kind his look,
When mothers round him press'd ;
Their infants in his arms he took,
And on his bosom bless'd :

- 4 Safe from the world's alluring harms,
 Beneath his watchful eye,
 O, thus encircled in his arms,
 May we for ever lie.

HYMN 113. L. M.

- L**ORD, how delightful 'tis to see
 A whole assembly worship thee :
 At once they sing, at once they pray ;
 They hear of heaven, and learn the way.
- 2 I have been there, and still would go,
 'Tis like a little heaven below ;
 Not all that earth and sin can say,
 Shall tempt me to forget this day.
- 3 O write upon my memory, Lord,
 The text and doctrine of thy word ;
 That I may break thy laws no more,
 But love thee better than before.
- 4 With thoughts of Christ and things divine,
 Fill up this sinful heart of mine ;
 That hoping pardon through his blood,
 I may lie down and wake with God.

HYMN 114. C. M.

- M**ERCY, descending from above,
 In softest accents pleads ;
 O may each tender bosom move,
 When mercy intercedes.
- 2 Children our kind protection claim,
 And God will well approve,
 When infants learn to lisp his Name,
 And their Creator love.
- 3 Delightful work, young souls to win,
 And turn the rising race
 From the deceitful paths of sin,
 To seek their Saviour's face.
- 4 Almighty God, thine influence shed
 To aid this blest design ;
 The honour of thy Name be spread,
 And all the glory thine.

CHARITABLE OCCASIONS.

HYMN 115. C. M.

- B**LEST is the man whose softening heart
 Feels all another's pain ;
 To whom the supplicating eye
 Is never raised in vain :

- 2 Whose breast responds with generous warmth,
A stranger's woe to feel ;
Who weeps in pity o'er the wound
He wants the power to heal.
- 3 To gentle offices of love
His feet are never slow ;
He views, through mercy's melting eye,
A brother in a foe.
- 4 To him protection shall be shown ;
And mercy, from above,
Descend on those who thus fulfil
The Christian law of love.

HYMN 116. C. M.

RICH are the joys which cannot die,
With God laid up in store ;
Treasures beyond the changing sky,
Brighter than golden ore.

- 2 The seeds which piety and love
Have scatter'd here below,
In the fair fertile fields above
To ample harvests grow.
- 3 The mite my willing hands can give,
At Jesus' feet I lay ;
Grace shall the humble gift receive,
Abounding grace repay.

HYMN 117. III. 3.

LORD of life, all praise excelling,
Thou, in glory unconfined,
Deign'st to make thy humble dwelling
With the poor of humble mind.

- 2 As thy love, through all creation,
Beams like thy diffusive light ;
So the high and humble station
Both are equal in thy sight.
- 3 Thus thy care, for all providing,
Warm'd thy faithful prophet's tongue ;
Who, the lot of all deciding,
To thy chosen Israel sung :
- 4 When thy harvest yields thee pleasure,
Thou the golden sheaf shalt bind ;
To the poor belongs the treasure
Of the scatter'd ears behind :

Chorus. These thy God ordains to bless,
The widow and the fatherless.

- 5 When thine olive-plants increasing
Pour their plenty o'er thy plain,

Grateful, thou shalt take the blessing,
But not search the bough again.

Chorus. These, &c.

- 6 When thy favour'd vintage flowing,
Gladdens thine autumnal scene,
Own the bounteous hand bestowing,
But thy vines the poor shall glean.

Chorus. These, &c.

- 7 Still we read thy word declaring
Mercy, Lord, thine own decree;
Mercy, every sorrow sharing,
Warms the heart resembling thee.

- 8 Still the orphan and the stranger,
Still the widow owns thy care;
Screen'd by thee in every danger,
Heard by thee in every prayer.
Hallelujah, Amen.

TO BE USED AT SEA.

HYMN 118. L. M.

GOD of the seas, thine awful voice
Bids all the rolling waves rejoice;
And one soft word of thy command
Can sink them silent on the sand.

- 2 The smallest fish that swims the seas,
Sportful, to thee a tribute pays;
And largest monsters of the deep,
At thy command, or rage or sleep.

- 3 Thus is thy glorious power adored
Among the watery nations, Lord:
Yet men, who trace the dangerous waves,
Forget the mighty God who saves.

HYMN 119. IV. 5.

"Save, Lord, or we perish."

St. Matt. viii. 25.

WHEN through the torn sail the wild tempest is
streaming,

When o'er the dark wave the red lightning is gleaming,
Nor hope lends a ray the poor seaman to cherish,
We fly to our Maker: "Save, Lord, or we perish."

- 2 O Jesus, once rock'd on the breast of the billow,
Aroused by the shriek of despair, from thy pillow,
Now seated in glory, the mariner cherish,
Who cries in his anguish, "Save, Lord, or we perish."

- 3 And O ! when the whirlwind of passion is raging,
When sin in our hearts its wild warfare is waging,
Then send down thy Spirit, thy ransom'd to cherish,
Rebuke the destroyer ; " Save, Lord, or we perish."

HYMN 120. C. M.

Which may be used at Sea or on Land.

- L**ORD, for the just thou dost provide,
Thou art their sure defence ;
Eternal wisdom is their guide,
Their help, Omnipotence.
- 2 Though they through foreign lands should roam,
And breathe the tainted air
In burning climates, far from home,
Yet Thou, their God, art there.
- 3 Thy goodness sweetens every soil,
Makes every country please ;
Thou on the snowy hills dost smile,
And smooth'st the rugged seas.
- 4 When waves on waves, to heaven uprear'd,
Defied the pilot's art ;
When terror in each face appear'd,
And sorrow in each heart ;
- 5 To thee I raised my humble prayer,
To snatch me from the grave :
I found thine ear not slow to hear,
Nor short thine arm to save.
- 6 Thou gav'st the word, the winds did cease,
The storms obey'd thy will,
The raging sea was hush'd in peace,
And every wave was still.
- 7 For this, my life, in every state,
A life of praise shall be ;
And death, when death shall be my fate,
Shall join my soul to Thee.

FOR THE SICK.

HYMN 121. L. M.

- W**HEN dangers, woes, or death are nigh,
Past mercies teach me where to fly :
Thine arm, Almighty God, can aid,
When sickness grieves, and pains invade.
- 2 To all the various helps of art
Kindly thy healing power impart ;
Bethesda's bath refused to save,
Unless an angel bless'd the wave.

- 3 All med'cines act by thy decree,
Receive commission all from thee ;
And not a plant which spreads the plains,
But teems with health, when heaven ordains.
- 4 Clay and Siloam's pool, we find,
At heaven's command restored the blind ;
And Jordan's waters hence were seen
To wash a Syrian leper clean.
- 5 But grant me nobler favours still,
Grant me to know and do thy will ;
Purge my foul soul from every stain,
And save me from eternal pain.
- 6 Can such a wretch for pardon sue ?
My crimes, my crimes arise in view,
Arrest my trembling tongue in prayer,
And pour the horrors of despair.
- 7 But thou, regard my contrite sighs,
My tortured breast, my streaming eyes ;
To me thy boundless love extend,
My God, my Father, and my Friend.
- 8 These lovely names I ne'er could plead,
Had not thy Son vouchsafed to bleed ;
His blood procures our fallen race
Admittance to the throne of grace.
- 9 When sin has shot its poison'd dart,
And conscious guilt corrodes the heart,
His blood is all-sufficient found
To draw the shaft and heal the wound.
- 10 What arrows pierce so deep as sin ?
What venom gives such pain within ?
Thou great Physician of the soul,
Rebuke my pangs, and make me whole.
- 11 O, if I trust thy sovereign skill,
And bow submissive to thy will,
Sickness and death shall both agree
To bring me, Lord, at last to thee.

HYMN 122. C. M.

On Recovery from Sickness.

WHEN we are raised from deep distress,
Our God deserves our song ;
We take the pattern of our praise
From Hezekiah's tongue.

- 2 The gates of the devouring grave
Are open'd wide in vain,
If he that holds the keys of death,
Command them fast again.

- 3 When he but speaks the healing word,
Then no disease withstands ;
Fevers and plagues obey the Lord,
And fly, as he commands.
- 4 If half the strings of life should break,
He can our frame restore,
And cast our sins behind his back,
And they are found no more.
- 5 To him I cried, " Thy servant save,
Thou ever good and just ;
Thy power can rescue from the grave,
Thy power is all my trust."
- 6 He heard, and saved my soul from death,
And dried my falling tears :
Now to his praise I'll spend my breath,
Through my remaining years.

HYMN 123. L. M.

On the same.

- M**Y God, since thou hast raised me up,
Thee I'll extol with thankful voice ;
Restored by thine Almighty power,
With fear before thee I'll rejoice.
- 2 With troubles worn, with pain oppress'd,
To thee I cried, and thou didst save ;
Thou didst support my sinking hopes,
My life didst rescue from the grave.
- 3 Wherefore, ye saints, rejoice with me,
With me sing praises to the Lord ;
Call all his goodness to your mind,
And all his faithfulness record.
- 4 His anger is but short : his love,
Which is our life, hath certain stay ;
Grief may continue for a night,
But joy returns with rising day.
- 5 Then, what I vow'd in my distress,
In happier hours I now will give,
And strive that in my grateful verse,
His praises may for ever live.
- 6 To Father, Son, and Holy Ghost,
The blest and undivided Three ;
The One sole giver of all life,
Glory and praise for ever be.

FUNERALS.

HYMN 124. C. M.

- H**EAR what the voice from heaven declares
To those in Christ who die :

- Released from all their earthly cares,
They'll reign with him on high.
- 2 Then why lament departed friends,
Or shake at death's alarms ?
Death's but the servant Jesus sends
To call us to his arms.
- 3 If sin be pardon'd, we're secure,
Death hath no sting beside ;
The law gave sin its strength and power ;
But Christ, our ransom, died.
- 4 The graves of all his saints he bless'd,
When in the grave he lay ;
And, rising thence, their hopes he raised
To everlasting day.
- 5 Then, joyfully, while life we have,
To Christ, our life, we'll sing,
"Where is thy victory, O grave ?
And where, O death, thy sting ?"

HYMN 125. C. M.

- W**HEN those we love are snatch'd away
By death's resistless hand,
Our hearts the mournful tribute pay
That friendship must demand.
- 2 While pity prompts the rising sigh,
With awful power imprest ;
May this dread truth, "I too must die,"
Sink deep in every breast.
- 3 Let this vain world allure no more ;
Behold the opening tomb ;
It bids us use the present hour,
To-morrow death may come.
- 4 The voice of this instructive scene
May every heart obey ;
Nor be the faithful warning vain
Which calls to watch and pray.
- 5 O let us to that Saviour fly,
Whose arm alone can save :
Then shall our hopes ascend on high,
And triumph o'er the grave.

HYMN 126. C. M.

Death of a Young Person.

- H**OW short the race our friend has run,
Cut down in all his bloom :
The course but yesterday begun
Now finish'd in the tomb.

- 2 Thou joyous youth, hence learn how soon
 Thy years may end their flight :
 Long, long before life's brilliant noon,
 May come death's gloomy night.
- 3 To serve thy God no longer wait,
 To-day his voice regard ;
 To-morrow, mercy's open gate,
 May be for ever barr'd.
- 4 And thus the Lord reveals his grace,
 Thy youthful love to gain :
 The soul that early seeks my face,
 Shall never seek in vain.

HYMN 127. L. M.

Death of an Infant.

- AS the sweet flower that scents the morn,
 But withers in the rising day ;
 Thus lovely was this infant's dawn,
 Thus swiftly fled its life away.
- 2 It died ere its expanding soul
 Had ever burnt with wrong desires,
 Had ever spurn'd at heaven's control,
 Or ever quench'd its sacred fires.
- 3 It died to sin, it died to cares,
 But for a moment felt the rod :
 O mourner, such, the Lord declares,
 Such are the children of our God.

VIII. INVITATION AND WARNING.

HYMN 128. III. 1.

- SINNERS, turn, why will ye die ?
 God, your Maker, asks you why :
 God, who did your being give,
 Made you with himself to live :
 He the fatal cause demands,
 Asks the works of his own hands :
 Why, ye thankless creatures, why
 Will ye cross his love, and die ?
- 2 Sinners, turn, why will ye die ?
 God, your Saviour, asks you why :
 He, who did your souls retrieve,
 Died himself that ye might live,
 Will you let him die in vain ?
 Crucify your Lord again ?

Why, ye ransom'd sinners, why
Will ye slight his grace, and die?

- 3 Sinners, turn, why will ye die?
God, the Spirit, asks you why:
He who all your lives hath strove,
Woo'd you to embrace his love,
Will ye not his grace receive?
Will ye still refuse to live?
O, ye dying sinners, why,
Why will ye for ever die?

HYMN 129. III. I.

HASTEN, sinner, to be wise;
Stay not for the morrow's sun:
Wisdom, if you still despise,
Harder is it to be won.

- 2 Hasten, mercy to implore;
Stay not for the morrow's sun;
Lest thy season should be o'er,
Ere this evening's stage be run.
- 3 Hasten, sinner, to return;
Stay not for the morrow's sun;
Lest thy lamp should cease to burn,
Ere salvation's work is done.
- 4 Hasten, sinner, to be blest:
Stay not for the morrow's sun;
Lest perdition thee arrest,
Ere the morrow is begun.

HYMN 130. II. 3.

PEACE, troubled soul, whose plaintive moan
Hath taught each scene the note of woe;
Cease thy complaint, suppress thy groan,
And let thy tears forget to flow:
Behold, the precious balm is found,
To lull thy pain, and heal thy wound.

- 2 Come, freely come, by sin opprest,
On Jesus cast thy weighty load;
In him thy refuge find, thy rest,
Safe in the mercy of thy God:
Thy God's thy Saviour, glorious word;
O hear, believe, and bless the Lord.

HYMN 131. S. M.

Rev. xxii. 17--20.

THE Spirit, in our hearts,
Is whispering, sinner, Come:
The Bride, the Church of Christ, proclaims
To all his children, Come.

- 2 Let him that heareth say
To all about him, Come :
Let him that thirsts for righteousness
To Christ, the fountain, come.
- 3 Yes, whosoever will,
O let him freely come,
And freely drink the stream of life ;
'Tis Jesus bids him come.
- 4 Lo, Jesus, who invites,
Declares, I quickly come
Lord ! even so ; I wait thy hour :
Jesus, my Saviour, come.

HYMN 132. C. M.

- Y**E humble souls, approach your God
With songs of sacred praise ;
For he is good, supremely good,
And kind are all his ways.
- 2 All nature owns his guardian care,
In him we live and move ;
But nobler benefits declare
The wonders of his love.
- 3 He gave his Son, his only Son,
To ransom rebel worms ;
'Tis here he makes his goodness known
In its diviner forms.
- 4 To this dear refuge, Lord, we come,
'Tis here our hope relies ;
A safe defence, a peaceful home,
When storms of trouble rise.
- 5 Thine eye beholds, with kind regard,
The souls who trust in thee ;
Their humble hope thou wilt reward
With bliss divinely free.
- 6 Great God, to thy Almighty love,
What honours shall we raise !
Not all th' angelic songs above
Can render equal praise.

IX. CHRISTIAN DUTIES AND
AFFECTIONS.

PRAYER.

HYMN 133. C. M.

- A**PPROACH, my soul, the mercy-seat,
Where Jesus answers prayer ;

- There humbly fall before his feet,
For none can perish there.
- 2 Thy promise is my only plea,
With this I venture nigh ;
Thou callest burden'd souls to thee,
And such, O Lord, am I.
- 3 Bow'd down beneath a load of sin,
By Satan sorely press'd,
By war without, and fear within,
I come to thee for rest.
- 4 Be thou my shield and hiding-place ;
That, shelter'd near thy side,
I may my fierce accuser face,
And tell him, " Thou hast died."
- 5 O, wondrous love, to bleed and die,
To bear the cross and shame,
That guilty sinners, such as I,
Might plead thy gracious Name.

HYMN 134. C. M.

- P**RAYER is the soul's sincere desire,
Utter'd or unexpress'd ;
The motion of a hidden fire,
That trembles in the breast.
- 2 Prayer is the burden of a sigh,
The falling of a tear ;
The upward glancing of an eye,
When none but God is near.
- 3 Prayer is the simplest form of speech
That infant lips can try ;
Prayer, the sublimest strains that reach
The Majesty on high.
- 4 Prayer is the Christian's vital breath,
The Christian's native air,
The watch-word at the gates of death ;
He enters heaven with prayer.
- 5 Prayer is the contrite sinner's voice,
Returning from his ways ;
While angels in their songs rejoice,
And cry, " Behold, he prays !"
- 6 In prayer, on earth, the saints are one ;
They're one in word and mind,
When with the Father and the Son
Sweet fellowship they find.
- 7 O Thou, by whom we come to God,
The Life, the Truth, the Way,
The path of prayer thyself hast trod ;
Lord, teach us how to pray.

REPENTANCE.

HYMN 135. L. M.

- O** THOU that hear'st when sinners cry,
 Though all my crimes before thee lie,
 Behold them not with angry look,
 But blot their memory from thy book.
- 2 Create my nature pure within,
 And form my soul averse to sin :
 Let thy good Spirit ne'er depart,
 Nor hide thy presence from my heart.
- 3 I cannot live without thy light,
 Cast out and banish'd from thy sight :
 Thy holy joys, my God, restore,
 And guard me that I fall no more.
- 4 Though I have grieved thy Spirit, Lord,
 Thy help and comfort still afford ;
 And let a wretch come near thy throne,
 To plead the merits of thy Son.
- 5 A broken heart, my God, my King,
 Is all the sacrifice I bring ;
 The God of grace will ne'er despise
 A broken heart for sacrifice.
- 6 My soul lies humbled in the dust,
 And owns thy dreadful sentence just ;
 Look down, O Lord, with pitying eye,
 And save the soul condemn'd to die.
- 7 Then will I teach the world thy ways ;
 Sinners shall learn thy sovereign grace :
 I'll lead them to my Saviour's blood,
 And they shall praise a pardoning God.
- 8 O may thy love inspire my tongue,
 Salvation shall be all my song :
 And all my powers shall join to bless
 The Lord, my strength and righteousness.

HYMN 136. L. M.

- S**TAY, thou insulted Spirit, stay,
 Though I have done thee such despite ;
 Nor cast the sinner quite away,
 Nor take thine everlasting flight.
- 2 Though I have most unfaithful been,
 And long in vain thy grace received ;
 Ten thousand times thy goodness seen,
 Ten thousand times thy goodness grieved ;
- 3 Yet, O, the mourning sinner spare,
 In honour of my great High-priest ;

- Nor in thy righteous anger swear,
 T' exclude me from thy people's rest.
- 4 My weary soul, O God, release ;
 Uphold me with thy gracious hand ;
 Guide me into thy perfect peace,
 And bring me to the promised land.

HYMN 137. L. M.

- OH, that my load of sin were gone,
 Oh, that I could at last submit
 At Jesus' feet to lay it down,
 To lay my soul at Jesus' feet.
- 2 Rest for my soul I long to find ;
 Saviour of all, if mine thou art,
 Give me thy meek and lowly mind,
 And stamp thine image on my heart.
- 3 Break off the yoke of inbred sin,
 And fully set my spirit free ;
 I cannot rest, till pure within,
 Till I am wholly lost in thee.
- 4 Fain would I learn of thee, my God ;
 Thy light and easy burden prove,
 The cross, all stain'd with hallow'd blood,
 The labour of thy dying love.
- 5 I would, but thou must give the power,
 My heart from every sin release ;
 Bring near, bring near the joyful hour,
 And fill me with thy perfect peace.

HYMN 138. C. M.

Penitential Gratitude.

- RISE, O my soul, the hours review,
 When, awed by guilt and fear,
 To heaven for grace thou durst not sue,
 And found no rescue here.
- 2 Thy tears are dried, thy griefs are fled,
 Dispell'd each bitter care ;
 For heaven itself has lent its aid
 To save thee from despair.
- 3 Here, then, O God, thy work fulfil,
 And, from thy mercy's throne,
 Vouchsafe me strength to do thy will,
 And to resist mine own ;
- 4 So shall my soul each power employ
 Thy mercy to adore ;
 While heaven itself proclaims with joy,
 One pardon'd sinner more.

F A I T H.

HYMN 139. III. 2.

- R**OCK of Ages, cleft for me,
 Let me hide myself in thee;
 Let the water and the blood,
 From thy side, a healing flood,
 Be of sin the double cure,
 Save from wrath, and make me pure.
- 2 Should my tears for ever flow,
 Should my zeal no languor know,
 This for sin could not atone,
 Thou must save, and thou alone;
 In my hand no price I bring,
 Simply to thy cross I cling.
- 3 While I draw this fleeting breath,
 When mine eyelids close in death,
 When I rise to worlds unknown,
 And behold thee on thy throne,
 Rock of Ages, cleft for me,
 Let me hide myself in thee.

HYMN 140. L. M.

- F**AITH is the Christian's evidence
 Of things unseen by mortal eye;
 It passes all the bounds of sense,
 And penetrates the inmost sky.
- 2 Things absent it can set in view,
 And bring far distant prospects home;
 Events long pass'd it can renew,
 And long foresee the things to come.
- 3 With strong persuasion, from afar
 The heavenly region it surveys,
 Embraces all the blessings there,
 And here enjoys the promises.
- 4 By faith a steady course we steer,
 Through ruffling storms and swelling seas,
 O'ercome the world, keep down our fear,
 And still possess our souls in peace.
- 5 By faith we pass the vale of tears
 Safe and serene, though oft distress'd;
 By faith subdue the king of fears,
 And go rejoicing to our rest.

HYMN 141. C. M.

Rom. viii. 31—34.

- O** LET triumphant faith dispel
 The fears of guilt and woe:

- If God be for us, God the Lord,
Who, who shall be our foe ?
- 2 He who his only Son gave up
To death, that we might live,
Shall he not all things freely grant,
That boundless love can give ?
- 3 Who now his people shall accuse?
'Tis God hath justified :
Who now his people shall condemn ?
The Lamb of God hath died.
- 4 And He who died hath risen again,
Triumphant from the grave :
At God's right hand for us he pleads,
Omnipotent to save.

HYMN 142. C. M.

Dead Faith.

- D**ELUDED souls, that dream of heaven,
And make their empty boast
Of inward joys, and sins forgiven,
While they are slaves to lust.
- 2 Vain are our fancies, vain our flights,
If faith be cold and dead ;
None but a living power unites
To Christ, the living Head.
- 3 The faith which new-creates the heart,
And works by active love,
Will bid all sinful joys depart,
And lift the thoughts above.
- 4 God from the curse has set us free,
To make us pure within ;
Nor did he send his Son to be
The minister of sin.

HYMN 143. III. L.

Christ our Refuge.

- J**ESUS, Saviour of my soul,
Let me to thy bosom fly,
While the waves of trouble roll,
While the tempest still is high
Hide me, O my Saviour, hide,
Till the storm of life is past ;
Safe into the haven guide ;
O receive my soul at last.
- 2 Other refuge have I none,
Hangs my helpless soul on thee :
Leave, ah, leave me not alone,
Still support and comfort me :

All my trust on thee is stay'd,
 All my hope from thee I bring
 Cover my defenceless head
 With the shadow of thy wing.

HYMN 144. IV. 4.

HOW firm a foundation, ye saints of the Lord,
 Is laid for your faith in his excellent word ;
 What more can he say than to you he hath said,
 You who unto Jesus for refuge have fled :

2 Fear not, I am with thee, O be not dismay'd,
 I, I am thy God, and will still give thee aid ;
 I'll strengthen thee, help thee, and cause thee to stand,
 Upheld by my righteous, omnipotent hand.

3 When through the deep waters I call thee to go,
 The rivers of woe shall not thee overflow ;
 For I will be with thee, thy troubles to bless,
 And sanctify to thee thy deepest distress.

4 When through fiery trials thy pathway shall lie,
 My grace, all-sufficient, shall be thy supply ;
 The flame shall not hurt thee, I only design
 Thy dross to consume, and thy gold to refine.

5 The soul that to Jesus hath fled for repose,
 I will not, I will not desert to his foes ;
 That soul, though all hell shall endeavour to shake,
 I'll never—no, never—no, never forsake.

HOPE.

HYMN, 145.

RISE, my soul, and stretch thy wings,
 Thy better portion trace ;
 Rise, from transitory things,
 Towards heaven, thy destined place :
 Sun, and moon, and stars decay,
 Time shall soon this earth remove ;
 Rise, my soul, and haste away
 To seats prepared above.

2 Cease, my soul, O cease to mourn,
 Press onward to the prize ;
 Soon thy Saviour will return,
 To take thee to the skies :
 There, is everlasting peace,
 Rest, enduring rest in heaven ;
 There, will sorrow ever cease,
 And crowns of joy be given.

HYMN 146. III. 1.

CHILDREN of the heavenly King,
As we journey, let us sing;
Sing the Saviour's worthy praise,
Glorious in his works and ways.

- 2 We are travelling home to God,
In the way the fathers trod;
They are happy now, and we
Soon their happiness shall see.
- 3 Banish'd once, by sin betray'd,
Christ our Advocate was made;
Pardon'd now, no more we roam,
Christ conducts us to our home.
- 4 Lord, obediently we'll go,
Gladly leaving all below;
Only thou our leader be,
And we still will follow thee.

HYMN 147. C. M.

WHEN I can read my title clear
To mansions in the skies,
I'll bid farewell to every fear,
And wipe my weeping eyes.

- 2 Should earth against my soul engage,
And fiery darts be hurl'd,
Then I can smile at Satan's rage,
And face a frowning world.
- 3 Let cares like a wild deluge come,
Let storms of sorrow fall;
So I but safely reach my home,
My God, my heaven, my all:
- 4 There, anchor'd safe, my weary soul
Shall find eternal rest;
Nor storms shall beat, nor billows roll
Across my peaceful breast.

JOY.

HYMN 148. C. M.

JOY is a fruit that will not grow
In nature's barren soil;
All we can boast, till Christ we know,
Is vanity and toil.

- 2 A bleeding Saviour seen by faith,
A sense of pardoning love,
A hope that triumphs over death,
Give joys like those above.

HYMNS.

- 3 These are the joys which satisfy
And purify the mind ;
Which make the spirit mount on high
And leave the world behind.
- 4 No more, believer, mourn thy lot ;
O thou who art the Lord's,
Resign to those who know him not,
Such joy as earth affords.

HYMN 149. S. M.

- COME, ye that love the Lord,
And let your joys be known ;
Join in a song with sweet accord,
And thus surround the throne.
- 2 Let those refuse to sing
That never knew our God,
But children of the heavenly King
May speak their joys abroad.
- 3 The God of heaven is ours,
Our Father and our love ;
His care shall guard life's fleeting hours,
Then waft our souls above.
- 4 There shall we see his face,
And never, never sin ;
There, from the rivers of his grace,
Drink endless pleasures in.
- 5 Yes, and before we rise
To that immortal state,
The thoughts of such amazing bliss
Should constant joys create.
- 6 Children of grace have found
Glory begun below ;
Celestial fruits on earthly ground
From faith and hope may grow.
- 7 The hill of Sion yields
A thousand sacred sweets,
Before we reach the heavenly fields,
Or walk the golden streets.
- 8 Then let our songs abound,
And every tear be dry ;
We're travelling through Immanuel's ground,
To fairer worlds on high.

LOVE.

HYMN 150. III. 3.

- LORD, with glowing heart I'd praise thee
For the bliss thy love bestows ;

For the pardoning grace that saves me,
 And the peace that from it flows:
 Help, O God, my weak endeavour;
 This dull soul to rapture raise:
 Thou must light the flame, or never
 Can my love be warm'd to praise.

- 2 Praise, my soul, the God that sought thee,
 Wretched wanderer, far astray;
 Found thee lost, and kindly brought thee
 From the paths of death away:
 Praise, with love's devoutest feeling,
 Him who saw thy guilt-born fear,
 And, the light of hope revealing,
 Bade the blood-stain'd cross appear.
- 3 Lord, this bosom's ardent feeling
 Vainly would my lips express:
 Low before thy footstool kneeling,
 Deign thy suppliant's prayer to bless:
 Let thy grace, my soul's chief treasure,
 Love's pure flame within me raise;
 And, since words can never measure,
 Let my life show forth thy praise.

HYMN 151. III. 1.

LORD, my God, I long to know,
 Oft it causes anxious thought:
 Do I love thee, Lord, or no?
 Am I thine, or am I not?

- 2 Could my heart so hard remain,
 Prayer a task and burden prove,
 Any duty give me pain,
 If I knew a Saviour's love?

- 3 When I turn mine eyes within,
 O how dark, and vain, and wild!
 Prone to unbelief and sin,
 Can I deem myself thy child?

- 4 Yet I mourn my stubborn will,
 Find my sin a grief and thrall:
 Should I grieve for what I feel,
 If I did not love at all?

- 5 Could I love thy saints to meet,
 Choose the ways I once abhor'd,
 Find at times the promise sweet,
 If I did not love thee, Lord?

- 6 Saviour, let me love thee more,
 If I love at all, I pray;
 If I have not loved before,
 Help me to begin to-day.

PRAISE.

HYMN 152.

THE God of Abraham praise,
 Who reigns enthroned above ;
 Ancient of everlasting days,
 And God of love ;
 Jehovah, Great I AM,
 By earth and heaven confess'd ;
 I bow and bless the sacred Name.
 For ever blest.

2 The God of Abraham praise,
 At whose supreme command
 From earth I rise, and seek the joys
 At his right hand :
 I all on earth forsake,
 Its wisdom, fame, and power ;
 And him my only portion make,
 My shield and tower.

3 He by himself hath sworn,
 I on his oath depend,
 I shall, on angel-wings upborne,
 To heaven ascend :
 I shall behold his face,
 I shall his power adore,
 And sing the wonders of his grace
 For evermore.

4 There dwells the Lord, our King,
 The Lord, our righteousness,
 Triumphant o'er the world and sin,
 The Prince of Peace ;
 On Sion's sacred height
 His kingdom he maintains,
 And, glorious with his saints in light,
 For ever reigns.

5 The God who reigns on high
 The great archangels sing ;
 And, " Holy, holy, holy," cry,
 " Almighty King,
 Who was, and is the same,
 And evermore shall be ;
 Jehovah, Father, Great I AM,
 We worship thee."

6 The whole triumphant host
 Give thanks to God on high ;
 " Hail, Father, Son, and Holy Ghost,"
 They ever cry :

Hail, Abraham's God and mine,
I join the heavenly lays ;
All might and majesty are thine,
And endless praise.

HYMN 153. IV. 3.

Psalm c.

- B**E joyful in God, all ye lands of the earth,
O serve him with gladness and fear ;
Exult in his presence with music and mirth,
With love and devotion draw near.
- 2 For Jehovah is God, and Jehovah alone,
Creator and ruler o'er all ;
And we are his people, his sceptre we own ;
His sheep, and we follow his call.
- 3 O enter his gates with thanksgiving and song,
Your vows in his temple proclaim ;
His praise with melodious accordance prolong,
And bless his adorable Name.
- 4 For good is the Lord, inexpressibly good,
And we are the work of his hand ;
His mercy and truth from eternity stood,
And shall to eternity stand.

HYMN 154. L. M.

Psalm c.

- B**EFORE Jehovah's awful throne,
Ye nations, bow with sacred joy ;
Know that the Lord is God alone ;
He can create, and he destroy.
- 2 His sovereign power, without our aid,
Made us of clay, and form'd us men ;
And when like wandering sheep we stray'd,
He brought us to his fold again.
- 3 We are his people, we his care,
Our souls, and all our mortal frame ;
What lasting honours shall we rear,
Almighty Maker, to thy Name ?
- 4 We'll crowd thy gates with thankful songs,
High as the heaven our voices raise ;
And earth, with her ten thousand tongues,
Shall fill thy courts with sounding praise.
- 5 Wide as the world is thy command,
Vast as eternity thy love ;
Firm as a rock thy truth must stand,
When rolling years shall cease to move.

HYMN 155. III. I.

Songs of Praise.

- S**ONGS of praise the angels sang ;
 Heaven with hallelujahs rang,
 When Jehovah's work begun,
 When he spake and it was done.
- 2 Songs of praise awoke the morn,
 When the Prince of Peace was born ;
 Songs of praise arose, when he
 Captive led captivity.
- 3 Heaven and earth must pass away :
 Songs of praise shall crown that day :
 God will make new heavens and earth,
 Songs of praise shall hail their birth.
- 4 And shall man alone be dumb,
 Till that glorious kingdom come ?
 No ; the Church delights to raise
 Psalms, and hymns, and songs of praise.
- 5 Saints below, with heart and voice,
 Still in songs of praise rejoice ;
 Learning here, by faith and love,
 Songs of praise to sing above.
- 6 Borne upon their latest breath,
 Songs of praise shall conquer death ;
 Then, amidst eternal joy,
 Songs of praise their powers employ.

CONTENTMENT.

HYMN 156. C. M.

- F**ATHER, whate'er of earthly bliss
 Thy sovereign will denies,
 Accepted at thy throne, let this,
 My humble prayer, arise :
- 2 Give me a calm and thankful heart,
 From every murmur free ;
 The blessings of thy grace impart,
 And make me live to thee :
- 3 Let the sweet hope that thou art mine
 My life and death attend ;
 Thy presence through my journey shine,
 And crown my journey's end.

HYMN 157. L. M.

- B**E still my heart, these anxious cares
 To thee are burdens, thorns, and snares ;
 They cast dishonour on thy Lord,
 And contradict his gracious word.

- 2 Brought safely by his hand thus far,
Why wilt thou now give place to fear?
How canst thou want if he provide,
Or lose thy way with such a guide?
- 3 When first before his mercy-seat,
Thou didst to him thy all commit;
He gave thee warrant from that hour,
To trust his wisdom, love, and power.
- 4 Did ever trouble yet befall,
And he refuse to hear thy call?
And has he not his promise past,
That thou shalt overcome at last?
- 5 Though rough and thorny be the road,
It leads thee home, apace, to God;
Then count thy present trials small,
For heaven will make amends for all.

IN AFFLICTION.

HYMN 158. C. M.

- H**EAR, gracious God, my humble moan,
To thee I breathe my sighs:
When will the mournful night be gone?
When shall my joys arise?
- 2 Yet though my soul in darkness mourns,
Thy promise is my stay;
Here would I rest till light returns,
Thy presence makes my day.
 - 3 Come, Lord, and with celestial peace,
Relieve my aching heart;
O smile, and bid my sorrows cease,
And all their gloom depart.
 - 4 Then shall my drooping spirit rise,
And bless thy healing rays,
And change these deep complaining sighs
For songs of sacred praise.

HYMN 159. II. 3.

Psalm xlii.

- A**S, panting in the sultry beam,
The hart desires the cooling stream,
So to thy presence, Lord, I flee,
So longs my soul, O God, for thee;
Athirst to taste thy living grace,
And see thy glory, face to face.
- 2 But rising griefs distress my soul,
And tears on tears successive roll;
For many an evil voice is near,
To chide my woe, and mock my fear;

And silent memory weeps alone
O'er hours of peace and gladness flown.

- 3 For I have walk'd the happy round
That circles Sion's holy ground,
And gladly swell'd the choral lays,
That hymn'd my great Redeemer's praise,
What time the hallow'd arches rung
Responsive to the solemn song.
- 4 Ah, why, by passing clouds oppress,
Should vexing thoughts distract thy breast?
Turn, turn to Him, in every pain,
Whom suppliants never sought in vain;
Thy strength, in joy's ecstatic day,
Thy hope, when joy has pass'd away.

HYMN 160. II. 3.

A compassionate High-Priest.

Hebrews iv. 15.

- W**HEN gathering clouds around I vlew,
And days are dark, and friends are few,
On Him I lean, who, not in vain,
Experienced every human pain;
He feels my griefs, he sees my fears,
And counts and treasures up my tears.
- 2 If aught should tempt my soul to stray
From heavenly wisdom's narrow way,
To fly the good I would pursue,
Or do the ill I would not do;
Still He, who felt temptation's power,
Shall guard me in that dangerous hour.
 - 3 When vexing thoughts within me rise,
And, sore dismay'd, my spirit dies;
Then He, who once vouchsafed to bear
The sickening anguish of despair,
Shall sweetly soothe, shall gently dry
The throbbing heart, the streaming eye.
 - 4 When sorrowing o'er some stone I bend,
Which covers all that was a friend,
And from his voice, his hand, his smile,
Divides me for a little while;
Thou, Saviour, seest the tears I shed,
For thou didst weep o'er Lazarus dead.
 - 5 And, oh, when I have safely past
Through every conflict but the last,
Still, still unchanging, watch beside
My bed of death, for Thou hast died;
Then point to realms of endless day,
And wipe the latest tear away.

HYMN 161. L. M.
Sanctified Affliction.

- L**ORD, unafflicted, undismay'd,
In pleasure's path how long I stray'd :
But thou hast made me feel thy rod,
And turn'd my soul to thee, my God.
- 2 What though it pierced my fainting heart,
I bless thy hand that caused the smart ;
It taught my tears awhile to flow,
But saved me from eternal woe.
- 3 O, hadst thou left me unchastised,
Thy precepts I had still despised,
And still the snare in secret laid
Had my unwary feet betray'd.
- 4 I love thy chastenings, O my God,
They fix my hopes on thy abode ;
Where, in thy presence fully blest,
Thy stricken saints for ever rest.

DAILY DEVOTION.

HYMN 162. H. 3.
Daily Dependence.

- W**HEN, streaming from the eastern skies,
The morning light salutes mine eyes,
O Sun of Righteousness divine,
On me with beams of mercy shine ;
Chase the dark clouds of sin away,
And turn my darkness into day.
- 2 When to heaven's great and glorious King
My morning sacrifice I bring ;
And, mourning o'er my guilt and shame,
Ask mercy, Saviour, in thy Name ;
My conscience sprinkle with thy blood,
And be my advocate with God.
- 3 As every day thy mercy spares
Will bring its trials and its cares,
O Saviour, till my life shall end,
Be thou my counsellor and friend :
Teach me thy precepts, all divine,
And be thy pure example mine.
- 4 When pain transfixes every part,
Or languor settles at the heart ;
When on my bed, diseased, oppress'd,
I turn, and sigh, and long for rest ;
O great Physician, see my grief,
And grant thy servant sweet relief.

- 5 Should poverty's destructive blow
Lay all my worldly comforts low ;
And neither help nor hope appear.
My steps to guide, my heart to cheer ;
Lord, pity and supply my need,
For thou, on earth, wast poor indeed.
- 6 Should Providence profusely pour
Its varied blessings on my store ;
O keep me from the ills that wait
On such a seeming prosperous state :
From hurtful passions set me free,
And humbly may I walk with thee.
- 7 When each day's scenes and labours close,
And wearied nature seeks repose,
With pardoning mercy richly blest,
Guard me, my Saviour, while I rest :
And, as each morning sun shall rise,
O lead me onward to the skies.
- 8 And, at my life's last setting sun,
My conflicts o'er, my labours done,
Jesus, thy heavenly radiance shed,
To cheer and bless my dying bed ;
And, from death's gloom my spirit raise,
To see thy face and sing thy praise.

HYMN 163. L. M.

"I have set God always before me." Psalm xvi. 9.

- SAVIOUR, when night involves the skies,
My soul, adoring, turns to thee ;
Thee, self-abased in mortal guise,
And wrapt in shades of death for me.
- 2 On thee my waking raptures dwell,
When crimson gleams the east adorn,
Thee, victor of the grave and hell,
Thee, source of life's eternal morn.
- 3 When noon her throne in light arrays,
To thee my soul triumphant springs ;
Thee, throned in glory's endless blaze,
Thee, Lord of lords, and King of kings.
- 4 O'er earth, when shades of evening steal,
To death and thee my thoughts I give ;
To death, whose power I soon must feel,
To thee, with whom I trust to live.

HYMN 164. L. M.

Morning Hymn.

A WAKE, my soul, and with the sun
Thy daily course of duty run ;

- Shake off dull sloth, and early rise
To pay thy morning sacrifice.
- 2 Redeem thy mis-spent time that's past ;
Live this day, as if 'twere thy last ;
To improve thy talents take due care ;
'Gainst the great day thyself prepare.
- 3 Let all thy converse be sincere,
Thy conscience as the noon-day clear ;
Think how the all-seeing God, thy ways
And all thy secret thoughts surveys.
- 4 Wake, and lift up thyself, my heart,
And with the angels bear thy part ;
Who all night long unwearied sing,
"Glory to thee, eternal King."
- 5 I wake, I wake, ye heavenly choir ;
May your devotion me inspire ;
That I like you my age may spend,
Like you may on my God attend.
- 6 May I like you in God delight,
Have all day long my God in sight ;
Perform like you my Maker's will :
Oh, may I never more do ill.
- 7 Glory to thee, who safe hast kept,
And hast refresh'd me while I slept :
Grant, Lord, when I from death shall wake,
I may of endless life partake.
- 8 Lord, I my vows to thee renew ;
Scatter my sins as morning dew ;
Guard my first spring of thought and will,
And with thyself my spirit fill.
- 9 Direct, control, suggest this day,
All I design, or do, or say,
That all my powers, with all their might,
In thy sole glory may unite.
- 10 Praise God, from whom all blessings flow,
Praise him, all creatures here below ;
Praise him above, angelic host ;
Praise Father, Son, and Holy Ghost.

HYMN 165. L. M.

Morning.

- A**RISE, my soul, with rapture rise,
And, fill'd with love and fear, adore
The awful Sovereign of the skies,
Whose mercy lends me one day more.
- 2 And may this day, indulgent Power,
Not idly pass, nor fruitless be ;

But may each swiftly-flying hour
Still nearer bring my soul to Thee.

- 3 But can it be ? that Power divine
Is throned in light's unbounded blaze ;
And countless worlds and angels join
To swell the glorious song of praise—
- 4 And will He deign to lend an ear,
When I, poor abject mortal, pray ?
Yes, boundless goodness, He will hear,
Nor cast the meanest wretch away.
- 5 Then let me serve Thee all my days,
And may my zeal with years increase
For pleasant, Lord, are all thy ways,
And all thy paths are paths of peace.

HYMN 166. C. M.

Morning.

TO Thee let my first offerings rise,
Whose sun creates the day,
Swift as his gladdening influence flies,
And spotless as his ray.

- 2 This day thy favouring hand be nigh,
So oft vouchsafed before ;
Still may it lead, protect, supply,
And I that hand adore.
- 3 If bliss thy Providence impart,
For which, resign'd, I pray,
Give me to feel a cheerful heart,
And grateful homage pay.
- 4 Affliction should thy love intend,
As vice or folly's cure,
Patient, to gain that gracious end,
May I the means endure.
- 5 Be this and every future day
Still wiser than the past ;
And when I all my life survey,
May grace sustain at last.

HYMN 167. III. 1.

Morning.

NOW the shades of night are gone ;
Now the morning light is come ;
Lord, may we be thine to-day ;
Drive the shades of sin away.

- 2 Fill our souls with heavenly light,
Banish doubt and clear our sight ;
In thy service, Lord, to-day,
May we labour, watch, and pray.

- 3 Keep our haughty passions bound ;
 Save us from our foes around ;
 Going out and coming in,
 Keep us safe from every sin.
- 4 When our work of life is past,
 O receive us then at last ;
 Night and sin will be no more,
 When we reach the heavenly shore.

HYMN 168. L. M.

Evening Hymn.

- G**LORY to thee, my God, this night,
 For all the blessings of the light :
 Keep me, O keep me, King of kings,
 Under thine own Almighty wings.
- 2 Forgive me, Lord, for thy dear Son,
 The ills that I this day have done ;
 That with the world, myself, and Thee,
 I, ere I sleep, at peace may be.
- 3 Teach me to live, that I may dread
 The grave as little as my bed ;
 Teach me to die, that so I may
 Triumphant rise at the last day.
- 4 O may my soul on thee repose,
 And with sweet sleep mine eyelids close :
 Sleep, that may me more vigorous make
 To serve my God, when I awake.
- 5 When in the night I sleepless lie,
 My soul with heavenly thoughts supply :
 Let no ill dreams disturb my rest,
 No powers of darkness me molest.
- 6 O when shall I, in endless day,
 For ever chase dark sleep away,
 And hymns divine with angels sing,
 Glory to thee, eternal King.
- 7 Praise God, from whom all blessings flow,
 Praise him, all creatures here below ;
 Praise him above, angelic host ;
 Praise Father, Son, and Holy Ghost.

HYMN 169. L. M.

Evening.

- G**REAT God, to thee my evening song,
 With humble gratitude I raise :
 O let thy mercy tune my tongue,
 And fill my heart with lively praise.
- 2 My days unclouded as they pass,
 And every onward rolling hour,

- Are monuments of wondrous grace,
And witness to thy love and power.
- 3 And yet this thoughtless, wretched heart,
Too oft regardless of thy love,
Ungrateful, can from thee depart,
And from the path of duty rove.
- 4 Seal my forgiveness in the blood
Of Christ, my Lord ; his Name alone
I plead for pardon, gracious God,
And kind acceptance at thy throne.
- 5 With hope in him mine eyelids close,
With sleep refresh my feeble frame ;
Safe in thy care may I repose,
And wake with praises to thy Name.

HYMN 170. C. M.

Evening.

- N**OW from the altar of our hearts,
Let flames of love arise ;
Assist us, Lord, to offer up
Our evening sacrifice.
- 2 Minutes and mercies multiplied
Have made up all this day ;
Minutes came quick, but mercies were
More swift, more free than they.
- 3 New time, new favours, and new joys,
Do a new song require ;
Till we shall praise Thee as we would,
Accept our hearts' desire.

HYMN 171. S. M.

Evening.

- T**HE day is past and gone ;
The evening shades appear :
O may we all remember well
The night of death draws near.
- 2 We lay our garments by,
Upon our beds to rest ;
So death shall soon disrobe us all
Of what is here possest.
- 3 Lord, keep us safe this night,
Secure from all our fears ;
May angels guard us while we sleep,
Till morning light appears.

HYMN 172. III. 1.

Psalm cxli. 2.

- S**OFTLY now the light of day
Fades upon my sight away ;

- Free from care, from labour free,
 Lord, I would commune with thee.
- 2 Thou, whose all-pervading eye
 Naught escapes, without, within,
 Pardon each infirmity,
 Open fault, and secret sin.
- 3 Soon, for me, the light of day
 Shall for ever pass away ;
 Then, from sin and sorrow free,
 Take me, Lord, to dwell with thee.
- 4 Thou who, sinless, yet hast known
 All of man's infirmity ;
 Then, from thine eternal throne,
 Jesus, look with pitying eye.

HYMN 173. IV. 2.

Evening.

- I**NSPIRER and hearer of prayer,
 Thou shepherd and guardian of thine,
 My all to thy covenant care,
 I, sleeping or waking, resign.
- 2 If thou art my shield and my sun,
 The night is no darkness to me ;
 And, fast, as my minutes roll on,
 They bring me but nearer to thee.
- 3 A sovereign protector I have,
 Unseen, yet for ever at hand ;
 Unchangeably faithful to save,
 Almighty to rule and command.
- 4 His smiles and his comforts abound,
 His grace, as the dew, shall descend ;
 And walls of salvation surround
 The soul he delights to defend.

X. THE CHRISTIAN LIFE.

HYMN 174. C. M.

Renouncing the World.

- L**ET worldly minds the world pursue,
 It has no charms for me ;
 Once I admired its follies too,
 But grace has set me free.
- 2 Those follies now no longer please,
 No more delight afford ;
 Far from my heart be joys like these,
 Now I have known the Lord.

- 3 As by the light of opening day
The stars are all conceal'd,
So earthly pleasures fade away
When Jesus is reveal'd.
- 4 Creatures no more divide my choice,
I bid them all depart ;
His Name, and love, and gracious voice
Shall fix my roving heart.
- 5 Now, Lord, I would be thine alone,
And wholly live to thee ;
Yet worthless still myself I own,
Thy worth is all my plea.

HYMN 175. L. M.

Not ashamed of Christ.

- JESUS, and shall it ever be,
A mortal man ashamed of thee :
Ashamed of thee, whom angels praise,
Whose glories shine through endless days ?
- 2 Ashamed of Jesus ! sooner far
Let night disown each radiant star ;
'Tis midnight with my soul, till he,
Bright Morning Star, bid darkness flee.
- 3 Ashamed of Jesus ! O, as soon
Let morning blush to own the sun ;
He sheds the beams of light divine
O'er this benighted soul of mine.
- 4 Ashamed of Jesus ! that dear Friend
On whom my hopes of heaven depend :
No ; when I blush, be this my shame,
That I no more revere his Name.
- 5 Ashamed of Jesus ! empty pride ;
I'll boast a Saviour crucified ;
And, O, may this my portion be,
My Saviour not ashamed of me.

HYMN 176. S. M.

Prayer for Christian Graces.

- JESUS, my strength, my hope,
On thee I cast my care,
With humble confidence look up,
And know thou hear'st my prayer :
Give me on thee to wait,
Till I can all things do ;
On thee, Almighty to create,
Almighty to renew.
- 2 I want a sober mind,
A self-renouncing will,

That tramples down and casts behind
The baits of pleasing ill ;
A soul inured to pain,
To hardship, grief, and loss ;
Ready to take up and sustain
The consecrated cross.

3 I want a godly fear,
A quick, discerning eye,
That looks to thee when sin is near,
And sees the tempter fly ;
A spirit still prepared,
And arm'd with jealous care,
For ever standing on its guard,
And watching unto prayer.

4 I want a heart to pray,
To pray and never cease,
Never to murmur at thy stay,
Or wish my sufferings less ;
This blessing, above all,
Always to pray I want,
Out of the deep on thee to call,
And never, never faint.

5 I want a true regard,
A single, steady aim,
Unmoved by threatening or reward,
To thee and thy great Name ;
A jealous, just concern
For thine immortal praise ;
A pure desire that all may learn
And glorify thy grace.

6 I rest upon thy word,
The promise is for me ;
My succour and salvation, Lord,
Shall surely come from thee :
But let me still abide,
Nor from my hope remove,
Till thou my patient spirit guide
Into thy perfect love.

HYMN 177. III. 3.

Prayer for Guidance.

GUIDE me, O thou great Jehovah,
Pilgrim through this barren land ;
I am weak, but thou art mighty ;
Hold me with thy powerful hand.

2 Open now the crystal fountains
Whence the living waters flow ;
Let the fiery, cloudy pillar,
Lead me all my journey through.

- 3 Feed me with the heavenly manna
In this barren wilderness ;
Be my sword, and shield, and banner ;
Be the Lord my righteousness.
- 4 When I tread the verge of Jordan,
Bid my anxious fears subside ;
Death of death, and hell's destruction,
Land me safe on Canaan's side.

HYMN 178. L. M.

Following the Example of Christ.

- WHENE'ER the angry passions rise,
And tempt our thoughts or tongues to strife,
To Jesus let us lift our eyes,
Bright pattern of the Christian life.
- 2 O how benevolent and kind,
How mild, how ready to forgive :
Be this the temper of our mind,
And these the rules by which we live.
- 3 To do his heavenly Father's will
Was his employment and delight :
Humility and holy zeal
Shone through his life divinely bright.
- 4 Dispensing good where'er he came,
The labours of his life were love ;
Then, if we bear the Saviour's name,
By his example let us move.
- 5 But, ah, how blind, how weak we are,
How frail, how apt to turn aside ;
Lord, we depend upon thy care ;
We ask thy Spirit for our guide.
- 6 Thy fair example may we trace,
To teach us what we ought to be ;
Make us, by thy transforming grace,
O Saviour, daily more like thee.

HYMN 179. S. M.

Duties.

- A CHARGE to keep I have,
A God to glorify ;
A never-dying soul to save,
And fit it for the sky :
- 2 From youth to hoary age,
My calling to fulfil :
O may it all my powers engage
To do my Master's will.
- 3 Arm me with jealous care,
As in thy sight to live,

And, oh ! thy servant, Lord, prepare
A strict account to give.

- 4 Help me to watch and pray,
And on thyself rely ;
Assured if I my trust betray.
I shall for ever die.

HYMN 180. C. M.

"Forgetting those things which are behind," &c.

Phil. iii. 13, 14.

AWAKE, my soul, stretch every nerve,
And press with vigour on ;
A heavenly race demands thy zeal,
And an immortal crown.

- 2 A cloud of witnesses around
Hold thee in full survey ;
Forget the steps already trod,
And onward urge thy way.

- 3 'Tis God's all-animating voice
That calls thee from on high,
'Tis his own hand presents the prize
To thine uplifted eye.

- 4 Then wake, my soul, stretch every nerve,
And press with vigour on ;
A heavenly race demands thy zeal,
And an immortal crown.

HYMN 181. C. M.

Doubting.

THE Lord will happiness divine
On contrite hearts bestow :
Then tell me, gracious God, is mine
A contrite heart, or no ?

- 2 I hear, but seem to hear in vain,
Insensible as steel ;
If aught is felt, 'tis only pain
To find I cannot feel.

- 3 My best desires are faint and few,
I fain would strive for more ;
But when I cry, " My strength renew,"
Seem weaker than before.

- 4 I see thy saints with comfort fill'd,
When in thy house of prayer ;
But still in bondage I am held,
And find no comfort there.

- 5 O make this heart rejoice or ache ;
Decide this doubt for me ;

And if it be not broken, break;
And heal it, if it be.

HYMN 182. C. M.

Desires after renewed Holiness.

- O**H for a closer walk with God,
A calm and heavenly frame;
A light to shine upon the road
That leads me to the Lamb.
- 2 Where is the blessedness I knew,
When first I saw the Lord?
Where is the soul-refreshing view
Of Jesus and his word?
- 3 What peaceful hours I then enjoy'd;
How sweet their memory still:
But now I feel an aching void
The world can never fill.
- 4 Return, O holy Dove, return,
Sweet messenger of rest;
I hate the sins that made thee mourn,
And drove thee from my breast.
- 5 The dearest idol I have known,
Whate'er that idol be,
Help me to tear it from thy throne,
And worship only thee.
- 6 So shall my walk be close with God,
Calm and serene my frame;
So purer light shall mark the road
That leads me to the Lamb.

HYMN 183. III. L

Trials.

- T**IS my happiness below
Not to live without the cross;
But the Saviour's power to know,
Sanctifying every loss.
- 2 Trials must and will befall;
But with humble faith to see
Love inscribed upon them all—
This is happiness to me.
- 3 Did I meet no trials here,
No chastisement by the way,
Might I not with reason fear
I should be a cast-away?
- 4 Trials make the promise sweet;
Trials give new life to prayer;
Bring me to my Saviour's feet,
Lay me low, and keep me there.

HYMN 184. C. M.

Habitual Devotion.

- WHILE thee I seek, protecting Power,
 Be my vain wishes still'd :
 And may this consecrated hour
 With better hopes be fill'd.
- 2 Thy love the power of thought bestow'd,
 To thee my thoughts would soar :
 Thy mercy o'er my life has flow'd,
 That mercy I adore.
- 3 In each event of life, how clear
 Thy ruling hand I see :
 Each blessing to my soul more dear,
 Because conferr'd by thee.
- 4 In every joy that crowns my days,
 In every pain I bear,
 My heart shall find delight in praise,
 Or seek relief in prayer.
- 5 When gladness wings my favour'd hour,
 Thy love my thoughts shall fill ;
 Resign'd, when storms of sorrow lower,
 My soul shall meet thy will.
- 6 My lifted eye, without a tear,
 The gathering storms shall see ;
 My steadfast heart shall know no fear,
 That heart will rest on thee.

HYMN 185.

Walking with God.

- SINCE I've known a Saviour's Name,
 And sin's strong fetters broke,
 Careful without care I am,
 Nor feel my easy yoke :
 Joyful now my faith to show,
 I find his service my reward,
 All the work I do below
 Is light, for such a Lord.
- 2 To the desert or the cell,
 Let others blindly fly,
 In this evil world I dwell,
 Nor fear its enmity ;
 Here I find a house of prayer,
 To which I inwardly retire ;
 Walking unconcern'd in care,
 And unconsum'd in fire.
- 3 O that all the world might know
 Of living, Lord, to thee,

Find their heaven begun below,
 And here thy goodness see ;
 Walk in all the works prepared
 By thee to exercise their grace,
 Till they gain their full reward,
 And see thee face to face.

HYMN 186. L. M.

Heaven seen by Faith.

- AS, when the weary traveller gains
 The height of some commanding hill,
 His heart revives, if o'er the plains
 He sees his home, though distant still ;
- 2 So, when the Christian pilgrim views
 By faith his mansion in the skies,
 The sight his fainting strength renews,
 And wings his speed to reach the prize
- 3 The hope of heaven his spirit cheers ;
 No more he grieves for sorrows past ;
 Nor any future conflict fears,
 So he may safe arrive at last.
- 4 O Lord, on thee our hopes we stay,
 To lead us on to thine abode ;
 Assured thy love will far o'erpay
 The hardest labours of the road.

HYMN 187. IV. 4.

"I would not live alway." Job vii. 16.

- I WOULD not live alway : I ask not to stay
 Where storm after storm rises dark o'er the way ;
 The few lurid mornings that dawn on us here,
 Are enough for life's woes, full enough for its cheer.
- 2 I would not live alway, thus fetter'd by sin,
 Temptation without, and corruption within :
 E'en the rapture of pardon is mingled with fears,
 And the cup of thanksgiving with penitent tears.
- 3 I would not live alway ; no, welcome the tomb,
 Since Jesus hath lain there, I dread not its gloom ;
 There, sweet be my rest, till he bid me arise
 To hail him in triumph descending the skies.
- 4 Who, who would live alway, away from his God ;
 Away from yon heaven, that blissful abode,
 Where the rivers of pleasure flow o'er the bright
 plains,
 And the noontide of glory eternally reigns :
- 5 Where the saints of all ages in harmony meet,
 Their Saviour and brethren, transported to greet ;

While the anthems of rapture unceasingly roll,
And the smile of the Lord is the feast of the soul.

XI. DEATH.

HYMN 188. C. M.

Job xiv. 1, 2—5, 6.

- F**EW are thy days, and full of woe,
O man, of woman born ;
Thy doom is written, "Dust thou art,
To dust thou shalt return."
- 2 Behold the emblem of thy state
In flowers that bloom and die ;
Or in the shadow's fleeting form
That mocks the gazer's eye.
- 3 Determined are the days that fly
Successive o'er thy head ;
The number'd hour is on the wing,
That lays thee with the dead.
- 4 Great God, afflict not, in thy wrath,
The short allotted span,
That bounds the few and weary days
Of pilgrimage to man.

HYMN 189. C. M.

- H**ARK ! from the tombs a mournful sound ;
Mine ears attend the cry ;
Ye living men, come view the ground
Where you must shortly lie.
- 2 Princes, this clay must be your bed,
In spite of all your towers ;
The tall, the wise, the reverend head
Must lie as low as ours.
- 3 Great God, is this our certain doom ?
And are we still secure ?
Still walking downward to the tomb,
And yet prepare no more ?
- 4 Grant us the power of quickening grace,
To raise our souls to thee,
That we may view thy glorious face
To all eternity.

HYMN 190. S. M.

Job xiv. 11—14.

THE mighty flood that rolls
Its torrents to the main,

- Can ne'er recall its waters lost
From that abyss again :
- 2 So days, and years, and time,
Descending down to night,
Can thenceforth never more return
Back to the sphere of light :
- 3 And man, when in the grave,
Can never quit its gloom,
Until th' eternal morn shall wake
The slumber of the tomb.
- 4 O may I find in death
A hiding-place with God,
Secure from woe and sin ; till call'd
To share his blest abode.
- 5 Cheer'd by this hope, I wait,
Through toil, and care, and grief,
Till my appointed course is run,
And death shall bring relief.

HYMN 191.

- V**ITAL spark of heavenly flame,
Quit, O quit this mortal frame :
Trembling, hoping, lingering, flying,
O, the pain, the bliss of dying !
Cease, fond nature, cease thy strife,
And let me languish into life.
- 2 Hark, they whisper, angels say,
Sister spirit, come away !
What is this absorbs me quite ;
Steals my senses, shuts my sight,
Drowns my spirit, draws my breath ?
Tell me, my soul, can this be death ?
- 3 The world recedes, it disappears :
Heaven opens on my eyes ; my ears
With sounds seraphic ring :
Lend, lend your wings ; I mount, I fly :
O grave, where is thy victory,
O death, where is thy sting ?

XII. JUDGMENT.

'HYMN 192. C. M.

WHEN, rising from the bed of death,
O'erwhelm'd with guilt and fear,
I see my Maker, face to face ;
O, how shall I appear !

- 2 If yet, while pardon may be found,
And mercy may be sought,
My heart with inward horror shrinks,
And trembles at the thought ;
- 3 When thou, O Lord, shalt stand disclosed
In majesty severe,
And sit in judgment on my soul,
O, how shall I appear !
- 4 But thou hast told the troubled mind,
Who does her sins lament,
That faith in Christ's atoning blood
Shall endless woe prevent.
- 5 Then never shall my soul despair
Her pardon to procure,
Who knows thine only Son has died
To make that pardon sure.

HYMN 193. S. M.

- A**ND will the Judge descend ?
And must the dead arise ?
And not a single soul escape
His all-discerning eyes ?
- 2 And from his righteous lips
Shall this dread sentence sound ;
And through the numerous guilty throng
Spread black despair around ?
 - 3 Depart from me, accursed,
To everlasting flame,
For rebel angels first prepared,
Where mercy never came.
 - 4 How will my heart endure
The terrors of that day,
When earth and heaven before his face
Astonish'd shrink away ?
 - 5 But, ere the trumpet shakes
The mansions of the dead,
Hark ! from the Gospel's cheering sound,
What joyful tidings spread.
 - 6 Ye sinners, seek his grace,
Whose wrath ye cannot bear ;
Fly to the shelter of his cross,
And find salvation there.
 - 7 So shall that curse remove,
By which the Saviour bled ;
And the last awful day shall pour
His blessings on your head.

HYMN 194. II. 7.

- G**REAT God, what do I see and hear!
 The end of things created :
 The Judge of man I see appear,
 On clouds of glory seated.
 The trumpet sounds, the graves restore
 The dead which they contain'd before ;
 Prepare, my soul, to meet him.
- 2 The dead in Christ shall first arise
 At the last trumpet's sounding,
 Caught up to meet him in the skies,
 With joy their Lord surrounding :
 No gloomy fears their souls dismay,
 His presence sheds eternal day
 On those prepared to meet him.
- 3 But sinners, fill'd with guilty fears,
 Behold his wrath prevailing ;
 For they shall rise, and find their tears
 And sighs are unavailing.
 The day of grace is past and gone ;
 Trembling they stand before the throne,
 All unprepared to meet him.
- 4 Great God, what do I see and hear !
 The end of things created :
 The Judge of man I see appear,
 On clouds of glory seated :
 Beneath his cross I view the day
 When heaven and earth shall pass away,
 And thus prepare to meet him.

HYMN 195. III. 1.

St. Luke xiii. 24—27.

- S**EED, my soul, the narrow gate,
 Enter ere it be too late ;
 Many ask to enter there
 When too late to offer prayer.
- 2 God from mercy's seat shall rise,
 And for ever bar the skies :
 Then, though sinners cry without,
 He will say, " I know you not."
- 3 Mournfully will they exclaim ;
 " Lord, we have profess'd thy Name ;
 We have ate with thee, and heard
 Heavenly teaching in thy word."
- 4 Vain, alas, will be their plea,
 Workers of iniquity ;
 Sad their everlasting lot ;
 Christ will say, " I know you not."

XIII. ETERNITY.

HYMN 196. S. M.

- O** WHERE shall rest be found,
 Rest for the weary soul :
 'Twere vain the ocean's depths to sound,
 Or pierce to either pole.
- 2 The world can never give
 The bliss for which we sigh :
 'Tis not the whole of life to live,
 Nor all of death to die.
- 3 Beyond this vale of tears
 There is a life above,
 Unmeasured by the flight of years ;
 And all that life is love.
- 4 There is a death, whose pang
 Outlasts the fleeting breath :
 O what eternal horrors hang
 Around the second death.
- 5 Lord God of truth and grace,
 Teach us that death to shun,
 Lest we be driven from thy face,
 For evermore undone.

HYMN 197. C. M.

2 Cor. iv. 18.

- H**OW long shall earth's alluring toys
 Detain our hearts and eyes,
 Regardless of immortal joys,
 And strangers to the skies.
- 2 These transient scenes will soon decay,
 They fade upon the sight ;
 And quickly will their brightest day
 Be lost in endless night.
- 3 Their brightest day, alas, how vain,
 With conscious sighs we own ;
 While clouds of sorrow, care, and pain,
 O'ershade the smiling noon.
- 4 O, could our thoughts and wishes fly
 Above these gloomy shades,
 To those bright worlds beyond the sky,
 Which sorrow ne'er invades !
- 5 There, joys unseen by mortal eyes,
 Or reason's feeble ray,
 In ever blooming prospects rise,
 Unconscious of decay.

- 6 Lord, send a beam of light divine,
To guide our upward aim :
With one reviving touch of thine
Our languid hearts inflame.
- 7 Then shall, on faith's sublimest wing,
Our ardent wishes rise,
To those bright scenes where pleasures spring
Immortal in the skies.

HYMN 198. C. M.

- COME, Lord, and warm each languid heart,
Inspire each lifeless tongue ;
And let the joys of heaven impart
Their influence to our song.
- 2 Sorrow, and pain, and every care,
And discord there shall cease ;
And perfect joy, and love sincere,
Adorn the realms of peace.
- 3 The soul from sin for ever free,
Shall mourn its power no more ;
But, clothed in spotless purity,
Redeeming love adore.
- 4 There, on a throne (how dazzling bright !)
Th' exalted Saviour shines ;
And beams ineffable delight
On all the heavenly minds.
- 5 There, shall the followers of the Lamb
Join in immortal songs ;
And endless honours to his Name
Employ their tuneful tongues.
- 6 Lord, tune our hearts to praise and love,
Our feeble notes inspire ;
Till, in thy blissful courts above,
We join th' angelic choir.

HYMN 199. C. M.

- THERE is a land of pure delight,
Where saints immortal reign ;
Eternal day excludes the night,
And pleasures banish pain.
- 2 There, everlasting spring abides,
And never-fading flowers ;
Death, like a narrow sea, divides
This heavenly land from ours
- 3 Bright fields, beyond the swelling flood,
Stand dress'd in living green ;
So to the Jews fair Canaan stood,
While Jordan roll'd between.

- 4 But timorous mortals start, and shrink
To cross the narrow sea :
And linger, trembling on the brink,
And fear to launch away.
- 5 Oh, could we make our doubts remove,
Those gloomy doubts that rise,
And see the Canaan that we love,
With faith's illumined eyes ;
- 6 Could we but climb where Moses stood,
And view the landscape o'er,
Not Jordan's stream nor death's cold flood
Should fright us from the shore.

HYMN 200. C. M.

- S**HOULD nature's charms, to please the eye,
In sweet assemblage join,
All nature's charms would droop and die,
Jesus, compared with thine.
- 2 Vain were her fairest beams display'd,
And vain her blooming store ;
Her brightness languishes to shade,
Her beauty is no more.
- 3 But, ah, how far from mortal sight
The Lord of glory dwells :
A veil of interposing night
His radiant face conceals.
- 4 Oh, could my longing spirit rise
On strong immortal wing,
And reach thy palace in the skies,
My Saviour and my King !
- 5 There, thousands worship at thy feet,
And there, divine employ,
The triumphs of thy love repeat
In songs of endless joy.
- 6 Thy presence beams eternal day
O'er all the blissful place ;
Who would not drop this load of clay,
And die to see thy face ?

HYMN 201. III. 1.

Rev. vii. 9, &c.

- W**HO are these in bright array ?
This innumerable throng,
Round the altar, night and day,
Tuning their triumphant song ?
Worthy is the Lamb once slain,
Blessing, honour, glory, power,
Wisdom, riches, to obtain ;
New dominion every hour.

- 2 These through fiery trials trod;
 These from great affliction came;
 Now before the throne of God,
 Seal'd with his eternal Name:
 Clad in raiment pure and white,
 Victor palms in every hand,
 Through their great Redeemer's might
 More than conquerors they stand.
- 3 Hunger, thirst, disease, unknown,
 On immortal fruits they feed;
 Them the Lamb amidst the throne
 Shall to living fountains lead:
 Joy and gladness banish sighs;
 Perfect love dispels their fears;
 And, for ever from their eyes
 God shall wipe away their tears.

XIV. MISCELLANEOUS.

HYMN 202. C. M.

Gen. xxviii. 20, 21.

- G**OD of our fathers, by whose hand
 Thy people still are blest,
 Be with us through our pilgrimage;
 Conduct us to our rest.
- 2 Through each perplexing path of life
 Our wandering footsteps guide;
 Give us each day our daily bread,
 And raiment fit provide.
- 3 O spread thy sheltering wings around,
 Till all our wanderings cease,
 And, at our Father's loved abode,
 Our souls arrive in peace.
- 4 Such blessings from thy gracious hand
 Our humble prayers implore;
 And thou, the Lord, shalt be our God,
 And portion evermore.

HYMN 203. III. 3.

1 Chronicles xxix. 10—13.

- B**LESS'D be thou, the God of Israel,
 Thou, our Father, and our Lord;
 Bless'd thy Majesty for ever,
 Ever be thy Name adored.
- 2 Thine, O Lord, are power and greatness,
 Glory, victory, are thine own;

All is thine in earth and heaven,
Over all thy boundless throne.

- 3 Riches come of thee, and honour ;
Power and might to thee belong ;
Thine it is to make us prosper,
Only thine to make us strong.
- 4 Lord our God, for these, thy bounties,
Hymns of gratitude we raise ;
To thy Name, for ever glorious,
Ever we address our praise.

HYMN 204. C. M.

Prov. iii. 13—17.

- O** HAPPY is the man who hears
Religion's warning voice,
And who celestial wisdom makes
His early, only choice.
- 2 For she has treasures greater far
Than east or west unfold ;
More precious are her bright rewards
Than gems, or stores of gold.
 - 3 Her right hand offers to the just
Immortal, happy days ;
Her left, imperishable wealth,
And heavenly crowns displays.
 - 4 And, as her holy labours rise,
So her rewards increase ;
Her ways are ways of pleasantness,
And all her paths are peace.

HYMN 205. L. M.

Isaiah xl. 6—8.

- T**HE morning flowers display their sweets,
And gay their silken leaves unfold ;
As careless of the noon-day heats,
And fearless of the evening cold.
- 2 Nipp'd by the wind's unkindly blast,
Parch'd by the sun's more fervent ray,
The momentary glories waste,
The short-lived beauties die away
 - 3 So blooms the human face divine,
When youth its pride of beauty shows ;
Fairer than spring the colours shine,
And sweeter than the opening rose.
 - 4 But, worn by slowly-rolling years,
Or broke by sickness in a day,

The fading glory disappears,
The short-lived beauties die away.

- 5 Yet these, new rising from the tomb,
With lustre brighter far shall shine;
Revive with ever-during bloom,
Safe from diseases and decline.
- 6 Let sickness blast, and death devour,
If heaven shall recompense our pains;
Perish the grass, and fade the flower,
If firm the Word of God remains.

HYMN 206. C. M.

Isaiah xl. 27—31.

- W**HY mournest thou, my anxious soul,
Despairing of relief,
As if the Lord o'erlook'd thy cares,
Or pitied not thy grief?
- 2 Hast thou not known, hast thou not heard,
That firm remains on high,
The everlasting throne of Him
Who made the earth and sky?
- 3 Art thou afraid his power will fail
In sorrow's evil day?
Can the Creator's mighty arm
Grow weary or decay?
- 4 Supreme in wisdom as in power
The Rock of Ages stands;
Thou canst not search his mind, nor trace
The working of his hands.
- 5 He gives the conquest to the weak,
Supports the fainting heart;
And courage in the evil hour
His heavenly aids impart.
- 6 Mere human energy shall faint,
And youthful vigour cease;
But those who wait upon the Lord,
In strength shall still increase.
- 7 They, with unwearied step, shall tread
The path of life divine;
With glowing ardour onward move,
With growing brightness shine.
- 8 On eagles' wings they mount, they soar
On wings of faith and love;
Till, past the sphere of earth and sin,
They rise to heaven above.

HYMN 207. C. M.

Isaiah lvii. 15.

THUS speaks the High and Lofty One:

- My throne is fix'd on high ;
 There, through eternity, I hear
 The praises of the sky :
- 2 Yet, looking down, I visit oft
 The humble, hallow'd cell ;
 And, with the penitent who mourn,
 'Tis my delight to dwell.
- 3 My presence heals the wounded heart,
 The sad in spirit cheers ;
 My presence, from the bed of dust,
 The contrite sinner rears.
- 4 I dwell with all my humble saints
 While they on earth remain ;
 And they, exalted, dwell with me,
 With me for ever reign.

HYMN 208. II. L.

Habakkuk iii. 17—19.

ALTHOUGH the vine its fruit deny,
 The budding fig-tree droop and die,
 No oil the olive yield ;
 Yet will I trust me in my God,
 Yea, bend rejoicing to his rod,
 And by his grace be heal'd.

- 2 Though fields, in verdure once array'd,
 By whirlwinds desolate be laid,
 Or parch'd by scorching beam ;
 Still in the Lord shall be my trust,
 My joy ; for, though his frown is just,
 His mercy is supreme.
- 3 Though from the fold the flock decay,
 Though herds lie famish'd o'er the lea,
 And round the empty stall ;
 My soul above the wreck shall rise,
 Its better joys are in the skies ;
 There God is all in all.
- 4 In God, my strength, howe'er distrest,
 I yet will hope, and calmly rest,
 Nay, triumph in his love :
 My lingering soul, my tardy feet,
 Free as the hind he makes, and fleet,
 To speed my course above.

HYMN 209. C. M.

St. John xiv. 6.

THOU art the Way, to thee alone
 From sin and death we flee ;
 And he who would the Father seek,
 Must seek him, Lord, by thee.

2 Thou art the Truth, thy Word alone
 True wisdom can impart ;
 Thou only canst inform the mind
 And purify the heart.

3 Thou art the Life, the rending tomb
 Proclaims thy conquering arm :
 And those who put their trust in thee
 Nor death nor hell shall harm.

4 Thou art the Way, the Truth, the Life ;
 Grant us that way to know,
 That truth to keep, that life to win,
 Whose joys eternal flow.

HYMN 210. S. M.

Philipplians ii. 12, 13.

HEIRS of unending life,
 While yet we sojourn here,
 O let us our salvation work
 With trembling and with fear.

2 God will support our hearts
 With might before unknown ;
 The work to be perform'd is ours,
 The strength is all his own.

3 'Tis he that works to will,
 'Tis he that works to do ;
 His is the power by which we act,
 His be the glory too !

HYMN 211. III. 1.

Ephesians v. 14—17.

SINNER, rouse thee from thy sleep,
 Wake, and o'er thy folly weep ;
 Raise thy spirit dark and dead,
 Jesus waits his light to shed.

- 2 Wake from sleep, arise from death,
See the bright and living path :
Watchful tread that path ; be wise,
Leave thy folly, seek the skies.
- 3 Leave thy folly, cease from crime,
From this hour redeem thy time ;
Life secure without delay,
Evil is the mortal day.
- 4 Be not blind and foolish still ;
Call'd of Jesus, learn his will :
Jesus calls from death and night,
Jesus waits to shed his light.

HYMN 212. C. M.

Hebrews xii. 1, 2.

- L**O ! what a cloud of witnesses
Encompass us around ;
Men once like us with suffering tried,
But now with glory crown'd.
- 2 Let us, with zeal like theirs inspired,
Strive in the Christian race ;
And, freed from every weight of sin,
Their holy footsteps trace.
 - 3 Behold a witness nobler still,
Who trod affliction's path,
Jesus, the author, finisher,
Rewarder of our faith :
 - 4 He, for the joy before him set,
And moved by pitying love,
Endured the cross, despised the shame,
And now he reigns above.
 - 5 Thither, forgetting things behind,
Press we, to God's right hand ;
There, with the Saviour and his saints,
Triumphantly to stand.

GLORIA PATRI.

N. B. The metre marks, affixed to the Psalms and Hymns, refer to a division of the Metres, founded on the nature of the verse, into four Classes, marked—I., II., III., IV.

CLASS I. includes Common, Long, and Short metres, marked C. M., L. M., S. M.

CLASS II. includes the other Iambick metres, eight in number, marked II. 1, II. 2, II. 3, II. 4, &c., which may be named *Two, one* ; *Two, two* ; *Two, three*, &c.

CLASS III. includes the Trochaic metres, being five in number, marked III. 1, III. 2, III. 3, &c., which may be named *Three, one* ; *Three, two*, &c.

CLASS IV. includes the metres consisting chiefly of triplets, being five in number, marked, IV. 1, IV. 2, IV. 3, &c., and may be named *Four, one* ; *Four, two*, &c.

CLASS I.

C. M.

TO Father, Son, and Holy Ghost,
The God whom we adore,
Be glory, as it was, is now,
And shall be evermore.

L. M.

To Father, Son, and Holy Ghost,
The God whom earth and heaven adore,
Be glory, as it was of old,
Is now, and shall be evermore.

S. M.

To God the Father, Son,
And Spirit, glory be,
As 'twas, and is, and shall be so
To all eternity.

CLASS II.

II. 1.

TO Father, Son, and Holy Ghost,
The God whom heaven's triumphant host,
And saints on earth adore ;
Be glory as in ages past,
As now it is, and so shall last
When time shall be no more.

II. 2.

TO Father, Son, and Holy Ghost,
The God whom heaven's triumphant host,
And suffering saints on earth adore ;
Be glory as in ages past,
As now it is, and so shall last
When time itself shall be no more.

II. 3.

TO God the Father, God the Son,
And God the Spirit, Three in One,
Be glory in the highest given,
By all in earth, and all in heaven,
As was through ages heretofore,
Is now, and shall be evermore.

II. 4.

TO God the Father, Son,
And Spirit, ever bless'd,
Eternal Three in One,
All worship be address'd,
As heretofore
It was, is now,
And shall be so
For evermore.

II. 5.

TO God the Father, and to God the Son,
To God the Holy Spirit, Three in One,
Be praise from all on earth, and all in heaven,
As was, and is, and ever shall be given.

II. 6.

ETERNAL praise be given,
And songs of highest worth,
By all the hosts of heaven,
And all the saints on earth,
To God, supreme confess'd,
To Christ, his only Son,
And to the Spirit bless'd,
Eternal Three in One.

II. 7

TO Father, Son, and Spirit bless'd,
Supreme o'er earth and heaven,
Eternal Three in One confess'd,
Be highest glory given,
As was through ages heretofore,
Is now, and shall be evermore,
By all in earth and heaven.

II. 8.

BY all on earth and all in heaven,
 Be everlasting glory given,
 To God the Father, God the Son,
 And God the Spirit ; equal Three
 In undivided Unity,
 Ere time had yet its course begun :
 As was, and is, be highest praise,
 As still shall be through endless days.

CLASS III.

III. 1.

HOLY Father, Holy Son,
 Holy Spirit, Three in One !
 Glory, as of old, to thee,
 Now, and evermore shall be !

III. 2.

PRAISE the Name of God most high,
 Praise him all below the sky,
 Praise him all ye heavenly host,
 Father, Son, and Holy Ghost ;
 As through countless ages past,
 Evermore his praise shall last.

III. 3.

PRAISE the Father, earth and heaven,
 Praise the Son, the Spirit praise,
 As it was, and is, be given
 Glory through eternal days.

III. 4.

TO the Father, throned in heaven,
 To the Saviour, Christ, his Son,
 To the Spirit, praise be given,
 Everlasting Three in One :
 As of old, the Trinity
 Still is worshipp'd, still shall be.

III. 5.

GREAT Jehovah ! we adore thee,
 God the Father, God the Son,
 God the Spirit, join'd in glory
 On the same eternal throne :
 Endless praises
 To Jehovah, Three in One.

CLASS IV.

IV. 1.

BY angels in heaven
Of every degree,
And saints upon earth,
All praise be address'd
To God in Three Persons,
One God ever bless'd,
As it has been, now is,
And ever shall be.

IV. 2.

ALL praise to the Father, the Son,
And Spirit, thrice holy and bless'd,
Th' eternal, supreme Three in One,
Was, is, and shall still be address'd.

IV. 3.

ALL praise to the Father, all praise to the Son,
All praise to the Spirit, thrice bless'd,
The holy, eternal, supreme Three in One,
Was, is, and shall still be address'd.

IV. 4.

O FATHER, Almighty, to thee be address'd,
With Christ and the Spirit, one God ever bless'd,
All glory and worship from earth and from heaven,
As was, and is now, and shall ever be given.

IV. 5.

ALL glory and praise to the Father be given,
The Son, and the Spirit, from earth and from heaven ;
As was, and is now, be supreme adoration,
And ever shall be, to the God of salvation.

For Hymns 145 and 185.

TO the Father, to the Son,
And Spirit, ever bless'd,
Everlasting Three in One,
All worship be address'd:

Praise from all above, below,
As throughout the ages past,
Now is given, and shall be so
While endless ages last.

When used to Hymn 185, in line 6, read,

As was throughout the ages past.

COME, let us adore Him ; come, bow at his feet ;
O give Him the glory, the praise that is meet ;
Let joyful hosannas unceasing arise,
And join the full chorus that gladdens the skies.

¶ *Whenever the Hymns are used at the celebration of Divine Service, a certain portion or portions of the Psalms of David in metre shall also be sung.*

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ADDITIONAL HYMNS

SET FORTH BY THE

HOUSE OF BISHOPS,

AT THE REQUEST OF THE

HOUSE OF CLERICAL AND LAY DEPUTIES,

IN

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THE HISTORY OF THE

REIGN OF
HENRY THE SEVENTH

BY
JAMES HANCOCK

IN THREE VOLUMES.

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ADDITIONAL HYMNS.

REDEMPTION.

HYMN 213. II. 4.

BLOW ye the trumpet, blow ;
The gladly-solemn sound !
Let all the nations know,
To earth's remotest bound,
The year of jubilee is come ;
Return, ye ransomed sinners, home.

2 Jesus, our great High Priest,
Hath full atonement made :
Ye weary spirits, rest ;
Ye mournful souls, be glad ;
The year of jubilee is come ;
Return, ye ransomed sinners, home.

3 Extol the Lamb of God,
The sin-atoning Lamb ;
Redemption by his blood
Throughout the world proclaim :
The year of jubilee is come ;
Return, ye ransomed sinners, home.

4 Ye slaves of sin and hell,
Your liberty receive,
And safe in Jesus dwell,
And blest in Jesus live :
The year of jubilee is come ;
Return, ye ransomed sinners, home.

5 Ye who have sold for naught
Your heritage above,
Receive it back unbought,
The gift of Jesus' love :
The year of jubilee is come ;
Return, ye ransomed sinners, home.

6 The gospel trumpet hear,
The news of heavenly grace ;
And, saved from earth, appear
Before your Saviour's face :
The year of jubilee is come ;
Return, ye ransomed sinners, home.

THE CHURCH.

HYMN 214. C. M.

- T**HERE is a fountain filled with blood
 Drawn from Emmanuel's veins ;
 And sinners plunged beneath that flood
 Lose all their guilty stains.
- 2 The dying thief rejoiced to see
 That fountain in his day ;
 And there may I, as vile as he,
 Wash all my sins away.
- 3 Dear, dying Lamb, Thy precious blood
 Shall never lose its power,
 Till all the ransomed church of God
 Be saved, to sin no more.
- 4 E'er since, by faith, I saw the stream
 Thy flowing wounds supply,
 Redeeming love has been my theme,
 And shall be till I die.
- 5 Then in a nobler, sweeter song,
 I'll sing Thy power to save ;
 When this poor lisping, stammering tongue
 Lies silent in the grave.

THE CHURCH.

HYMN 215. III. 3.

- G**LORIOUS things of thee are spoken,
 Zion, city of our God :
 He, whose word cannot be broken,
 Formed thee for his own abode ;
 On the rock of ages founded,
 What can shake thy sure repose ?
 With salvation's walls surrounded,
 Thou may'st smile at all thy foes.
- 2 See, the streams of living waters,
 Springing from eternal love,
 Well supply thy sons and daughters,
 And all fear of want remove ;
 Who can faint while such a river
 Ever flows their thirst t' assuage ?
 Grace, which like the Lord, the Giver,
 Never fails from age to age.
- 3 Round each habitation hovering,
 See the cloud and fire appear,
 For a glory and a covering,
 Showing that the Lord is near.
 Blest inhabitants of Zion,
 Washed in the Redeemer's blood !

Jesus, whom their souls rely on,
Makes them kings and priests to God.

- 4 Saviour, if of Zion's city
I through grace a member am,
Let the world deride or pity,
I will glory in Thy name ;
Fading is the worldling's pleasure,
All his boasted pomp and show ;
Solid joys and lasting treasure,
None but Zion's children know.

HYMN 216. C. M.

COME, let us join our friends above,
That have obtained the prize,
And on the eagle wings of love,
To joys celestial rise :

- 2 Let all the saints terrestrial sing,
With those to glory gone :
For all the servants of our King,
In earth and heaven, are one.
- 3 One family, we dwell in Him ;
One church above, beneath ;
Though now divided by the stream,—
The narrow stream of death.
- 4 One army of the living God,
To His command we bow ;
Part of His host have crossed the flood,
And part are crossing now.
- 5 Ten thousand to their endless home,
This solemn moment fly ;
And we are to the margin come,
And we expect to die.
- 6 Then, Lord of Hosts, be Thou our Guide,
And we, at Thy command,
Through waves that part on either side,
Shall reach Thy blessed land.

HYMN 217. C. M.

THE Son of God goes forth to war,
A kingly crown to gain ;
His blood-red banner streams afar :
Who follows in His train ?

- 2 Who best can drink His cup of woe,
And triumph over pain,
Who patient bear His cross below,
He follows in His train.

- 3 The martyr first, whose eagle eye
Could pierce beyond the grave,
Who saw his Master in the sky,
And called on Him to save.
- 4 Like Him, with pardon on his tongue,
In midst of mortal pain,
He prayed for them that did the wrong :
Who follows in His train ?
- 5 A glorious band, the chosen few,
On whom the Spirit came :
Twelve valiant saints, their hope they knew,
And mocked the cross and flame.
- 6 They met the tyrant's brandished steel,
The lion's gory mane ;
They bowed their necks the death to feel ;
Who follows in their train ?
- 7 A noble army, men and boys,
The matron and the maid,
Around the Saviour's throne rejoice,
In robes of light arrayed.
- 8 They climbed the dizzy steep of heaven,
Through peril, toil, and pain ;
Oh God ! to us may grace be given
To follow in their train !

ADVENT.

HYMN 218. III. 3.

- H**ARK ! a thrilling voice is sounding ;
" Christ is nigh ! " it seems to say,
" Cast away the works of darkness,
O ye children of the day ! "
- 2 Wakened by the solemn warning,
Let the earth-bound soul arise ;
Christ, our Sun, all sloth dispelling,
Rises in the morning skies.
 - 3 Lo ! the Lamb, so long expected,
Comes with pardon down from heaven :
Let us haste, in godly sorrow,
Through His blood to be forgiven.
 - 4 So when next He comes with glory,
Wrapping all the earth in fear,
May we by His love be shielded !
May He to forgive draw near !

HYMN 219. III. 3.

- SEE, He comes! whom every nation,
 Taught of God, desired to see,
 Filled with hope and expectation
 That He would their Saviour be.
 Sing! oh sing, with exultation!
 Haste we to our Father's home!
 Peace, redemption, joy, salvation,
 Now from heaven to earth are come!
- 2 See, He comes! whom kings and sages,
 Prophets, patriarchs of old,
 Distant climes, and countless ages,
 Waited eager to behold.
 Sing! oh sing with exultation!
 Haste we to our Father's home!
 Peace, redemption, joy, salvation,
 Now from heaven to earth are come!
- 3 See! the Lamb of God appearing!
 God of God, from heaven above!
 See the heavenly Bridegroom cheering
 His own Bride with words of love!
 Glory to the Eternal Father,
 Glory to the Incarnate Son,
 Glory to the Holy Spirit,
 Glory to the Three in One!

HYMN 220. C. M.

- NOW gird your patient loins again,
 Your wasting torches trim!
 The chief of all the sons of men,
 Who will not welcome Him?
- 2 Rejoice, the hour is near! At length
 The Journeyer, on His way,
 Comes in the greatness of His strength,
 To keep His festal day.
- 3 Oh let the streams of solemn thought
 Which in His temples rise,
 From deeper sources spring, than aught
 Born of the changing skies.
- 4 Then, though the summer's pride departs,
 And winter's withering chill
 Rests on the cheerless woods, our hearts
 Shall be unchanging still.

HYMN 221. C. M.

- ONCE more, O Lord, Thy sign shall be
 Upon the heavens displayed,

And earth and its inhabitants
 Be terribly afraid :
 For, not in weakness clad, Thou com'st,
 Our woes, our sins to bear,
 But girt with all Thy Father's might,
 His judgment to declare.

- 2 The terrors of that awful day,
 Oh ! who can understand ?
 Or who abide, when Thou in wrath
 Shalt lift Thy holy hand ?
 The earth shall quake, the sea shall roar,
 The sun in heaven grow pale ;
 But Thou hast sworn, and wilt not change,
 Thy faithful shall not fail.
- 3 Then grant us, Saviour, so to pass
 Our time in trembling here,
 That when upon the clouds of heaven
 Thy glory shall appear,
 Uplifting high our joyful heads,
 In triumph we may rise,
 And enter, with Thine angel train,
 Thy palace in the skies.

HYMN 222. L. M.

HOSANNA to the living Lord !
 Hosanna to th' incarnate Word !
 To Christ, Creator, Saviour, King,
 Let earth, let heaven, hosanna sing.

- 2 Hosanna, Lord ! Thine angels cry ;
 Hosanna, Lord ! Thy saints reply :
 Above, beneath us, and around,
 The dead and living swell the sound.
- 3 O Saviour ! with protecting care,
 Return to this, Thy house of prayer :
 Assembled in Thy sacred name,
 Here we Thy parting promise claim.
- 4 But chiefest in our cleansed breast,
 Eternal ! bid Thy Spirit rest ;
 And make our secret soul to be
 A temple pure, and worthy Thee.
- 5 So, in the last and dreadful day,
 When earth and heaven shall melt away,
 Thy flock, redeemed from sinful stain,
 Shall swell the sound of praise again.

CHRISTMAS.

HYMN 223. III. 3.

HARK ! what mean those holy voices,
Sweetly sounding through the skies ?
Lo ! th' angelic host rejoices ;
Heavenly hallelujahs rise.

- 2 Cherubs tell the wondrous story,
Joyous seraphim reply,
" Glory in the highest, glory !
Glory be to God most high !
- 3 Peace on earth, good-will from Heaven,
Reaching far as man is found ;
Souls redeemed, and sins forgiven !
Loud our grateful harps shall sound.
- 4 Christ is born, the great Anointed ;
Heaven and earth His praises sing !
Oh receive whom God appointed,
For your Prophet, Priest, and King !
- 5 Hasten, mortals, to adore Him ;
Learn His name to magnify,
Till in heaven ye sing before Him,
Glory be to God most high !"

NEW YEAR.

HYMN 224. III. 1.

WHILE with ceaseless course the sun
Hasted through the former year.
Many souls their race have run,
Never more to meet us here :
Fixed in an eternal state,
They have done with all below :
We a little longer wait,
But how little, none can know.

- 2 As the winged arrow flies
Speedily the mark to find ;
As the lightning from the skies
Darts, and leaves no trace behind,
Swiftly thus our fleeting days
Bear us down life's rapid stream ;
Upward, Lord, our spirits raise ;
All below is but a dream.

EPIPHANY.

- 3 Thanks for mercies past receive ;
 Pardon of our sins renew ;
 Teach us henceforth how to live
 With eternity in view :
 Bless Thy word to young and old ;
 Fill us with a Saviour's love ;
 And when life's short tale is told,
 May we dwell with Thee above.

EPIPHANY.

HYMN 225. P. M.

- B**RIGHTEST and best of the sons of the morning !
 Dawn on our darkness, and lend us Thine aid !
 Star of the East, the horizon adorning,
 Guide where our infant Redeemer is laid.
- 2 Cold on His cradle the dew-drops are shining ;
 Low lies His head with the beasts of the stall :
 Angels adore Him in slumber reclining,
 Maker, and Monarch, and Saviour of all.
- 3 Say, shall we yield Him, in costly devotion,
 Odors of Edom, and offerings divine,
 Gems of the mountain, and pearls of the ocean,
 Myrrh from the forest, and gold from the mine ?
- 4 Vainly we offer each ample oblation,
 Vainly with gifts would His favor secure ;
 Richer, by far, is the heart's adoration,
 Dearer to God are the prayers of the poor.
- 5 Brightest and best of the sons of the morning !
 Dawn on our darkness, and lend us Thine aid !
 Star of the East, the horizon adorning,
 Guide where our infant Redeemer is laid.

LENT.

HYMN 226. P. M.

JESUS, let Thy pitying eye
 Call back a wandering sheep :
 Prone, like Peter, to deny,
 Like Peter, I would weep.
 Let me be by grace restored ;
 On me be all long-suffering shown ;
 Turn, and look upon me, Lord,
 And break my heart of stone.

- 2 Saviour, Prince, enthroned above,
 Repentance to impart,
 Give me, through Thy dying love,
 The humble, contrite heart ;
 Give what I have long implored,
 A portion of Thy grief unknown ;
 Turn, and look upon me, Lord,
 And break my heart of stone.
- 3 For Thine own compassion's sake
 The gracious wonder show ;
 Cast my sins behind Thy back,
 And wash me white as snow :
 Let Thy pity help afford,
 And while I do myself bemoan,
 Turn, and look upon me, Lord,
 And break my heart of stone.

HYMN 227. L. M.

- M**Y dear Redeemer and my Lord,
 I read my duty in Thy word ;
 But in Thy life the law appears,
 Drawn out in living characters.
- 2 Such was Thy truth and such Thy zeal,
 Such deference to Thy Father's will,
 Such love, and meekness so divine,
 I would transcribe and make them mine.
- 3 Cold mountains and the midnight air
 Witnessed the fervor of Thy prayer ;
 The desert Thy temptations knew,
 Thy conflict, and Thy victory too.
- 4 Be Thou my pattern, make me bear
 More of Thy gracious image here ;
 Then God the Judge shall own my name
 Among the followers of the Lamb.

PASSION WEEK.

HYMN 228. C. M.

- A**LAS ! and did my Saviour bleed ?
 And did my Sovereign die ?
 Would He devote that sacred head
 For such a worm as I ?
- 2 Was it for crimes that I have done
 He groaned upon the tree ?
 Amazing pity ! grace unknown !
 And love beyond degree !

- 3 Well might the sun in darkness hide,
And shut his glories in,
When God, the mighty Maker, died,
For man, the creature's sin.
- 4 Thus might I hide my blushing face,
While His dear cross appears,
Dissolve my heart in thankfulness,
And melt mine eyes in tears.
- 5 But drops of grief can ne'er repay
The debt of love I owe :
Here, Lord, I give myself away,
'Tis all that I can do.

HYMN 229. III. 3.

- H**AIL, Thou once despised Jesus,
Hail, Thou Galilean King ;
Thou didst suffer to release us ;
Thou didst free salvation bring !
Hail, Thou agonizing Saviour,
Bearer of our sin and shame ;
By Thy merit find we favor ;
Life is given through Thy name.
- 2 Paschal Lamb, by God appointed,
All our sins on Thee were laid ;
By almighty love anointed,
Thou hast full atonement made.
All Thy people are forgiven,
Through the virtue of Thy blood,
Opened is the gate of heaven,
Man is reconciled to God.
- 3 Jesus, low we bow before Thee,
Mediator glorified !
All the heavenly hosts adore Thee,
Seated at Thy Father's side ;
There for sinners Thou art pleading,
There Thou dost our place prepare ;
Ever for us interceding,
Till in glory we appear.
- 4 Worship, honor, power, and blessing
Thou art worthy to receive ;
Loudest praises, never ceasing,
Meet it is for us to give.
Help, ye bright angelic spirits,
Bring your sweetest, noblest lays ;
Help to sing our Saviour's merits,
Help to chant Emmanuel's praise.

GOOD FRIDAY.

HYMN 230. III. 2.

GO to dark Gethsemane,
 Ye that feel the tempter's power,
 Your Redeemer's conflict see,
 Watch with Him one bitter hour ;
 Turn not from His griefs away,
 Learn of Jesus Christ to pray.

- 2 Follow to the judgment hall ;
 View the Lord of life arraigned ;
 Oh, the wormwood and the gall ;
 Oh, the pangs His soul sustained !
 Shun not suffering, shame, or loss ;
 Learn of Him to bear the cross.
- 3 Calvary's mournful mountain climb ;
 There, adoring at His feet,
 Mark the miracle of time,
 God's own sacrifice complete ;
 "It is finished !"—hear Him cry ;
 Learn of Jesus Christ to die.

HYMN 231. II. 6.

OH, sacred head, now wounded !
 With grief and shame weighed down !
 Oh, sacred brow, surrounded
 With thorns, Thy only crown !
 Oh, sacred head, what glory,
 What bliss, till now was Thine !
 Yet though despised and gory,
 I joy to call Thee mine.

- 2 On me, as Thou art dying,
 Oh turn Thy pitying eye !
 To Thee for mercy crying,
 Before Thy cross I lie.
 Thy grief and Thy compassion
 Were all for sinners' gain ;
 Mine, mine was the transgression,
 But Thine the deadly pain.

- 3 What language shall I borrow
 To praise Thee, dearest Friend,
 For this, Thy dying sorrow,
 Thy pity without end !
 Oh, make me Thine for ever,
 And should I fainting be,

Lord, let me never, never,
Outlive my love to Thee.

- 4 Be near when I am dying ;
Oh, show Thy cross to me !
And to my succor flying,
Come, Lord, and set me free.
These eyes new faith receiving,
From Thine eyes shall not move ;
For he who dies believing
Dies safely through Thy love.

HYMN 232. II. 4.

THE atoning work is done,
The Victim's blood is shed,
And Jesus now is gone
His people's cause to plead ;
He stands in heaven their great High Priest,
And bears their names upon His breast.

- 2 He sprinkles with His blood
The mercy-seat above ;
For justice had withstood
The purposes of love ;
But justice now withstands no more,
And mercy yields her boundless store.

- 3 No temple made with hands,
His place of service is ;
In heaven itself He stands ;
A Heavenly Priesthood His.
In Him the shadows of the law
Are all fulfilled, and now withdraw.

- 4 And though awhile He be
Hid from the eyes of men,
His people look to see
Their great High Priest again ;
In brightest glory He will come,
And take His waiting people home.

EASTER.

HYMN 233. III. 1.

JESUS Christ is risen to-day,
Our triumphant holiday ;
Who did once upon the cross
Suffer to redeem our loss.
Hallelujah !

2 Hymns of praise then let us sing
 Unto Christ, our heavenly King ;
 Who endured the cross and grave,
 Sinners to redeem and save.
 Hallelujah !

3 But the pains which He endured
 Our salvation have procured ;
 Now above the sky He's King,
 Where the angels ever sing,
 Hallelujah !

ASCENSION.

HYMN 234. III. 1.

HAIL the day that sees Him rise,
 Glorious, to His native skies !
 Christ, awhile to mortals given,
 Enters now the highest heaven.

2 There for Him high triumph waits ;
 Lift your heads, eternal gates !
 Conqueror over death and sin,
 Take the King of glory in.

3 Lo, the heaven its Lord receives !
 Yet He loves the earth He leaves :
 Though returning to His throne,
 Still He calls mankind His own.

4 Still for us He intercedes,
 His prevailing death He pleads ;
 Near Himself prepares our place,
 Great Forerunner of our race.

5 Lord, though parted from our sight,
 Far above yon azure height,
 Grant our hearts may thither rise
 Following Thee beyond the skies.

6 Master (will we ever say,)
 Taken from our head to-day,
 See Thy faithful servants, see,
 Ever gazing up to Thee.

HYMN 235. L. M.

WHERE high the heavenly temple stands,
 The house of God not made with hands,
 A great High-Priest our nature wears,
 The guardian of mankind appears.

2 Though now ascended up on high,
 He bends to earth a brother's eye ;

Partaker of the human name,
He knows the frailty of our frame.

- 3 Our fellow-sufferer yet retains,
A fellow-feeling for our pains ;
And still remembers, in the skies,
His tears, His agonies, and cries.
- 4 In every pang that rends the heart,
The Man of sorrows had a part ;
He sympathizes in our grief,
And to the sufferer sends relief.
- 5 With boldness, therefore, at the throne,
Let us make all our sorrows known,
And ask the aids of heavenly power,
To help us in the evil hour.

WHITSUNDAY.

HYMN 233. L. M.

- C**REATOR Spirit ! by whose aid
The world's foundations first were laid,
Come, visit every waiting mind ;
Come, pour Thy joys on human kind.
- 2 Thrice Holy Fount, thrice Holy Fire,
Our hearts with heavenly love inspire ;
Come, and Thy sacred unction bring
To sanctify us while we sing.
 - 3 O Source of uncreated light,
The Father's promised Paraclete !
From sin and sorrow set us free,
And make us temples worthy Thee !
 - 4 Our frailties help, our vice control,
Subdue the senses to the soul ;
And when rebellious they are grown,
Then lay Thy hand and hold them down.
 - 5 Chase from our minds th' infernal foe,
And peace, the fruit of love, bestow ;
And lest our feet should step astray,
Protect and guide us in the way.
 - 6 Make us eternal truths receive,
And practice all that we believe ;
Give us Thyself, that we may see
The Father and the Son, by Thee.

HYMN 237. S. M.

LORD God, the Holy Ghost,
In this accepted hour,

As on the day of Pentecost,
Descend in all Thy power ;
We meet with one accord
In our appointed place,
And wait the promise of our Lord,
The Spirit of all grace.

- 2 Like mighty, rushing wind
Upon the waves beneath,
Move with one impulse every mind,
One soul, one feeling breathe :
The young, the old inspire
With wisdom from above ;
And give us hearts and tongues of fire
To pray, and praise, and love.
- 3 Spirit of Light, explore,
And chase our gloom away,
With lustre shining more and more
Unto the perfect day :
Spirit of Truth be Thou
In life and death our guide ;
O Spirit of Adoption, now
May we be sanctified.

HYMN 238. C. M.

SPIRIT of Truth ! on this Thy day
To Thee for help we cry,
To guide us through the dreary way
Of dark mortality.

- 2 We ask not, Lord, the cloven flame
Or tongues of various tone ;
But long Thy praises to proclaim,
With fervor in our own.
- 3 We mourn not that prophetic skill
Is found on earth no more ;
Enough for us to trace Thy will
In Scripture's sacred lore.
- 4 Though tongues shall cease and power decay,
And knowledge empty prove,
Do Thou Thy trembling servants stay
With faith, with hope, with love.

TRINITY SUNDAY.

HYMN 239. III. 5.

HOLY Father, great Creator,
Source of mercy, love, and peace,

TRINITY SUNDAY.

Look upon the Mediator,
 Clothe us with His righteousness ;
 Heavenly Father,
 Through the Saviour, hear and bless.

- 2 Holy Jesus, Lord of Glory,
 Whom angelic hosts proclaim,
 While we hear Thy wondrous story,
 Meet and worship in Thy name,
 Dear Redeemer,
 In our hearts Thy peace proclaim.

- 3 Holy Spirit, Sanctifier,
 Come with unction from above,
 Raise our hearts to raptures higher,
 Fill them with the Saviour's love !
 Source of comfort,
 Cheer us with the Saviour's love.

- 4 God the Lord, through every nation
 Let Thy wondrous mercies shine !
 In the song of Thy salvation
 Every tongue and race combine !
 Great Jehovah,
 Form our hearts and make them Thine.

HYMN 240. P. M.

THOU, whose Almighty word
 Chaos and darkness heard,
 And took their flight !
 Hear us, we humbly pray.
 And where the gospel day
 Sheds not its glorious ray,
 Let there be light !

- 2 Thou who didst come to bring
 On Thy redeeming wing
 Healing and sight,
 Health to the sick in mind,
 Light to the spirit-blind,
 Oh, now to all mankind
 Let there be light !

- 3 Spirit of Truth and Love,
 Life-giving, holy Dove,
 Speed forth Thy flight !
 Move on the water's face,
 Spreading the beams of grace,
 And in earth's darkest place
 Let there be light !

- 4 Blessed and Holy Three,
 Glorious Trinity,
 Grace, Love, and Light !

Through the world, far and wide,
Boundless as ocean's tide
Rolling in fullest pride,
Let there be light !

THANKSGIVING DAY.

HYMN 241. L. M.

GREAT God, as seasons disappear,
And changes mark the rolling year ;
As time with rapid pinions flies,
May every season make us wise.

2 Long has Thy favor crowned our days,
And summer shed again its rays ;
No deadly cloud our sky has veiled ;
No blasting winds our path assailed.

3 Our harvest months have o'er us rolled,
And filled our fields with waving gold ;
Our tables spread, our garner's stored !
Where are our hearts to praise the Lord ?

4 The solemn harvest comes apace,
The closing day of life and grace ;
Time of decision, awful hour !
Around it let no tempests lower !

5 Prepare us, Lord, by grace divine,
Like stars in heaven to rise and shine ;
Then shall our happy souls above
Reap the full harvest of Thy love !

HYMN 242. II. 4.

BEFORE the Lord we bow,
The God who reigns above,
And rules the world below,
Boundless in power and love.
Our thanks we bring
In joy and praise,
Our hearts we raise
To heaven's high King.

2 The nation Thou hast blest
May well Thy love declare,
From foes and fears at rest,
Protected by Thy care.
For this fair land,
For this bright day,
Our thanks we pay—
Gifts of Thy hand.

CONFIRMATION.

- 3 May every mountain height,
 Each vale and forest green,
 Shine in Thy word's pure light,
 And its rich fruits be seen !
 May every tongue
 Be tuned to praise,
 And join to raise
 A grateful song.
- 4 Earth ! hear thy Maker's voice,
 The great Redeemer own,
 Believe, obey, rejoice,
 And worship Him alone ;
 Cast down thy pride,
 Thy sin deplore,
 And bow before
 The Crucified.
- 5 And when in power He comes,
 Oh, may our native land,
 From all its rending toms,
 Send forth a glorious band ;
 A countless throng
 Ever to sing
 To heaven's high King
 Salvation's song.

CONFIRMATION.

HYMN 243.

- M**Y faith looks up to Thee,
 Thou Lamb of Calvary,
 Saviour divine !
 Now hear me while I pray :
 Take all my guilt away ;
 Oh, let me from this day
 Be wholly Thine.
- 2 May Thy rich grace impart
 Strength to my fainting heart ;
 My zeal inspire ;
 As Thou hast died for me,
 Oh, may my love to Thee
 Pure, warm, and changeless be,
 A living fire.
- 3 While life's dark maze I tread,
 And griefs around me spread,
 Be Thou my guide ;
 Bid darkness turn to day ;
 Wipe sorrow's tears away,
 Nor let me ever stray
 From Thee aside.

HYMN 244. C. M.

MY God, accept my heart this day,
And make it always Thine,
That I from Thee no more may stray,
No more from Thee decline.

2 Before the cross of Him who died,
Behold, I prostrate fall ;
Let every sin be crucified,
Let Christ be all in all.

3 Anoint me with Thy heavenly grace,
Adopt me for Thine own ;
That I may see Thy glorious face,
And worship at Thy throne.

4 May the dear blood once shed for me
My blest atonement prove ;
That I from first to last may be
The purchase of Thy love !

5 Let every thought, and work, and word,
To Thee be ever given ;
Then life shall be Thy service, Lord,
And death the gate of heaven !

THE LORD'S SUPPER.

HYMN 245. P. M.

BREAD of the world, in mercy broken,
Wine of the soul, in mercy shed,
By whom the words of life were spoken,
And in whose death our sins are dead

2 Look on the heart by sorrow broken,
Look on the tears by sinners shed,
And be Thy feast to us the token
That by Thy grace our souls are fed.

SUNDAY SCHOOLS.

HYMN 246. C. M.

BY cool Siloam's shady rill
How fair the lily grows !
How sweet the breath, beneath the hill,
Of Sharon's dewy rose !

2 Lo, such the child, whose early feet
The path of peace have trod,
Whose secret heart, with influence sweet,
Is upward drawn to God.

- 3 By cool Siloam's shady rill
The lily must decay ;
The rose, that blooms beneath the hill,
Must shortly fade away.
- 4 And soon, too soon, the wintry hour
Of man's maturer age
Will shake the soul with sorrow's power,
And stormy passion's rage.
- 5 O Thou, who givest life and breath,
We seek Thy grace alone,
In childhood, manhood, age, and death,
To keep us still Thine own.

FUNERALS.

HYMN 247. P. M.

- THOU art gone to the grave ! but we will not deplore thee,
Though sorrow and darkness encompass the tomb ;
Thy Saviour hath passed through its portals before thee,
And the lamp of His love was thy guide through the gloom.
- 2 Thou art gone to the grave ! we no longer behold thee,
Nor tread the rough paths of the world by thy side ;
But the wide arms of mercy were spread to enfold thee,
And sinners may die, for the Sinless hath died.
- 3 Thou art gone to the grave ! and, its mansion forsaking,
Perhaps thy weak spirit in fear lingered long ;
But the mild rays of Paradise dawned on thy waking,
And the sound which thou heard'st was the seraphim's song.
- 4 Thou art gone to the grave ! but we will not deplore thee,
Whose God was thy Ransom, thy Guardian and Guide :
He gave thee, He took thee, and He will restore thee ;
And death hath no sting, for the Saviour hath died.

PRAYER.

HYMN 248. III. 1.

- COME, my soul, thy suit prepare,
Jesus loves to answer prayer ;
He Himself has bid thee pray,
Therefore will not say thee nay.
- 2 Thou art coming to a King,
Large petitions with thee bring ;
For His grace and power are such,
None can ever ask too much.
- 3 With my burden I begin ;
Lord, remove this load of sin ;
Let Thy blood, for sinners spilt,
Set my conscience free from guilt.
- 4 Lord, I come to Thee for rest,
Take possession of my breast ;
There Thy blood-bought right maintain,
And without a rival reign.
- 5 While I am a pilgrim here,
Let Thy love my spirit cheer ;
As my Guide, my Guard, my Friend,
Lead me to my journey's end.
- 6 Show me what I have to do,
Every hour my strength renew ;
Let me live a life of faith,
Let me die Thy people's death.
-

REPENTANCE.

HYMN 249. III. 1.

- DEPTH of mercy ! can there be
Mercy still reserved for me ?
Can my God His wrath forbear ?
Me, the chief of sinners, spare ?
- 2 I have long withstood His grace ;
Long provoked Him to His face ;
Would not hearken to His calls ;
Grieved Him by a thousand falls.
- 3 Kindled His relentings are ;
Me He now delights to spare ;
Now my Father's mercies move,
Justice lingers into love.

FAITH.

- 4 Lo ! for me the Saviour stands ;
Shows His wounds, and spreads His hands :
God is Love ! I know, I feel ;
Jesus weeps, and loves me still.

FAITH.

HYMN 250. P. M.

- J**UST as I am, without one plea,
But that Thy blood was shed for me,
And that Thou bidd'st me come to Thee,
O Lamb of God, I come.
- 2 Just as I am, and waiting not
To rid my soul of one dark blot ;
To Thee, whose blood can cleanse each spot,
O Lamb of God, I come.
- 3 Just as I am, though tossed about
With many a conflict, many a doubt,
With fears within, and foes without,
O Lamb of God, I come.
- 4 Just as I am—poor, wretched, blind—
Sight, riches, healing of the mind,
Yea, all I need, in Thee to find,
O Lamb of God, I come.
- 5 Just as I am, Thou wilt receive,
Wilt welcome, pardon, cleanse, relieve ;
Because Thy promise I believe,
O Lamb of God, I come.
- 6 Just as I am, Thy love unknown
Has broken every barrier down ;
Now to be Thine, yea, Thine alone,
O Lamb of God, I come.

HYMN 251. C. M.

- F**OREVER here my rest shall be,
Close to Thy bleeding side ;
This all my hope, and all my plea,
"For me the Saviour died."
- 2 My dying Saviour and my God,
Fountain for guilt and sin !
Sprinkle me ever with Thy blood,
And cleanse and keep me clean.
- 3 Wash me, and make me thus Thine own ;
Wash me, and mine Thou art ;

Wash me, but not my feet alone,
My hands, my head, my heart.

- 4 Th' atonement of Thy blood apply
Till faith to sight improve ;
Till hope in full fruition die,
And all my soul be love.

HYMN 252. L. M.

JESUS, Thy blood and righteousness
My beauty are, my glorious dress ;
Midst flaming worlds in these arrayed,
With joy shall I lift up my head.

- 2 When from the dust of death I rise
To take my mansion in the skies,
E'en then shall this be all my plea,
"Jesus hath lived and died for me."

- 3 This spotless robe the same appears
When ruined nature sinks in years ;
No age can change its glorious hue ;
The robe of Christ is ever new.

- 4 Oh ! let the dead now hear Thy voice ;
Bid, Lord, Thy banished ones rejoice ;
Our beauty this, our glorious dress,
Jesus, the Lord, our Righteousness.

LOVE.

HYMN 253. C. M.

JESUS ! the very thought of Thee
With sweetness fills my breast ;
But sweeter far Thy face to see,
And in Thy presence rest.

- 2 No voice can sing, no heart can frame,
Nor can the memory find,
A sweeter sound than Jesus' name,
The Saviour of mankind.

- 3 Oh, hope of every contrite heart,
Oh, joy of all the meek,
To those who fall, how kind Thou art !
How good to those who seek !

- 4 But what to those who find ? Ah ! this
Nor tongue nor pen can show ;
The love of Jesus, what it is
None but His loved ones know.

- 5 Jesus ! our only joy be Thou,
 As Thou our prize wilt be ;
 Jesus ! be Thou our glory now,
 And through eternity.

HYMN 254. C. M.

MY God, I love Thee, not because
 I hope for heaven thereby ;
 Nor yet because, if I love not,
 I must forever die.

- 2 But, O my Jesus, Thou didst me
 Upon the cross embrace ;
 For me didst bear the nails and spear,
 And manifold disgrace,
 3 And griefs and torments numberless,
 And sweat of agony,
 E'en death itself ; and all for one
 Who was Thine enemy.
 4 Then why, O blessed Jesus Christ !
 Should I not love Thee well ;
 Not for the sake of winning heaven,
 Or of escaping hell ;
 5 Not with the hope of gaining aught ;
 Not seeking a reward ;
 But, as Thyself hast loved me,
 O ever loving Lord !
 6 E'en so I love Thee, and will love,
 And in Thy praise will sing ;
 Solely because Thou art my God,
 And my eternal King.

HYMN 255. C. M.

HOW sweet the name of Jesus sounds
 In a believer's ear !
 It soothes his sorrows, heals his wounds,
 And drives away his fear.

- 2 It makes the wounded spirit whole,
 And calms the troubled breast ;
 'Tis manna to the hungry soul,
 And for the weary, rest.
 3 Dear name ! the rock on which I build,
 My shield and hiding place ;
 My never failing treasury filled
 With boundless stores of grace.
 4 By Thee my prayers acceptance gain,
 Although with sin defiled :

Satan accuses me in vain,
And I am owned a child.

5 Jesus ! my Shepherd, Guardian, Friend,
My Prophet, Priest, and King,
My Lord, my Life, my Way, my End,
Accept the praise I bring.

6 Weak is the effort of my heart,
And cold my warmest thought ;
But when I see Thee as Thou art,
I'll praise Thee as I ought.

7 Till then, I would Thy love proclaim
With every fleeting breath ;
And may the music of Thy name
Refresh my soul in death.

PRAISE.

HYMN 256. III. 3.

LORD, Thy glory fills the heaven ;
Earth is with its fulness stored ;
Unto Thee be glory given,
Holy, holy, holy Lord !
Heaven is still with anthems ringing ;
Earth takes up the angels' cry,
"Holy, holy, holy," singing.
"Lord of hosts, the Lord most High !"

2 Ever thus in God's high praises,
Brethren, let our tongues unite,
While our thoughts His greatness raises,
And our love His gifts excite.
With His seraph train before Him,
With His holy church below,
Thus unite we to adore Him,
Bid we thus our anthems flow.

3 Lord, Thy glory fills the heaven ;
Earth is with its fulness stored ;
Unto Thee be glory given,
Holy, holy, holy Lord !
Thus Thy glorious name confessing,
We adopt the angels' cry,
"Holy, holy, holy"—blessing
Thee, the Lord our God most High !

HYMN 257. L. M.

AWAKE, my soul, to joyful lays,
And sing thy great Redeemer's praise,

- He justly claims a song from thee ;
His loving-kindness, oh, how free !
- 2 He saw me ruined in the fall,
Yet loved me notwithstanding all ;
He saved me from my lost estate ;
His loving-kindness, oh, how great !
- 3 Though numerous hosts of mighty foes,
Though earth and hell my way oppose,
He safely leads my soul along ;
His loving-kindness, oh, how strong !
- 4 When trouble, like a gloomy cloud,
Has gathered thick, and thundered loud,
He near my soul has always stood ;
His loving-kindness, oh, how good !
- 5 Often I feel my sinful heart
Prone from my Saviour to depart,
But though I oft have Him forgot,
His loving-kindness changes not.
- 6 Soon shall I pass the gloomy vale,
Soon all my mortal powers must fail ;
Oh, may my last expiring breath
His loving-kindness sing in death !
- 7 Then let me mount and soar away
To the bright world of endless day ;
And sing, with rapture and surprise,
His loving-kindness in the skies.

HYMN 258. C. M.

ALL hail the power of Jesus' name !
Let angels prostrate fall,

Bring forth the royal diadem,
And crown Him—Lord of all.

- 2 Crown Him, ye martyrs of our God,
Who from the Altar call ;
Extol the stem of Jesse's rod,
And crown Him—Lord of all.

- 3 Hail Him, the Heir of David's line,
Whom David, Lord did call ;
The God incarnate ! Man divine !
And crown Him—Lord of all.

- 4 Ye chosen seed of Israel's race,
Ye ransomed from the fall,
Hail Him who saves you by His grace,
And crown Him—Lord of all.

5 Sinners, whose love can ne'er forget
The wormwood and the gall,
Go, spread your trophies at His feet,
And crown Him—Lord of all.

6 Let every kindred, every tribe
On this terrestrial ball,
To Him all majesty ascribe,
And crown Him—Lord of all.

HYMN 259.

THE strain upraise of joy and praise :

For the glory of their King, Alleluia.
Shall the ransomed people sing;

And the choirs that dwell on high Alleluia.
Shall re-echo through the sky

They in the rest of Paradise who dwell, Alleluia.
The blessed ones, with joy the chorus swell,

Alleluia.

2 The planets beaming on their heavenly way,
The shining constellations, join and say, Alleluia.

Alleluia.

Ye clouds that offward sweep,
Ye thunders echoing loud and deep,
Ye winds on pinions light,
Ye lightnings wildly bright,
In sweet consent unite

Your Alleluia.

3 Ye floods and ocean billows,

Alleluia.

Ye storms and winter snow,
Ye days of cloudless beauty,
Hoar frost and summer glow,
Ye groves that wave in spring,
And glorious forests, sing

Alleluia.

First let the birds, with painted plumage gay,
Exalt their great Creator's praise, and say

Alleluia.

4 Then let the beasts of earth, with varying strain,

Alleluia.

Join in creation's hymn and cry again,

Alleluia.

Here let the mountains thunder forth sonorous

Alleluia.

Here let the valleys sing in gentler chorus

Alleluia.

Thou jubilant abyss of ocean cry,
 Ye tracts of earth and continents reply,
 Alleluia.
 Alleluia.

- 5 To God who all creation made,
 The frequent hymn be duly paid,
 Alleluia.
 This is the strain, the eternal strain, the Lord
 Almighty loves, Alleluia.
 This is the song, the heavenly song, that Christ
 the King approves. Alleluia.
 Therefore we sing, both heart and voice awaking,
 Alleluia.
 And children's voices echo, answer making,
 Alleluia.
 Now from all men be outpoured
 Alleluia to the Lord :
 With Alleluia evermore
 The Son and Spirit we adore :
 Praise be done to the Three in One !
 Alleluia ! Alleluia ! Alleluia ! Amen.

PEACE.

HYMN 260. C. M.

- O H for a heart to praise my God,
 A heart from sin set free !
 A heart that always feels Thy blood,
 So freely spilt for me ;
- 2 A heart resigned, submissive, meek,
 My great Redeemer's throne ;
 Where only Christ is heard to speak,
 Where Jesus reigns alone ;
- 3 An humble, lowly, contrite heart,
 Believing, true and clean ;
 Which neither life nor death can part
 From Him that dwells within ;
- 4 A heart in every thought renewed,
 And full of love divine,
 Perfect, and right, and pure, and good,
 A copy, Lord, of Thine !
- 5 Thy nature, gracious Lord, impart ;
 Come quickly from above ;
 Write Thy new name upon my heart,
 Thy new, best name of Love.

HYMN 261. C. M.

THERE is a fold whence none can stray,
And pastures ever green,
Where sultry sun, or stormy day,
Or night is never seen.

2 Far up the everlasting hills,
In God's own light it lies;
His smile its vast dimension fills
With joy that never dies.

3 One narrow vale, one darksome wave,
Divides that land from this;
I have a Shepherd pledged to save,
And bear me home to bliss.

4 Soon at His feet my soul will lie,
In life's last struggling breath;
But I shall only seem to die,
I shall not taste of death.

5 Far from this guilty world, to be
Exempt from toil and strife;
To spend eternity with Thee,
My Saviour, this is life!

HYMN 262. C. M.

ORD my best desire fulfil,
And help me to resign
Life, health, and comfort to Thy will,
And make Thy pleasure mine.

2 Why should I shrink at Thy command,
Whose love forbids my fears?
Or tremble at the gracious hand
That wipes away my tears?

3 No, rather let me freely yield
What most I prize to Thee,
Who never hast a good withheld,
Or wilt withhold, from me.

4 Thy favour, all my journey through,
Thou art engaged to grant;
What else I want, or think I do,
'Tis better still to want.

5 Wisdom and mercy guide my way,
Shall I resist them both?
The poor, blind creature of a day,
And crushed before the moth!

- 6 But oh ! my inward spirit cries,
 Still bind me to Thy sway !
 Else the next cloud that veils the skies,
 Drives all these thoughts away.

HYMN 263. P. M.

MY Saviour, as Thou wilt !
 Oh, may Thy will be mine !
 Into Thy hand of love
 I would my all resign.
 Through sorrow or through joy,
 Conduct me as Thine own,
 And help me still to say,
 My Lord, Thy will be done.

- 2 My Saviour, as Thou wilt !
 If needy here and poor,
 Give me Thy people's bread,
 Their portion rich and sure.
 The manna of Thy word
 Let my soul feed upon ;
 And if all else should fail,
 My Lord, Thy will be done !

- 3 My Saviour, as Thou wilt !
 Though seen through many a tear,
 Let not my star of hope
 Grow dim or disappear.
 Since Thou on earth hast wept
 And sorrowed oft alone,
 If I must weep with Thee,
 My Lord, Thy will be done.

- 4 My Saviour, as Thou wilt !
 All shall be well for me :
 Each changing future scene,
 I gladly trust with Thee.
 Straight to my home above,
 I travel calmly on,
 And sing in life or death,
 My Lord, Thy will be done ?

DAILY DEVOTION.

HYMN 264. II. 5.

ABIDE with me ! fast falls the eventide,
 The darkness deepens ; Lord, with me abide ;
 When other helpers fail, and comforts flee,
 Help of the helpless, oh abide with me.

- 2 Swift to its close ebbs out life's little day ;
Earth's joys grow dim, its glories pass away ;
Change and decay on all around I see ;
O Thou who changest not, abide with me.
- 3 I need Thy presence every passing hour ;
What but Thy grace can foil the tempter's power ?
Who like Thyself, my guide and stay can be ?
Through cloud and sunshine, Lord, abide with me.
- 4 I fear no foe, with Thee at hand to bless ;
Ills have no weight, and tears no bitterness.
Where is death's sting ? where, grave, thy victory ?
I triumph still, if Thou abide with me.
- 5 Hold Thou Thy cross before my closing eyes ;
Shine through the gloom, and point me to the
skies ;
Heaven's morning breaks, and earth's vain shadows
flee ;
In life, in death, O Lord, abide with me.

HYMN 265. L. M.

FORTH in Thy name, O Lord, I go,
My daily labor to pursue ;
Thee, only Thee, resolved to know,
In all I think, or speak, or do.

- 2 Give me to bear Thy easy yoke,
And every moment watch and pray ;
And still to things eternal look,
And hasten to that glorious day.
- 3 Fain would I still for Thee employ
Whate'er Thy bounteous grace hath given ;
Would run my course with even joy,
And closely walk with Thee to heaven.

HYMN 266. C. M.

FAR from the world, O Lord, I flee,
From strife and tumult far ;
From scenes where Satan wages still
His most successful war.

- 2 The calm retreat, the silent shade,
With prayer and praise agree ;
And seem by Thy sweet bounty made
For those that follow Thee.
- 3 There, if Thy Spirit touch the soul,
And grace her mean abode,
Oh with what peace, and joy, and love,
She communes with her God !

- 4 There, like the nightingale, she pours
Her solitary lays,
Nor asks a witness of her song,
Nor thirsts for human praise.
- 5 Author and Guardian of my life !
Sweet source of life divine,
And—all harmonious names in one—
My Saviour ! Thou art mine.
- 6 What thanks I owe Thee, and what love,
A boundless, endless store,
Shall echo through the realms above,
When time shall be no more.

HYMN 267. P. M.

- N**EARER, my God, to Thee !
Nearer to Thee !
E'en though it be a cross
That raiseth me ;
Still all my song shall be,
Nearer, my God, to Thee,
Nearer to Thee !
- 2 Though like a wanderer,
Weary and lone,
Darkness comes over me,
My rest a stone,
Yet in my dreams I'd be
Nearer, my God, to Thee,
Nearer to Thee !
- 3 There let my way appear
Steps unto heaven ;
All that Thou sendest me
In mercy given ;
Angels to beckon me,
Nearer, my God, to Thee,
Nearer to Thee !
- 4 Then, with my waking thoughts
Bright with Thy praise,
Out of my stony griefs
Altars I'll raise ;
So by my woes to be,
Nearer, my God, to Thee,
Nearer to Thee !
- 5 Or, if on joyful wing,
Cleaving the sky,
Sun, moon, and stars forgot,
Upward I fly ;
Still all my song shall be
Nearer my God, to Thee,
Nearer to Thee !

HYMN 268. L. M.

- SUN of my soul, Thou Saviour dear,
 It is not night if Thou be near;
 Oh, may no earth-born cloud arise
 To hide Thee from Thy servant's eyes.
- 2 When the soft dews of kindly sleep
 My wearied eye-lids gently steep,
 Be my last thought how sweet to rest
 For ever on my Saviour's breast.
- 3 Abide with me from morn till eve,
 For without Thee I cannot live;
 Abide with me when night is nigh,
 For without Thee I dare not die.
- 4 If some poor wandering child of Thine
 Have spurned to-day the voice divine,
 Now, Lord, the gracious work begin;
 Let him no more lie down in sin.
- 5 Watch by the sick; enrich the poor
 With blessings from Thy boundless store;
 Be every mourner's sleep to-night,
 Like infant slumbers, pure and light.
- 6 Come near and bless us when we wake,
 Ere through the world our way we take,
 Till in the ocean of Thy love
 We lose ourselves in heaven above.

DEATH.

HYMN 269. L. M.

- A SLEEP in Jesus! blessed sleep!
 From which none ever wakes to weep;
 A calm and undisturbed repose,
 Unbroken by the last of foes.
- 2 Asleep in Jesus! oh, how sweet,
 To be for such a slumber meet;
 With holy confidence to sing
 That death has lost its painful sting.
- 3 Asleep in Jesus! peaceful rest!
 Whose waking is supremely blest;
 No fear, no woe shall dim that hour
 That manifests the Saviour's power.
- 4 Asleep in Jesus! oh, for me
 May such a blissful refuge be;
 Securely shall my ashes lie,
 Waiting the summons from on high.

- 5 Asleep in Jesus! far from thee
 Thy kindred and their graves may be;
 But there is still a blessed sleep,
 From which none ever wakes to weep.

HYMN 270. S. M.

FOR ever with the Lord!

Amen, so let it be:

Life from the dead is in that word,
 'Tis immortality.

- 2 Here in the body pent,
 Absent from Him I roam,
 Yet nightly pitch my moving tent
 A day's march nearer home.
- 3 My Father's house on high,
 Home of my soul, how near
 At times to faith's illumined eye
 The golden gates appear!
- 4 Ah, then my spirit faints
 To reach the land I love,
 The bright inheritance of saints,
 Jerusalem above.
- 5 Yet clouds will intervene,
 And all my prospect flies;
 Like Noah's dove, I flit between
 Rough seas and stormy skies.
- 6 Lord, bid the clouds depart,
 The winds and waters cease,
 And sweetly o'er my gladdened heart
 Expand Thy bow of peace.

HYMN 271. C. M.

JERUSALEM, my happy home!

Name ever dear to me!

When shall my labors have an end,
 In joy, and peace, and Thee!

- 2 Thy walls are made of precious stones,
 Thy bulwarks diamond-square,
 Thy gates are all of orient pearl:
 O God! if I were there!
- 3 O my sweet home, Jerusalem!
 Thy joys when shall I see?
 The King that sitteth on Thy throne
 In His felicity!
- 4 Thy gardens, and Thy goodly walks
 Continually are green,
 Where grow such sweet and pleasant flowers
 As nowhere else are seen.

- 5 Right through Thy streets, with pleasing sound,
The living waters flow,
And on the banks on either side,
The trees of life do grow.
- 6 Those trees each month yield ripened fruit ;
For evermore they spring,
And all the nations of the earth
To Thee their honours bring.
- 7 Oh, mother dear ; Jerusalem,
When shall I come to Thee ?
When shall my sorrows have an end ?
Thy joys when shall I see ?

HYMN 272. C. M.

- ON Jordan's stormy banks I stand,
And cast a wishful eye
To Canaan's fair and happy land,
Where my possessions lie.
- 2 Oh, the transporting, rapturous scene,
That rises to my sight !
Sweet fields arrayed in living green,
And rivers of delight !
- 3 O'er all those wide, extended plains
Shines one eternal day ;
There God the Son forever reigns,
And scatters night away.
- 4 No chilling winds, nor poisonous breath,
Can reach that healthful shore ;
Sickness and sorrow, pain and death,
Are felt and feared no more.
- 5 When shall I reach that happy place,
And be forever blest ?
When shall I see my Father's face,
And in His bosom rest ?
- 6 Filled with delight, my raptured soul
Can here no longer stay ;
Though Jordan's waves around me roll,
Fearless I'd launch away.

JUDGMENT.

HYMN 273. P. M.

DAY of wrath ! that day of mourning !
See fulfilled the prophet's warning,
Heaven and earth in ashes burning !

- 2 Oh, what fear man's bosom rendeth,
When from heaven the Judge descendeth,
On whose sentence all dependeth !
- 3 Lo! the trumpet's wondrous swelling
Pears through each sepulchral dwelling,
All before the Throne compelling.
- 4 Death is struck, and nature quaking,
All creation is awaking,
To its Judge an answer making.
- 5 Lo, the book, exactly worded,
Wherein all hath been recorded ;
Thence shall justice be awarded.
- 6 When the Judge His seat attaineth,
And each hidden deed arraigneth,
Nothing unavenged remaineth.
- 7 What shall I, frail man, be pleading ?
Who for me be interceding,
When the just are mercy needing ?
- 8 King of Majesty tremendous,
Who dost free salvation send us,
Fount of pity ! then befriend us !
- 9 Think, kind Jesus, my salvation
Cost Thy wondrous Incarnation ;
Leave me not to reprobation !
- 10 Faint and weary Thou hast sought me,
On the cross of suffering bought me ;
Shall such grace in vain be brought me ?
- 11 Righteous Judge ! for sin's pollution
Grant Thy gift of absolution,
Ere that day of retribution.
- 12 Guilty, now I pour my moaning,
All my shame with anguish owning ;
Spare, O God, Thy suppliant groaning !
- 13 Thou the harlot gav'st remission,
Heard'st the dying thief's petition ;
Hopeless else were my condition.
- 14 Worthless are my prayers and sighing.
Yet, good Lord, in grace complying,
Rescue me from fires undying !
- 15 With Thy favored sheep, oh, place me !
Nor among the goats abase me ;
But to Thy right hand upraise me.
- 16 While the wicked are confounded,
Doomed to flames of woe unbounded,
Call me, with Thy saints surrounded.

- 17 Bow my heart in meek submission
Strewn with ashes of contrition ;
Help me in my last condition. ,
- 18 Day of sorrows, day of weeping,
When in dust no longer sleeping,
Man awakes in Thy dread keeping!
- 19 To the rest Thou didst prepare him
By Thy Cross, O Christ, upbear him;
Spare, O God, in mercy spare him.

ETERNITY.

HYMN 274.

- L**ET me not, Thou King Eternal,
Enter hell's domain infernal!
Where is grieving, where is sadness,
Where is sorrow, where is madness,
Where despair is ever sighing,
Where the worm is never dying,
Where the shameless are astounded,
Where the guilty are confounded.
- 2 Me, may Zion welcome, saved;
Tranquil city, seat of David;
God its builder, light immortal;
Orient pearl each blazing portal;
Crystal gold its streets; the nation
Of the blest its population;
Living rock the walls that bound it,
Christ the guard that dwells around it.
 - 3 With what joyous gratulations
Throng Thy gates the festive nations!
What the warmth of their embracing!
What the gems Thy walls enchasing!
Through that city's streets are wending,
Holy throngs, their anthems blending;
There may I, with myriads glorious,
Chant Thy praise in psalms victorious!

HYMN 275.

- B**RIEF life is here our portion,
Brief sorrow, short-lived care ;
The life that knows no ending,
The tearless life is there.
Oh, happy retribution!
Short toil, eternal rest ;
For mortals and for sinners,
A mansion with the blest.

- 2 And now we fight the battle,
 But then shall wear the crown
 Of full and everlasting
 And passionless renown.
 The morning shall awaken,
 The shadows pass away,
 And each true hearted servant
 Shall shine as doth the day.
- 3 Oh, sweet and blessed country!
 The home of God's elect;
 Oh, sweet and blessed country,
 That eager hearts expect!
 Jesus, in mercy bring us
 To that dear land of rest;
 Who art with God the Father,
 And Spirit, ever blest.

HYMN 276.

- J**ERUSALEM, the golden!
 With milk and honey blest;
 Beneath thy contemplation
 Sink heart and voice opprest.
 I know not, oh! I know not
 What joys await me there;
 What radiancy of glory,
 What bliss beyond compare.
- 2 They stand, those halls of Zion,
 All jubilant with song,
 And bright with many an angel,
 And all the martyr throng.
 There is the throne of David,
 And there, from toil released,
 The shout of them that triumph,
 The song of them that feast.
- 3 And they, who with their Leader,
 Have conquered in the fight;
 Forever, and forever,
 Are clad in robes of white.
 Oh, land that seest no sorrow!
 Oh, state that fear'st no strife!
 Oh, royal land of flowers!
 Oh, realm and home of life!
- 4 Oh, sweet and blessed country!
 The home of God's elect!
 Oh, sweet and blessed country
 That eager hearts expect!
 Jesus, in mercy bring us
 To that dear land of rest;

Who art, with God the Father,
And Spirit, ever blest.

HYMN 277.

FOR thee, oh dear, dear country,
Mine eyes their vigils keep;
For very love, beholding
Thy happy name, they weep.
The mention of thy glory
Is unction to the breast,
And medicine in sickness,
And love, and life, and rest.

2 Oh one, oh only mansion!
Oh Paradise of joy!
Where tears are ever banished,
And smiles have no alloy;
Thou hast no shores, fair ocean
Thou hast no time, bright day!
Dear fountain of refreshment
To pilgrims far away.

3 Oh, sweet and blessed country,
The home of God's elect!
Oh, sweet and blessed country,
That eager hearts expect!
Jesus, in mercy bring us
To that dear land of rest;
Who art, with God the Father,
And Spirit, ever blest.

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